



HARVEST GLEANINGS

VOLUME 3

FOREWORD

This book marks the completion of the three-volume *Harvest Gleaning* series. Together, this series contains over 2500 pages of writings by the late Charles Taze Russell not found in other materials currently available.

Volume One of the series contains a reprint of the book *The Three Worlds*, the debates between Pastor Russell and two ministers, E. L. Eaton and L. S. White respectively, and a collation of tract material published under the series titles of *Old Theology Quarterly*, and *Bible Students Monthly*. Volume Two consisted entirely of sermons of Pastor Russell published in various newspapers between 1901 and 1910.

This current volume is divided into three sections. The first contains 20 tract articles from *Bible Students Monthly* that were not available at the time of publishing volume one. In section two the publishers include 24 tract articles from the *Old Theology* series as well as some originally published under the series titles of *Everybody's Paper* and *People's Pulpit*. In the final section we are including 262 sermons which both fill in the gaps missing in volume two and continue on to the death of Pastor Russell in 1916. Also included in this section are a treatise from *Old Theology Quarterly* under the title of *Bible Study and Needful Helps Thereto*; a booklet including three suggested discourses on the *Chart of the Ages* and a formerly unpublished issue of the *Watch Tower* entitled *A Conspiracy Exposed, and Harvest Siftings*.

While additional materials continue to surface from the early days of the Bible Student movement, the publishers of this volume do not anticipate publishing a sequel to this third volume of *Harvest Gleanings*. We hope, pray and trust that the faith which so stimulated the Bible Students of some 100 years ago may be renewed through this reprinting of those truths which were so meaningful to the brethren of that time and remain so to many today.

Sincerely,

*Chicago Bible Students
Book Republishing Committee*

SECTION 1

Selections from:

The Bible Students Monthly

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Bible Students Monthly Volume 3, Number 6

A HOLY NATION PICTURED

“Happy the people that fare thus! Happy the people whose God is Jehovah” Psa. 14:15

At the time God accepted Israel to be His people He entered into a Covenant or agreement with them. He gave them the Law, represented in the Ten Commandments, as the basis of the Covenant which Moses mediated. Israel agreed to be faithful to God, and to keep those commandments perfectly. And God agreed that in that event He would bless them. They should be His people and by doing the things contained in the Law should live everlastingly—not die. Not only so, but He promised to bless them in all the temporal affairs of life; in their homes, in their families, in their flocks and herds and fields they should be prospered.

Israel failed to get these blessings, for the same reason that any other people would have failed; namely, because God’s Law is perfect, the measure of a perfect man’s ability: “Thou shalt love the Lord thy God with all thy heart, mind, being and strength; and thou shalt love thy neighbor as thyself.” Hence, the Israelites continued to die, as their fathers had done, and as all mankind die not being able to keep the Divine Law perfectly. For the same reason Israel experienced wars, famines, pestilences and droughts in proportion as they were negligent of the terms of their Covenant. Lev. 26:14-33.

HAPPY IS THAT PEOPLE

In the text above the Prophet David pictures the holy, happy, blessed nation of the Lord. It is a picture of the future and not of the past. It is an ideal picture. It will be realized when Messiah’s Kingdom shall have been established amongst men when Satan’s power shall be restrained, when he shall be bound, when the blessings of Restitution shall have uplifted mankind from sin and

degradation and shall have brought them back to the image and likeness of God lost in Eden, but re-acquired for our race through the sacrifice of our Lord on Calvary.

But that happy nation will acquire, additionally, a happy home and world-wide Paradise. Even human perfection would not bring happiness if cyclones, tornadoes, blizzards, tidal waves, earthquakes, famines and pestilences continued. Thank God, the Bible's assurances are that the blessing of the Lord shall be, not only upon mankind, but upon all their earthly home. The earth shall yield her increase. The wilderness and the solitary place shall be glad and blossom as the rose. The Lord will make His footstool glorious. Acts 3:19-21; Isa. 11:9; 65:25; Ezek. 37; Isa. 35:1; 60:13.

PARTICULARS GIVEN BY THE PROPHET

Incidental to the blessed condition of the holy nation of the future, the Prophet David mentions a deliverance from strange children: "Rid me and deliver me from the hands of strange children, whose mouth speaketh vanity, and whose right hand is the right hand of falsehood." Psa. 144:11.

In the Church of the present Age there are some whom the Apostle styles "bastards," or strange children. All may make the same profession and confession, but "the Lord knoweth them that are His," and in His due time shall separate the false or strange children from the true and will glorify the saintly ones as members of the great Messiah, The Christ. Then will come the time for dealing with humanity in general the time described in our text, when humanity in general, under the Messianic Kingdom, will be privileged to become the holy and happy people of God when Satan and sin will be banished and righteousness and Truth will flourish and the knowledge of the glory of the Lord will fill the whole earth.

The great Messiah undertakes to be the world's Life-Giver, Father, Regenerator. All mankind will be awakened from the tomb and have the opportunity for regeneration and full attainment of human perfection and God-likeness. However, for quite a time there will be strange children amongst men those who will experience the blessings of that glorious time without giving proper heart responses. Not until the world shall have been rid of these, by their dying the Second Death, will the fullness of happiness prevail amongst the children of men. With the wrong spirit they utter vanity, foolishness, and their right hand, their best powers, prove disloyal to the King of kings, of whom King David was merely a type.

TIMES OF REFRESHING SHALL COME, AND HE SHALL SEND JESUS CHRIST

“Then you sons will be like plants, grown up in their youth; your daughters like corner-pillars, sculptured in the model of a palace.” The grace and beauty of the children of Messiah, partakers of human Restitution blessings (Acts 3:19-21), will be marvelous. They will attain to more than Adamic perfection, for they will have an increase of knowledge.

Then the garners will be full, furnishing all manner of provisions. Then your sheep will bring forth thousands and tens of thousands in your open pastures. The earth shall yield her increase under the blessings of Messiah’s Kingdom.

Then the oxen will be strong to labor. Then there shall be no breach no rupture of the happy relationships. Even death shall be destroyed.

Then there will be no migration no further seeking for better or more happifying conditions. Then there will be no complaining in our streets. Discontent is now rapidly increasing with every added blessing of our wonderful day. The difficulty lies in the fact that sin and selfishness are reigning in the hearts and minds of men. Under the wonderfully changed conditions of Messiah’s Kingdom, peace, happiness, contentment will take the place of selfishness and discontent.

No wonder the Prophet declares that happy will be the people who fare thus happy are the people whose God is Jehovah. We need to correct our ideas, our theologies. God does not acknowledge Himself the God of the wicked and He declines to treat evil-doers except as rebels, aliens,

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foreigners, strangers, as respects His promises and favors. Our entire race was originally thus estranged. But Divine grace provided a “Savior and a great One.” This Savior is already reconciling a saintly, faithful Church, who will be His associates in the Heavenly Kingdom. Shortly He will apply of the merit of His sacrifice on behalf of all mankind.

The Scriptures assure us that this will be fully acceptable to the Heavenly Father, who will enter into a New Covenant with Israel, of which Messiah will be the great Mediator, the antitype of Moses. (Jer. 31:31). Under that New Covenant all mankind will be privileged and assisted to come back to Divine favor under the processes of Restitution, in connection with the judgments and disciplines of that Messianic Kingdom. The result of the thousand years of that reign of righteousness will be the development of mankind as one holy nation or people, whose happiness will be complete and everlasting. There shall be no more sighing, no more crying, no more dying; for all the former things shall have passed away, and He upon the Throne shall

have made all things new. Rev. 21:1-5.

Bible Students Monthly Volume 3, Number 6

PRINCE LUCIFER OF OLD IS NOW PRINCE OF DEMONS

*“The God of Peace shall bruise Satan under your feet shortly.”
Rom. 16:20*

Doubtless many have been much surprised when told that Satan is not in some far-off place stoking fires and torturing human or other victims, but that he is present amongst men, an invisible angel of evil, ably supported in his work as an Adversary of God by legions of other fallen angels, of whom he is master a “Prince of Demons,” either because of his superiority of nature, or because of belonging to a higher rank or grade than the ordinary angel. It is a surprise many to learn that Satan, so far from being ill favored, is beautiful, according to the Scriptures, and that he is supervising the work directly and through the fallen angels, his servants, to mislead and to deceive humanity putting light for darkness and darkness for light, error for truth, etc.

The time was not long ago when intelligent people made light of everything in the Scriptures respecting invisible spirit beings, good and bad the messengers of God and the messengers of Satan. This, however, can no longer be done. Under the increasing light of the New Dispensation man himself today can do things which but a short time ago would have been considered impossible. Can we not speak with our friends over hundreds of miles with a telephone and recognize each other's voices? Yet there is no pipe, no tube to convey the sounds and nothing, seemingly, carries it over the wire. We speak into a hole in the wall and our friends hundreds of miles away hear plainly. Still more marvelous is wireless telegraphy and wireless telephony. If man can accomplish these things, what cannot the Almighty accomplish? Who can deny the possibility of the invisible presence of spirit beings and yet admit the possibility of wireless telegraphy? We are safe, dear friends, in guiding our judgments directly by the Word of God and reasoning inside and not outside of its boundaries.

THE BIBLE IN PERFECT ACCORD

The Bible, and it alone, explains certain phenomena, and all of the Bible explanations, although written, some of them centuries apart, are in most perfect accord. Thus in Genesis the Bible tells us respecting Satan's deflection, and the book of Revelation, written more than three thousand years later, tells us of his binding for a thousand years, of Messiah's reign and Satan's ultimate destruction. Isaiah and Ezekiel tell us of his being at one time in full harmony with God, and that then he was the

“covering cherub,” glorious, grand, beautiful, and that his name was Lucifer, which signifies the Morning Star.

All of the angelic, heavenly hosts are termed stars, bright ones; but Lucifer, being of a higher order, was styled the Morning Star, the Brightest Star. It was at that time, while in Divine favor, that Satan permitted the lodgment in his mind of a disloyal thought of how, indirectly, by being in higher responsibility, he could work some wonders and do some things better than the Almighty. He craved the opportunity to make a demonstration of what he could do. But the Scriptures declare that, first of all, he said this merely in his heart and uttered it not. “He said in his heart, I will ascend into heaven; I will exalt my throne above the stars of God (still farther above his angelic associates), I will be as the Most High” a ruler.

THE OPPORTUNE TIME CAME

Never had there been sin in heaven. Satan was the first of all its inhabitants to cherish, to entertain, a rebellious thought and to bring it to a consummation. He held the thought in abeyance until the opportunity afforded, and God Himself afforded the opportunity, with full knowledge of the consequences, and with the desire that this test of the entire heavenly host, and of a human race as well, should be effected, because God seeketh not the worship of constraint, but “seeketh such for worshipers as worship Him in spirit and in truth,” voluntarily, joyfully.

It was when Satan beheld our first parents, in the image and likeness of God, yet not spirit but flesh, earthly, that he perceived the opportunity of gaining the coveted power for an empire, separate from that of Jehovah. In the first pair the Adversary beheld a new thing, a creature of Godlike qualities and possessed of the power to propagate his own species. Satan realized that the conquest of this pair and the bringing of them into subjection to himself would signify the capture of a world full of people eventually that the enslavement of the parents would signify the enslavement eventually of the race.

SATAN’S METHODS WERE SUCCESSFUL

We cannot deny that Satan’s plans were logical and that he has carried them out with great success so that the Scriptures declare him “the Prince of this world” (John 14:30);

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and again, “the god of this world” (2 Cor. 4:4). Nevertheless, his victory was not so great a one as he doubtless expected it to be. No doubt he expected that he was capturing an immortal race. Quite probably he believed the falsehood he told mother Eve, when he contradicted the Word of God that sin, that disobedience in eating the forbidden fruit, would bring upon them the penalty of death, “dying thou shalt die.”

Satan's charge was that God had misrepresented the facts for the purpose of holding His creatures in mental slavery to Himself; that He did not wish them to be wise, therefore He forbade the eating of this particular kind of fruit and declared the penalty of death for the transgression of His Law. "I, Satan, assure you that you need not be afraid of the fruit; I assure you that it will do you good, and that you will not surely die from the eating of it."

Alas! Mother Eve believed the Adversary and disbelieved her God, and then enticed her husband, still thinking, no doubt, that she would not die and that the serpent had told her the truth and that God had been the deceiver. St. Paul tells us that father Adam knew better and ate the fruit, knowing that it would cause his death, willing thus to disobey in order to maintain the fellowship of his wife, whose life, he realized, was already forfeited.

When the Divine sentence began to go into execution, when our first parents were driven out of Eden to battle with the thorns and thistles until they should return to the dust, no doubt Satan was disappointed. He would rather be the Prince of a noble, living family of angels or of humans than the Emperor of a weak and dying race. However, from that day to the present time he has been fighting upon the same line; he has been contending with mankind that the Word of God is false when it declares that "the wages of sin is death," and that "the soul that sinneth it shall die." From that day to this he has been using this falsehood to the injury of our race, and surely he has succeeded wonderfully.

Today, not only in heathen lands, but amongst the most civilized, it is freely believed (and by many Christians considered Scriptural to believe the nonsensical) that a dead man is more alive than before he died. People of good, sound, reasoning faculties on ordinary subjects seem to be "hoodooed" by this falsehood of Satan, "ye shall not surely die." So true is this, that it seems not inconsistent to them to say that a man hit over the head with a stick and knocked senseless knows nothing, but a man hit over the head harder and killed, knows everything.

THE FALLEN ANGELS

It was sometime after the fall of Satan and the fall of man that the Lord permitted the great test to come upon the angels of heaven, under which test a host of them fell into sin, disobedience, etc. and since then are known in the Scriptures as the fallen angels, and as devils more properly demons. These fallen angels, demons, are under Satan as their great Prince and they have been his active agents for long centuries in deceiving mankind and opposing the Divine Program.

SATAN THE GREAT MURDERER

No less an authority than our great Lord and Redeemer tells us that Satan is a murderer and a liar. He declares that "He was a murderer from the beginning and abode not in the truth; when he

speaketh a lie he speaketh of his own, for he is the father of lies.” (John 8:44) It is well that we keep this Divine testimony in our minds. It is well that we note just what the first great lie was, namely, Satan’s misrepresentation saying, “Ye shall not surely die.” It is important that we notice this, because so thoroughly has Satan accomplished his deceptive work that practically everybody, heathen and civilized, accepts Satan’s version of the matter and discredits that of the Almighty.

Let us notice that Satan is a murderer; that he murdered Father Adam and Mother Eve, and that his lie is still murdering our race, under the just laws of heredity. The error of believing Satan instead of God has gotten many into the confused situation of disclaiming that God proposed that man should live forever on earth in a Paradise, and, as his family would increase and continue in harmony with His wise regulations, the boundaries of his Paradise would be enlarged and be a Paradise filled with the knowledge of God and the home of a perfect humanity, in accord with God, privileged to maintain everlasting life here. And, says this theory, by Satan’s lie and our first parents’ fall, we die and by dying become more alive and some of us go to heaven and the mass to some eternal, fiery hell, of which we have no knowledge.

THE GIFT OF GOD IS ETERNAL LIFE

(Rom. 6:23)

God, while permitting Satan and sin and depravity and death to take their course, has not been idle. He has had, and still has, a great plan for human salvation a plan for recovering man from sin and from death and from all of his fallen conditions, a plan of restitution to human perfection, a plan by which the Seed of the woman shall yet, literally, crush the Serpent’s head, and undo Satan’s great original misdeed recover man from his murdered condition and from his fallen estate to all that he had at first plus the knowledge and experiences of the present life and plus the experience incidental to his uplift, during the reign of Messiah, for which we pray, “Thy Kingdom come.”

The Scriptures clearly show us that all of this recovery is to be accomplished through the merit of Jesus’ sacrifice—“the just for the unjust.” That the work has not yet begun is evident. We are still living under the reign of sin and death. The Messianic Kingdom must come in power and great glory and be established, the Scriptures tell us, in a great time of trouble. Then the earth will be made to blossom as the rose, and the wilderness and the solitary places will be made glad, and all mankind will receive Divine blessing and opportunity to return to Divine favor and eternal life as human beings. And the willfully disobedient and the negligent of those opportunities will die the Second Death, from which there will be no recovery, no resurrection, no hope.

THE SAINTS SHALL JUDGE THE WORLD

(1 Cor. 6:2)

These great blessings of restitution, for which Israel and the whole world are waiting, cannot be brought about until first the special salvation of a special class, the salvation of the very elect not to human nature, but to a heavenly nature, as the Bride of Christ shall be accomplished. The selecting of these has progressed for nearly nineteen centuries and, apparently, is about complete. The Divine blessing and work then to be inaugurated will be restitution to earthy nature and perfection—"to the Jew first."

SATAN SERVES THE SAINTS

During all these centuries, while Satan has been the Prince of ruler amongst the children of this world, and while he has blinded them with his sophistries and falsehoods, he has also done another work for the saintly few now being called to the heavenly places. For these he has, so to speak, turned a polishing grindstone to prepare them for the riches of the heavenly glory as New Creatures, as heirs of God and joint-heirs with Jesus Christ their Lord. Quite unwittingly, we may be sure, he has served the Creator's purposes and helped to prepare, through trials, this class for the glorious things which God has in reservation for those that love Him.

SATAN AS AN ANGEL OF LIGHT

St. Paul declares of Satan, "We are not ignorant of his devices," and he tells us that Satan and his servants transform themselves into servants of righteousness, etc. We see this principle in operation as we read Church history. Satan, all through this Age, has sought to pervert Christian hopes and distort Christian doctrines by presenting counterfeits of Bible truths. Thus, for instance, the Scriptures tell us that eventually the Church, "a little flock," will be associated with Messiah in His Kingdom of glory, to reign a thousand years. It was Satan's method to counterfeit this hope, to suggest to men the establishment of an earthly Kingdom with an earthly little flock, an earthly glory, an earthly reign. This was set forth as the fulfillment of the second Psalm.

And when later on some of Satan's dupes began to get free from some of his snares, he became their leader in an opposite direction, called them Reformers and led them to claim that all the civilized kingdoms of the earth are the kingdoms of Christ. This is the status of affairs today. The world in general believes that Christ's Kingdom has come, even though they are still praying, "Thy Kingdom come, Thy will be done on earth as it is in heaven." Satan has led them away from careful attention to making their own calling and election sure by Christian character

development, into the various reform movements of the world, whose trial time has not yet come. Thus Christians of all denominations have been bewildered, confused by the artful wiles of our enemy. Now, however, as the morning of the New Dispensation dawns, our eyes of understanding are opening. We perceive that our Adversary has but a short time until he must be bound for a thousand years; that the Messianic Kingdom must prevail that all the families of the earth may be blessed through the Seed of Abraham. Finally, at the close of that reign of righteousness, the Scriptures declare, Satan shall be destroyed.

The Church is the Body of Christ, of Messiah. Hence the Apostle's words of our text apply to the Church in glory—"The God of peace shall bruise Satan under your feet shortly".

[Bible Students Monthly Volume 3, Number 7](#)

YOUR REASONABLE SERVICE

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

Who could find fault with these requirements? Who could say that in setting such a standard for His creatures the Almighty required too much? On the other hand, how could we imagine a just and loving Heavenly Father requiring less than is here stipulated. God's law, variously stated, always amounts to the same thing. The statement of it, as given to the Jews at Mt. Sinai, embodied in the Decalogue, corresponds with this statement, as does also the presentation of it set forth by the great Teacher, saying, "Thou shalt love the Lord thy God with all thy mind, soul and strength; and thy neighbor as thyself".

Many of us, after confessing with St. Paul that the Divine Law is holy and just and good, have been surprised to find that that which our minds heartily approve, we are unable to obey to the full. For thirty-five hundred years the Jews have sought to keep that Divine Law, under the promise of eternal life for so doing, but none of them have been able to gain the prize. When as a nation they realize their inability, and not sooner, they will be ready to receive at God's hands, as a free gift through the Redeemer, the forgiveness of their violations of the Divine Law. And then, under their New Covenant (Jer. 31:31; Heb. 8:8-13), they will have Messiah's assistance in regaining that perfection of mind and body and a "new heart," which will enable them to obey in every particular the Divine Law, which all our minds recognize as just and true, but which, because of heredity, we are unable to perfectly obey in the flesh.

That blessing, which is soon to come to natural Israel, under Messiah's Kingdom and the New Covenant, will be extended through them, as the natural seed of Abraham, to every nation,

kindred and tongue, in harmony with the Divine promise made to Abraham.

A different, although a corresponding favor, is now, in advance, bestowed upon a small class gathered from Jews and Gentiles, and Scripturally known as the “Church of the First-Borns, whose names are written in Heaven.” These, in advance, realize their inability to keep the Divine Law, and by faith lay hold upon the Redeemer’s merit and consecrate their all to God through Him. In the Redeemer

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they are accepted of the Father; their heart endeavors for righteousness are recognized, and the flesh and its imperfections are renounced and counted as dead and are offset by the merit of the Redeemer. These are Scripturally classed as members of the Great Prophet, Priest, King and Mediator between God and men. The thought of our text will be completed when all the faithful, as members of the Messiah, “the little flock,” shall be made joint heirs with him, as “the Bride, the Lamb’s Wife.”

ANALYZING OUR SUBJECT

We may demonstrate to ourselves the truthfulness of the foregoing: What is it to do justly? It means much more than not to overcharge our neighbor for the goods he may purchase of us. It means much more than not to defraud him in the making of change. To deal justly means justice between servant and master, mistress and maid, buyer and seller that we should do to others as we would that they should do to us; it means the strict following of the Golden Rule enjoined by the Great Teacher.

Applying this principle of justice to our words, it means that we should not speak evil of either friend or foe; that we should not even insinuate evil. It means that we should not tell unnecessarily what we know to be the truth, if it would harm our neighbor, disparage him and discredit him in the eyes of others. It means that we should love our neighbor and his interests as we love our own, and should defend his interests and guard them as carefully as we would our own.

Justice, in order to thus operate in our words and deeds, must operate in our hearts in our minds. “As a man thinketh, so is he.” If he thinks unkindly, ungenerously, unjustly, he will find it impossible always to avoid unkind, unjust, unloving words or actions. “Out of the abundance of the heart, the mouth speaketh.” It follows then, that to do justly signifies absolute righteousness in thought, in word, in conduct. Of this none of us is capable. The nearest approach to this is the perfect or just intention of the heart, covenanted by all those who become followers of the Lord Jesus Christ. The intentions and good endeavors of these are accepted of the Father.

As for the world, it will require long years of assistance and uplifting out of weaknesses and imperfections of the flesh to bring them to where their thoughts, words and deeds will be absolutely just and in full accordance with the Golden Rule. Their attainment of this will mean their getting rid of all the imperfections of the flesh and, by full restitution, returning to the image and likeness of God lost in Adam.

TO LOVE MERCY

All recognize mercy as a very proper, a very desirable quality. All realize their need of Divine mercy. All should know that the Divine purpose is that only those who show mercy to others will themselves receive mercy at the Lord's hands. Many, however, while admitting all this and while seeking to practice mercy, do not love it. Rather, they love vengeance, and are merely constrained to mercy by the laws of the land, public sentiment and the Word of God. Time and again this has been shown in the case of lynchings. Mobs have gathered for the infliction of punishment, glad of an opportunity for setting aside mercy and letting loose justice, as they might express it. And in those mobs have been many guilty of perhaps as great crimes as the one who was mobbed. "O consistency, thou art a jewel!"

WALK HUMBLY WITH THY GOD

By a strange perversity of our fallen nature, those most able and willing to follow the first two requirements are apt to be the most delinquent in this third requirement. In a word, the just and merciful are very apt to find themselves possessed of a spirit of pride, a feeling of superiority to their fellows, a hindrance to their having a humble walk with God. Those most humble toward the Almighty are frequently those who have had great sins and great weaknesses, which have helped to humble them. Thus the Great Apostle, St. Paul, was allowed to retain a measure of visual weakness as a reminder of the time when he was a persecutor of Christ of the "Church which is his Body" as a reminder of how the grace of God apprehended him on the way to Damascus, and that without the Divine interposition he might have continued hopelessly blind.

The Apostle refers to his weakness of eyes as a thorn in the flesh, a messenger of Satan permitted to buffet him. The Lord declined to remove the affliction, doubtless because it would keep the Apostle humble enough to attend properly to the great work God had for him to do without being puffed up to his own injury. The Divine message was, "My grace is sufficient for thee; my strength is made perfect in weakness." Realizing the import of this the Apostle cried out, "Rather, therefore, will I glory in mine infirmities that the power of Christ may rest upon me."

And so may all God's people, while realizing their inability to live up to these Divine requirements, rejoice in the Divine provision on their behalf that God's grace is sufficient for them,

where their weakness is recognized and confessed and abhorred, and his mercy appreciated, sought and accepted.

Bible Students Monthly Volume 3, Number 8

THE EARTHLY PARADISE NOT THE CHRISTIAN'S HEAVEN

“For David is not ascended into the heavens.” Acts 2:34

The Old Testament Scriptures we accept as of equal authority with the New Testament, said Pastor Russell, because Jesus and the Apostles so accepted them, and indeed based all of their teachings upon them. The false impression which has gone abroad amongst Christian people, that the Old Testament Scriptures are obsolete, that their predictions have all been fulfilled, is very erroneous. This has greatly hindered Bible study, and has paved the way to grievous errors. It should be remembered that the Old Testament represents the only Divine revelation made to man during the 4158 years from the creation to

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the time when Jesus at His baptism was proclaimed “the Lamb of God which taketh away the sin of the world.”

In all the Old Testament, from Genesis to Malachi, not a single suggestion is offered of a change of nature from human to spiritual, nor of any other heaven than that which God had originally provided for man the Garden of Eden. The hopes inspired in Israel by the Divine promises pointed them forward to the time when God's blessing would obliterate the curse of sin and death and uplift mankind from present degradation, back to the original perfection. The Seed of the woman, it was promised, should ultimately “crush the Serpent's head,” destroying the evil that is in the world, and establishing a reign of righteousness instead of the reign of sin and death. Messiah, as Emmanuel, would bring these great blessings to Israel; and, through Israel, they would be spread amongst all nations by Divine power. Paradise, lost through disobedience, will be restored by Messiah.

Instead of expecting a change of nature from human to spiritual, the teachings of the Old Testament led the Israelites to expect that God would make no change from His original purpose. He made not the earth to be destroyed by fire nor to be perpetually under the cloud of sin and death (Ecc. 1:4). He formed it to be inhabited by a human race, in His own image and likeness, Adam in his original purity being a sample.

DAVID'S SOUL IN HELL

As the Old Testament tells nothing about a heavenly condition, likewise it tells nothing about a hell of fire or torment. Such devilish theories were invented by the heathen, from whom many Christians have since absorbed more or less of the false doctrines. The Law and the Prophets do refer to hell some sixty-six times, but the hell which they teach is the grave, the tomb, the state of death. From first to last *all* mankind, both good and bad, go to *hell, sheol, the tomb*. Abraham, Isaac and Jacob and all the Prophets died without giving the slightest intimation of Purgatorial suffering for anybody, or a *hell* of eternal torture.

The writers of the New Testament were also Jews, and it might here be noted that nowhere did they describe the Hell and Purgatory which we Protestants and Catholics conjured up during the Dark Ages. The New Testament, written in Greek, is in full accord with the Old Testament, written in Hebrew the *sheol* of the latter is the *hades* of the former. Unfortunately our translators have, in the English Bible, mixed things up in a terrible fashion, giving us hell and pit and grave as synonymous interpretations of *sheol* and *hades*. "Orthodoxy" made hell fiery and thus our eyes of understanding have been darkened through the machinations of our great Adversary, "the Prince of darkness."

But all this demoniacal misrepresentation of the Divine character and Plan is soon to be scattered. The morning is at hand; the Prince of Light, the Savior, Messiah and His glorious Church, will soon shine forth as the Sun in the Kingdom of the Father, while Satan will be bound for that thousand years that he may deceive the people no more. "Then all the blind eyes shall be opened and all the deaf ears shall be unstopped," and "the knowledge of the glory of the Lord shall fill the whole earth;" and "to Jesus every knee shall bow and every tongue confess, to the glory of God."

SLEPT WITH HIS FATHERS

All through the Scriptures *natural sleep* is used as a figure for death, as the present time of the reign of sin is represented as a night time, and the coming reign of Messiah is prophetically described as the morning of a New Day, a New Epoch. "Weeping may endure for a night" wrote David. The night has lasted for six thousand years; the New Day is the seventh-thousand, the Sabbath of the great week. It will be the awakening time, as the six thousand years of the reign of sin and sorrow are the time in which our race has been going down into death into the deep sleep from which none will come forth except by the call of Messiah.

The penalty of death upon our race would have blotted us out of existence like the brute beasts had not God's mercy from the beginning made provision for a Redeemer and for His Church

and Joint-heir; and for the Messianic Kingdom; and for the resurrection, the awakening of all mankind, through this Kingdom. It was in view of that hope of a resurrection of the dead that believers spoke of their deceased friends as *falling asleep*.

This expression is used frequently in the New Testament. St. Stephen fell asleep in death; St. Paul, having in mind the great work of Christ on behalf of the world and the eventual awakening of all, declared that believers need not sorrow as others over the death of their friends and neighbors, but might realize that all “sleep in Jesus,” and that eventually God, through Him, will bring to pass the general awakening of the dead, all of whom are yet to be brought to a knowledge of the truth.

Pastor Russell quoted the Scripture, “Abraham slept with his fathers,” and declared that Abraham’s fathers were heathen. He called attention to the fact that good and bad, kings and princes and others, are, in the Scriptures, declared to have fallen asleep. So it was with David. These all slept in the Bible *hell* in the tomb. They are all unconscious; as the Scriptures declare, “The dead know not anything; their sons come to honor and they know it not; they come to dishonor and they perceive it not of them”; “There is neither wisdom nor knowledge nor device in *sheol* (hell, the grave) whither thou goest” whither all go (Job 14:21; Ecc. 9:10).

THOU WILT NOT LEAVE MY SOUL IN SHEOL

The Prophet David declared his faith in a resurrection of the dead when he wrote, “Thou wilt not leave My Soul in hell (*sheol*, the grave), nor suffer Thine Holy One to see corruption” (Psa. 16:10). St. Peter (Acts 2:25-31) calls our attention to the fact that the Prophet David did see corruption, and hence that this statement was not in regard to himself but Jesus that the soul of Jesus was not left in *sheol* (Greek, *hades*); and, additionally, the flesh of Jesus was not allowed to corrupt.

St. Peter was pointing out the fulfillment of this prophecy of the resurrection of Jesus from the dead on the third day, when he made use of our text, “David is not ascended into the heavens;... his sepulchre is with us unto this day.” St. Peter’s argument is that David was in his sepulchre and

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was still dead, but that his words were a prophetic reference to Jesus’ resurrection.

Many Christian people repeat every Sunday what is styled the Apostles’ Creed, which declares the crucifixion and death of Jesus and His descent into hell into *hades* and that “God raised *Him from the dead* on the third day.” All intelligent Christians understand that the hell to which Jesus went was not Purgatory nor a place of eternal suffering, but the grave, *sheol*, the tomb,

the state of death. This is proved to be the Apostle's thought by the words, "God raised Him from the *dead*, for it was not possible that He should be holden" of *death*.

DAVID WILL NOT GO TO HEAVEN

King David will not go to heaven, said Pastor Russell, and he will not desire to go to heaven, for the same reason that a fish has no desire to perch upon the limb of a tree nor a bird to make its home under the water. As these animals have natures distinct and are adapted to the conditions which God has provided, so the nature of man, even when brought to human perfection, will enjoy and appreciate more the earthly blessings which God has provided for him than he would enjoy the heavenly blessings which God has provided for the Elect "little flock"—"the Church of the First-Borns" (Heb. 12:23).

The reason for this is plain when we remember the Apostle's words. He declares, "The natural man receiveth not the things of the Spirit of God, neither can he know (appreciate) them, for they are spiritually discerned" (1 Cor. 2:14). Only those who have been begotten of the Holy Spirit are enabled to understand the deep things, the spiritual things of the Divine promise, and to rejoice therein as the Apostle explains (1 Cor. 2:9, 10).

And even when thus Spirit-begotten and with their affections set on things above, the Lord's consecrated "little flock" experience difficulty in keeping their affections of the Heavenly things and off of the earthly things, because the latter appeal to them continually through all of their earthly senses. They are therefore exhorted to "look not at the things that are seen, but at the things that are unseen," which "eye hath not seen nor ear heard, neither have entered into the heart of man the great things which God has in reservation for those that love Him" love Him more than they love houses or lands, parents or children, or self.

We can plainly see, then, that without this begetting of the Holy Spirit, which belongs, of course, to the servants and handmaidens of God during this Gospel Age, none are able to appreciate the things unseen. And hence the world of mankind in general, brought back to perfection and *all the way back*, appreciating human perfection will be willing not to sacrifice their earthly nature to obtain a heavenly, but will enjoy the earthly, under perfect conditions, in a Paradise restored (Isa. 35; Ezek. 37).

DAVID WAS A PROPHET

On a previous occasion we saw the teaching of the Scriptures to be that the first to be blessed by Messiah's Kingdom will be the Ancient Worthies Enoch, Abraham, Moses, David, and the Prophets and that these will be made Princes in the earth. As one of these Princes, the Prophet David will have a very glorious station. His long career, his "ups and downs," said the Pastor,

show us the lights and shadows of the Prophet's character more particularly, perhaps, than in the case of any other Bible character. And they show us a noble character, despite David's human weaknesses and the frailties of his flesh, augmented in power by his kingly office and the misconceptions of kingly prerogatives which prevailed in his day.

The beautiful traits of the character of David on account of which he was declared to be, not a "new creature," not a "son of God," not an "heir of God and joint-heir with Messiah," but "*a man after God's own heart*" these traits were his loyal obedience and his repentance of everything which in any degree was displeasing to God and interrupted the fellowship Divine.

God's Spirit-begotten children may not, therefore, take the Prophet David or any of the Ancients as their pattern. Only Spirit-begotten ones can serve as examples to the Church. They should walk in the footsteps of Jesus, and may even take the Apostles and other faithful brethren for examples. The Apostle, however, suggests that the Church may look back with profit upon the Worthies of the past, to note their degree of faith in God and their obedience to that faith. St. Paul, however, explicitly reminds us that God has provided some better thing for us the Church than the Ancient Worthies, without us (members of the Messiah), cannot be made perfect (Heb. 11:38-40).

JOINT-HEIRSHIP WITH CHRIST THE BETTER THING RESERVED FOR CHRISTIANS

The "better thing" reserved "for us" who are called of God during this Gospel Age is the joint-heirship with Christ, Jehovah's Only-Begotten Son and Heir of all things, the partaking with Him in all His future work for the blessing of God's intelligent creation. Therefore it is, as the Apostle states, that the reward of the Ancient Worthies tarries until first the overcoming Gospel Church is exalted to the throne with Christ in the dawn of the New Dispensation, now so close at hand.

As soon as the spiritual phase of the Kingdom is established in power the setting up of the human phase will begin. In humble recognition, therefore, of the Divine purpose and order in the superior exaltation of the Gospel Church, we repeat the Apostle's statement that "they (those noble, loyal, righteous, faithful Ancient Worthies) without us shall not be made perfect."

But as to whether we shall be numbered among the "*us*" depends upon our successful running of the race set before us. Surely, no less faithfulness and nobility of character can be expected of *us* than of those who ran for the earthly prize. And since all the blessings of God's Plan the exaltation of the Ancient Worthies, the liberation of the whole world from the bondage of sin and death and the final judgment of angels await the manifestation of the spiritual sons of God, the Gospel Church, therefore the Apostle (chapter 12), in forceful metaphor, points us back to

those Ancient worthies as a stimulus for faith and zeal, saying:—

“Therefore also we, being compassed about with so great a cloud of martyrs (Greek *marturon* who so nobly witnessed for God and righteousness), let us (emulate them and) lay aside every weight and the sin which doth so easily beset us, and let us run with patience the (higher, heavenly)

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race that is set before *us*, looking unto Jesus, the Author and Finisher of our faith, who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.”

Jesus, our Ransomer, is also our Forerunner and Pattern in this race. He ran successfully, and, in consequence, is even now at the right hand of the throne of God, whither we also may go to Him.

Jesus’ way to the crown was the way of the shameful cross, and He said, If any man love Me, let him take up his cross daily and follow Me; the servant is not above his Lord, etc. Persecution and shame and grief and loss are our portion in this present world, but exaltation and glory will follow in due time, if we faint not. Therefore we are urged to consider His example and teaching lest we be weary and faint in our minds under the trials of faith, patience and endurance of this “evil day.”

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CHRIST IN YOU, THE HOPE OF GLORY

This expression in various slightly different forms occurs many times in the New Testament. The consecrated children of God are spoken of as being “in Christ Jesus,” whom God gave to be Head over the Church which is His body. We are “baptized into Christ.” This the Apostle explains as the Mystery hidden from the Ages, but now made known to us that God was in Christ reconciling the world unto Himself. 2 Cor. 5:19; Col. 1:26.

This Christ is composed of many members. (1 Cor. 12:12.) The Greek word *Christ* corresponds to the Hebrew word *Messiah*. In either language the significance of the word is, The Anointed. In olden times the Priests were anointed with oil, as were also the kings of Israel. This ceremony seems to typify the anointing of the antitypical kings and priests. The Messiah, therefore, is the anointed King and Priest, whom God hath foreordained from before the foundation of the world for putting some down and lifting up all who will be obedient to His arrangements.

This Gospel Age is the time in which the Messiah is prepared. The Head of the Messiah, therefore, very properly, is first; and

following Him the Apostles and all down through the Age the various members of the Body. This Age will end when the full number of the “elect” shall have been found and tested. Then the Body will have been completed. When The Messiah is complete, The Christ will be complete.

This part of God’s Plan is hidden from the natural man, who sees nothing in it. Only those who reverence God sufficiently and who are in close touch with His arrangement can see. It was hidden from the Jews, who saw not that Jesus was the Head of this Messianic Body, and was to be a Spirit-being, not human; and that God is taking from them and from all nations those who shall compose this Body.

“YE HAVE AN UNCTION FROM THE HOLY ONE AND YE ALL KNOW IT”

In view of the various statements of Scripture relating to this subject, we see how Christ is represented in us. In proportion as we have the Holy Spirit, in that proportion we are faithful members of His Body, and have the anointing in us. As the Apostle says, “The anointing that ye have received of Him abideth in you”; “Ye have an unction (or anointing) from the Holy One, and ye all know it.” (1 John 2:27, 20.) It manifests itself to us as it would not to the world. We know that we have the mind of Christ the opposite of selfishness. This we can more and more discern in others better than in ourselves. As every good seed will bring forth good fruit, so we, if we abide in the Vine, shall bring forth the fruits thereof meekness, patience, brotherly-kindness, long-suffering, love.

Christ in you is the hope of glory in the sense that to this Christ, this Anointed One, God has promised glory, honor and immortality, the divine nature. Only those who possess this anointing, the Spirit of Christ, can properly possess this hope; for what we now have is merely an earnest of our inheritance and a foretaste of what is to come. But this call is to ignominy now. “They shall say all manner of evil against you” who have this anointing. The world will know you not, even as it “knew Him not.” (1 John 3:1.) This, which we have now, is a bitter foretaste; but coupled with this there is a joy which the world cannot give.

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GOD’S KINGDOM

“Of those born of women there is not a greater prophet than John the Baptist, but the least in the Kingdom of Heaven is greater than he” Luke 7:28

There can be no better illustration of the sharp line of distinction between the earthly and the heavenly classes and their calling than is shown by our text. The great Teacher freely attested to

the loyalty and courage and saintliness of His cousin John, as evidenced by the words of our text. But if so great and honorable a Prophet, why could not John be a member of the Bride class? Why could he not be numbered with the disciples of Jesus and be an Apostle, or at least a footstep follower? The Answer--is that he was not called to the heavenly plane, but to the earthly. He was honored of God in being made one of the Prophets of the Jewish Age the last of them. Although a different honor from that conferred upon the Apostles, John's was a great honor, and we have reason to believe that, under Divine providence, when perfected in the resurrection, he will appreciate the earthly blessings and privileges which will be his, more than the spiritual and heavenly privileges bestowed upon the Apostles and the less prominent members of the Church.

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The Lord "will choose our inheritance for us," we read (Psa. 47:4). Happy are those who repose implicit confidence in Divine goodness and who seek to obtain whatever may be God's choice for them. If we have been called with the heavenly calling, let us not shrink back and declare ourselves unworthy and decline to accept the favors of God and to choose an inferior position. Let us, rather, be glad to say, Thy will be done in my heart, in my life, in all my future. "Order Thou my steps in Thy Word."

A FRIEND OF THE BRIDEGROOM

Jesus had a two-fold mission: (1) He came "that the world through Him might be saved" that He might give Himself "a ransom for all, to be testified in due time" (1 Tim. 2:6).

(2) Incidentally His mission was to proclaim the acceptable year of the Lord the time in which God is willing to *accept the sacrifices* of such as desire to walk in the Redeemer's footsteps, and to constitute these the Bride and Joint-heir of Messiah.

John the Baptist referred to the latter feature of our Lord's work, saying, He that hath the Bride is the Bridegroom, but the *friend* of the Bridegroom heareth His voice and rejoiceth greatly. This, my joy, therefore, is fulfilled (John 3:29). It was not for him to be a member of the Bride, but he rejoiced to be a friend of the Bridegroom. As our Lord's forerunner he announced the Bridegroom; he called upon the nation of Israel to turn from sin, to purify their hearts, to come back into harmony with God and thus to be prepared to receive the Bridegroom and to become the Bride. So far as the nation was concerned John's mission was a failure, as God had foreknown and foretold. but so far as the Bride class was concerned John's mission was a success, for, as the Scriptures intimate, those who believed John's testimony accepted Jesus and He accepted them.

GREATEST IN THE KINGDOM

We must remember that the Church is the Kingdom of God now in a formative or embryotic state, but in the end, by “*the resurrection*,” to be spirit beings and *partakers* with Jesus, their Bridegroom, in His wonderful glory, honor, immortality and Kingdom work. This Kingdom class is not reigning now, but merely forming. It is joined “on probation,” after the Methodist style. If the probationary period of the present life be faithfully used, the full induction into the Kingdom, its glories, honors and immortality, will surely follow by participation in the First Resurrection.

Amongst the faithful followers of the Master there will be differences, as St. Paul explains, “as one star differeth from another star in glory” (1 Cor. 15:41). We cannot know, and it is not necessary for us to guess, who shall occupy the chief places in the Kingdom. These shall be given to those whom the Father prefers, as the Redeemer explained to the woman who asked that her two sons might sit, one on His right hand and the other on His left hand in the Kingdom (Matt. 20:21).

If we were to guess who shall be closest in position to the Master we would suppose that St. Paul would be first, with St. John, St. Peter and St. James near by in glorious excellence. And yet we know not how nearly up to the Apostolic standard some may be who have lived very humble and obscure lives, have fought a good fight and finished their course with joy. Indeed, the twelve Apostles seem to occupy, by Divine decision in advance, the very highest stations in the Kingdom, next to that of the Redeemer, Who said of them, “Ye who have followed Me, *in the regeneration... shall sit upon twelve thrones* judging the twelve tribes of Israel” (Matt. 19:28). Again, they are pictured to us as the “crown of twelve stars” to the Church in her future glory, and again they are pictured to us as the twelve precious foundation stones of the Church in future glory, as the New Jerusalem (Rev. 21:14).

Those called of God to this high salvation, as members of the spiritual Kingdom which shall bless natural Israel and through her all the nations, are required to demonstrate their loyalty to God by *faithfulness even unto death* in the narrow way of self-sacrifice. As there is no other name than that of Jesus whereby any may be saved to eternal life, so, likewise, there is no other path whereby any may reach the Kingdom except the narrow way, “and few there be that find it.” All who attain to the Kingdom must be overcomers of the world to the extent of self-sacrifice. The gradations of glory will be because of special manifestations of zeal for the Lord and His cause of righteousness and Truth against sin and error.

A LESSER SPIRITUAL SALVATION

The Scriptures clearly show another class in process of salvation during this Gospel Age, quite separate and distinct from the Bride class. These are referred to in various parts of the Scriptures. They will all be loyal, to the extent that they would not deny the Lord nor willfully practice sin. Their failure to reach the status of the Bride is indicated in an insufficiency of zeal in connection with their loyalty. This class is described in Rev. 7:14. They are represented as having failed to keep their garments unspotted from the world failed to live circumspectly, carefully enough.

Hence in a great time of trouble in the end of this Age these are represented as washing their robes and making them white in the blood of the Lamb and then coming up through that tribulation to glory and honor, but not to immortality, nor to the same degree of glory and honor as the Church, the Bride. The distinction in their glory is indicated in that instead of being *in* the Throne they are *before* it; instead of being the Bride, they will serve; instead of wearing the crown, they will bear palm branches; instead of being the Temple, they will be servants in the Temple.

This same class is referred to by the Apostle in his declaration respecting the end of this Age. He intimates that some will have an abundant entrance (2 Pet. 1:11) into the Kingdom, while others will be “saved so as by fire” (1 Cor. 3:15). The fire of this Day will test every man’s work of what sort it is. Some will be proved to be gold, silver, precious stones. These the “fire” will not consume. Others will be proved to be an admixture of hay and stubble, which will be consumed, though themselves will be saved so as by fire (1 Cor. 3:12,13).

The tribe of Levi pictured the entire “Church of the First-born,” but it contained two classes the “little flock” of priests and the “great company” of

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Levites the Bride class and the servant class, none of whom have any inheritance in the earth, all of whom have the heavenly inheritance.

As Isaac typified our Lord, the Redeemer, and as Rebecca typified the Bride class, so Rebecca’s *maidens typified this “great company”* class. This same thought is brought to our attention in Psa. 45, where the Bride class is pictured as being presented to Jehovah in the end of this Age in glory, honor and immortality, illustrated by raiment of fine needlework and gold. Following the Bride come “the virgins, her companions, who follow her.” These also will be greatly honored, greatly blessed, though theirs will be a lesser honor. This “great company” will not constitute the Kingdom, although they will be identified with it and its wonderful salvation and blessing for mankind.

KEEPING OR BREAKING COMMANDMENTS

The great Teacher's declaration that they who break God's commandments and teach others so to do shall be called "least in the Kingdom" has caused considerable perplexity in the past. The question has been, How could anyone be fit at all for the Kingdom who breaks God's commandments and teaches others so to do? The Answer--is that many of God's people have labored under more or less of blindness and have done things which they ought not to have done and left undone the things which they ought to have done. As an illustration, John Calvin, noble man as he was, burned his Christian brother, Servetus. Such violation of the Divine commands and such wrong teaching must, according to our human judgment, assign Brother Calvin to a lesser place in the Kingdom than if he had more carefully, more earnestly sought the will and Spirit of God. However, it is not for us to judge. We are merely seeking to ascertain the spirit of our Lord's words.

Begotten of the Holy Spirit and privileged of the Lord to be disciples and to be guided of the Holy Spirit, we should be so faithful in the study of the Scriptures as not to be mistaken in respect to the general application of their meaning. Wrong practice and false teachings do not always represent disloyalty to God, but they surely do always represent slackness or inattention to the Divine message; though we may be sure of the Lord's faithfulness in enlightening all who are of the proper, teachable spirit.

JOHN THE BAPTIST CLASS

To what class does John the Baptist belong, and what will be his share in the Kingdom, according to our text?

Since the call of God began with the call of the Church, and since the Church began at the First Advent of Jesus, it follows that no one was called of God to salvation prior to Jesus' time none for forty-one hundred and fifty years after sin entered the world.

God did, however, recognize the loyalty of heart of His Prophet Enoch and communed with him and blessed him, etc. God also recognized Abraham's faith and spirit of obedience, and Isaac's and Jacob's, and that of Moses and Aaron and numerous prophets and other faithful ones less notable.

Did He not call these? We Answer--that He did not call them to salvation, for no salvation could be positively offered until the Redeemer had sacrificed; nor were they called to the Kingdom, for the same reason, God did tell them that in due time He would bless all the world. He did tell them that in due time the great Ruler of the world would come forth from Abraham's posterity in the line of Isaac and Jacob and the nation of Israel. But telling them of a *coming* blessing and giving them eternal life are different matters. St. Paul declares that none of them got

everlasting life, and that “by the deeds of the Law no flesh can be justified before God.”

Israel’s Law Covenant served to instruct the Chosen People. It was a call to do right, and a promise of eternal life if they would keep the Law. “He that doeth these things shall live.” Israel learned the lesson that a perfect Law *could not be kept* by imperfect beings. Some of them and some of the Gentiles in due time heard of Jesus and how God has provided justification through His sacrificial death.

SOME BETTER THING FOR THE CHURCH THAN FOR ANCIENT WORTHIES

St. Paul tells us the status of those noble characters, of whom John the Baptist was the last. They were volunteer servants of God, so to speak. Those of them who were born under the Law Covenant, by their faith lived above it and will be fully rewarded, although they lived before any specific call or offer of eternal life was made. Their faith and obedience were pleasing to God; as St. Paul relates, “All these died in faith, not having received the things promised (them), God having provided some better thing for us (the Gospel Church), that they without us should not be made perfect” (Heb. 11:13,40).

“The Church of the First-born” is to be perfected first, and on the spirit plane, “partakers of the divine nature” (2 Pet. 1:4). In due time those Ancient Worthies will come forth from the tomb to receive the blessing which God declares shall be the reward of their loyalty. As the Church will have the “better resurrection” on the spirit plane, so those Ancient Worthies will have the “better resurrection” on the earthly plane. They will come forth from the tomb actually perfect, while the remainder of mankind will be obliged to attain perfection by the slow process of faith, works, obedience, during the thousand years of the Kingdom.

ANCIENT WORTHIES WILL BE PRINCES IN ALL THE EARTH

Moreover, those Ancient Worthies, while not members of the Kingdom, *per se*, which will be spiritual, will be members of that Kingdom in its *earthly phase*. They will be the Kingdom’s earthly representatives, princes or rulers, in all the earth, as the Scriptures declare (Psa. 45:16). We remember the words of Jesus to this effect: “Ye shall see Abraham, Isaac and Jacob and all the Prophets in the Kingdom,” but He said not a word about Himself or His disciples being seen; properly so, because they, as spirit beings, will be invisible to men.

The Scriptures still further intimate that during the thousand years of Messiah's reign, all the faithful of mankind, all the obedient, will be privileged to come into relationship with the King. This is figuratively represented in the statement that the great ones of the earth "will bring their glory and honor into the New Jerusalem."

With such glorious hopes before us, with such appreciation of our Heavenly Father's glorious character and wonderful

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Plan, with such a grand view of our Savior's work, with such a hope of a share with Him in His Kingdom, what manner of persons ought we to be in holy living and godliness! Nor should it be thought strange that any of the spirit-begotten now, or the restored of the future, who would turn their backs upon the gracious provisions made for their salvation, would be considered unworthy of further favor or blessing at the hands of God and should die the Second Death annihilation. As Paul says they shall be punished with everlasting destruction from the presence of the Lord and the glory of His power (2 Thess. 1:9).

Soon the disciples of the Master will be one with Him beyond the veil, sharers of His glory and Kingdom. Then will come the time when the world will believe. The knowledge of the Lord will fill the earth and all the blinding and stumbling influences of the present will be at an end. The Savior will then exercise His power on behalf of the world, overthrowing evil and uplifting every good principle and all who love righteousness, and destroying those who would corrupt the earth. Rev. 11:18

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ANCIENT GARDEN OF EDEN ARABIA THE CRADLE OF MANKIND

"As all in Adam die, even so all in Christ shall be made alive; every man in his own order." 1 Cor. 15:22, 23

Arabia is accredited with being the ancient Eden, eastward in which was the specially prepared Garden wherein our first parents had their trial not for a reward of Heaven or a punishment of eternal torment, but for a reward of everlasting life under perfect earthly conditions, or for a penalty of death. Here man, created "very good," in the image of his Creator, sinned and became subject to the penalty of sin—"The soul that sinneth, it shall die." Here also is Mount Ararat, on which the Ark rested after the Flood, and from which came forth the family of Noah to people the earth afresh. Thus was Arabia twice the Cradle of mankind.

Here is the fertile Mesopotamia, which Father Abraham left at the Divine invitation, to sojourn in Palestine to the north, under promise to become the heir of Divine favor, the father of the faithful, whose now glorified Seed, the great Messiah, has already redeemed the world and is yet to take the Throne of earth and, during the thousand years, conquer sin and death and lift up from degradation and the grave Adam and his race.

This is the same Arabia made famous by the tales of the Arabian Nights, and where also is the tomb of Mohammed, whose followers rival in numbers the followers of Jesus, and still trust in the promise made to Abraham, and, like the Jews, wait for the glorious appearing of Messiah. Like the Israelites they are blind to the fact that, before Messiah could bless and heal and uplift the world, it was necessary that He redeem them with His own life, and select from amongst men a spiritual class to be His Bride and Joint-heir in His glorious Kingdom.

And now as the Day draws near that the Curse shall be lifted from the world, when “the wilderness shall blossom as the rose” and “the solitary place shall be glad,” we behold this land of the most ancient civilization awaking. The ruins of its ancient cities, Nineveh and Babylon, are yielding to modern research the records of thirty-five hundred years ago, while modern engineers and modern capital are at work upon vast irrigation schemes costing millions of dollars which they tell us will make that land fruitful and fertile as the Garden of the Lord. Are we not thus witnesses of the beginning of the long-promised “times of restitution of all things which God hath spoken by the mouth of all the Holy Prophets since the world began”? Acts 3:19-21.

REDEMPTION BY HIS BLOOD

When could we more appropriately consider the Divine provision for our race than when considering this land, the Cradle of our Race, where the fall took place, where the ruin began which has filled the earth with sin, selfishness, sorrow and dying? Ah, surely we greatly erred when we supposed that a greater penalty for sin was needed or intended by our Maker than the penalty we are experiencing! What more could man lose than our race as a whole has lost? Created in relationship with God as a son and heir of the appropriate blessings of the Almighty Father, Adam and his race lost that precious relationship lost Divine favor, Divine communion, Divine care, and were plunged into death condemnation as strangers, aliens, convicts, tarrying in life merely to fulfill the verdict, “Dying, thou shalt die.”

How sternly Divine Justice held to that verdict! How relentlessly, how pitilessly the forces of nature were allowed to play havoc with man in earthquakes, drouths, famines, pestilences and hereditary diseases! For more than two thousand years the great Heavenly Parent showed mankind only His Justice and naught of His Love. And then the first declaration of

the Gospel the first mention that Divine favor would yet rescue mankind from the reign of sin and death was made, not publicly, not to all of the race, but merely to one man the friend of God Abraham. To him it was disclosed as a secret that the great Creator, although permitting Justice to hold full sway in a relentless exhibition of Divine wrath against the sinner, had a loving purpose in His heart which would yet find expression and include all the human family in the blessing it would bring. How astonished we are to learn of such

*“A wideness in God’s mercy,
Like the wideness of the sea!”*

But God gave Abraham words only, “Wonderful words of life” that in him and in his posterity eventually all the families of the earth should be blessed. But there was not a sign of change so far as the Divine dealings were concerned. Sin and Death were still allowed to reign, and their reign, and their reign has continued century after century since Abraham’s day. Doubtless it was because God foreknew that approximately four thousand years would intervene before the blessing of

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the world, that He added His Oath in corroboration of His promise. St. Paul tells us that He so did in order that by these two immutable, unchangeable things the Word of God and the Oath of God we who by faith are become the Spiritual Seed of Abraham, might have strong consolation we “who have fled for refuge to lay hold upon the hope set before us” in that Gospel Message which God gave to Abraham.

“ISRAEL HATH NOT OBTAINED”

Centuries passed, Abraham and Isaac and Jacob, to whom that promise was successively made, all died; and Jacob on his death-bed handed down the gracious inheritance of the wonderful Promise to his twelve sons, who there became the nation of Israel. The foundation of Israel’s hopes as a nation is that Promise made to Abraham, in which they still trust. The spectacle of a faith triumphing for four thousand years is a glorious one, and it will shortly have its reward.

In due time, at Mount Sinai, God entered into a Covenant with the children of Israel, by which He agreed to bless them and to fulfill in them the Abrahamic Promise that they, as Abraham’s seed, should bless all the nations of the earth. The only condition connected with the promise was that they were to show their fitness to be the Divine channel of blessing to the world and their obedience to the Divine Law which was delivered to them on two tables of stone. Full of joy and faith the Israelites obligated themselves thus.

Ah! much they knew not. They did not realize their own weakness and imperfection through the fall and their inability to

fulfill the Divine requirements, the spirit of the Law of their Covenant. They soon found that while the law said, "He that doeth these things shall live," they were not able to do those things; and therefore they were all dying like other men. Had God deceived them and entrapped them? No. God's proposition was simple enough. He was merely teaching them a great lesson that sin as a disease had taken hold upon humanity, and that, however willing they might be, all were weak and perverse in the flesh and unable to fulfill their good intentions.

ISRAEL'S PROMISED DELIVERER

As a consolation God assured Israel that He would send the Deliverer, One still greater than Moses who had delivered them from the Egyptian bondage. This greater Deliverer would deliver them from the greater bondage of sin and death, so that they would be able to obey the Divine Law and be used of God in blessing and instructing other nations. This Greater than Moses they were assured would inaugurate a New Law Covenant, based upon better sacrifices than the blood of bulls and goats, and He was known to them as Messiah, the Messenger of the New Covenant. In Him, therefore, they came to hope; for Him they waited; in the prospect of His coming they delighted.

But although the Law Covenant made nothing perfect although it did not accomplish the thing Israel had hoped, it did accomplish much. It served to lift that one nation, religiously, high above all the other nations of their day, so that when the time came for God to send His Son into the world to be man's Redeemer to die, the Just for the unjust, for man's reconciliation, as the Atonement for his sin at that time there were a few thousand saintly Jews who waited for the consolation, the comfort, the blessing which God had promised them through Messiah release from the bondage of sin and death.

Thus the Law was pedagogue, a servant, to lead the Israelites to the Great Teacher; and at Pentecost and subsequently, several thousand of them thus led entered the School of Christ to be His disciples, to walk in His steps, to suffer with Him and later on, in due time, to reign with Him.

Moreover, during the sixteen centuries between Moses and Jesus a saintly class was manifested, all of whose names are written in the book of God's remembrance. It is not theirs to be the Bride of Messiah; it is not theirs to be counted in as members of the Body of Christ, which is the Church, for those members all followed the Head, none of them preceded Him.

These Ancient Worthies were not begotten of the Holy Spirit to a new nature, to be new creatures, in Christ, but "They had this testimony that they pleased God." They have the Scriptural testimony, therefore, that they shall be accounted worthy of "a better resurrection" than the remainder of mankind although their resurrection will not be with the Bride of Christ will not be the

Chief Resurrection, to spirit nature, spirit bodies, etc. Those Ancient Worthies will come forth from the tomb after the completion of the Church, after her establishment in glory. They will come forth perfect men, of human nature, the image and likeness of God in the flesh, as was Adam. Great will be their degree of honor as they shall be used of Messiah as “princes in all the earth,” for the blessing of Israel and all of every nation, people, kindred and tongue.

ABRAHAM’S SEED THE ELECT

But Abraham was to have a still higher Seed, numerically less, for it is written. “Thy Seed shall be as the stars of heaven, and as the sand of the seashore.” That superior Abrahamic Seed “as the stars of Heaven,” a Spiritual Seed must be developed and glorified first, before the blessing can come to his earthly seed.

St. Paul, explaining the situation, says that the Law Covenant was added to fill up the time between Abraham and the proper time for the Spiritual Seed, The Christ. It “was added because of transgression” because sin had abounded in the world and so degraded humanity that it was necessary to lift up as a standard of righteousness the Law of the Ten Commandments, to take the place of the Divine Law which was originally written in Adam’s character. When he was created in the image and likeness of God Adam needed no Tables of Law to teach him right from wrong, even as God needs none.

St. Paul explains further, saying, “Israel hath not obtained that which he seeketh for, but the Election hath obtained it, and the rest were blinded.” (Romans 11:7.) Israel desired to be the Bride of Messiah to have the very choicest blessings which God had to give. And Israel got that *so far as its people were prepared therefor*. The “Elect” obtained it a remnant of Israel, numerically small as compared to the whole, were found upon test to be “Israelites indeed in whom was no guile”; and these became the nucleus of Messiah’s Bride class.

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GOSPEL PREACHED FIRST TO JEWS

That every “Israelite indeed” might be found, the Gospel Message at first was exclusively theirs, and the first Gentile convert, Cornelius, was not admitted to Divine favor in this respect until three and a half years after the cross. Yea, still later, when the Apostles preached the Gospel to every creature, to people of every country and nationality, as well as to the Jew to whom it was originally confined, they still gave the Jew the preference up to the year A. D. 70, when the Jewish polity perished. St. Paul declared this publicly to the Jews, saying “It was necessary that the Gospel be preached first to you, but seeing ye count yourselves unworthy of the grace of God, lo, we turn unto the Gentiles, for thus it is written in the Prophets.”

We see, then, that the nucleus of the elect Church which should become the Bride of Christ at His Second Coming was Jewish, and that God's favor to the Gentiles was His permitting of them to come in and fill up the foreordained number of the elect Church, though only after all worthy Jews had been called and accepted. And now, as Jesus foretold, the Gospel or good news of His coming Kingdom is being preached in all the world "for a witness," to gather from every nation people, kindred and tongue the saintly ones to be sharers with the Jewish nucleus in the great honor of becoming Messiah's Bride and Joint-heir. We are to clearly distinguish between the *witnessing* of these matters amongst all nations, for the gathering out of an "elect" few, and the blessing of all nations under the Kingdom which will come later on. A failure to see this has caused confusion in many minds.

HEIRS OF THE PROMISE

We must never lose sight of the kernel of this Gospel Message. The ultimate blessing of the Messianic Kingdom, through the Seed of Abraham, will be to all the families of the earth, but, previously, the Divine work is the *calling* of the Seed of Abraham, which is to do that work of blessing. The promise was not made to all the families of the earth but to Abraham and his Seed. Hence the heirs of the promise are not all the families of the earth, but the Seed of Abraham.

To the saints of Galatia, who had been Gentiles but had accepted Jesus and were trusting to become joint-heirs with God's dear Son in His Messianic Kingdom, as members of His Bride Elect, St. Paul writes, "If ye be Christ's then are ye Abraham's Seed, and *heirs* according to the Promise." (Gal. 3:29) How strange that we should have lost sight of this great inheritance! With our Lord, as Abraham's Seed, we shall inherit the earth; as it is written, "I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession."

No wonder the Apostles frequently reminded the brethren of this great inheritance which God has in reservation for the faithful. No wonder one of them writes, "All things are yours, for ye are Christ's; and Christ is God's"! Adam and his entire race are to be turned over to Christ Jesus the Redeemer purchased by His precious blood. Then we, as His Bride Consort, are to share with Him that great inheritance, and to co-labor with Him in bringing order out of present confusion. Satan is to be bound; all the forces of darkness are to be overthrown and restrained. The light of the knowledge of God, as a glorious Sun of Righteousness, is to arise; and its healing beams are to flood the earth, carrying with them life, peace, joy, rest to the Jew first, but eventually to every nation, people, kindred and tongue.

THE GREAT PYRAMID A DIVINE ORACLE

ITS SYMBOLIC TEACHINGS CORROBORATE BIBLE'S STATEMENTS

The following article is contributed by PASTOR RUSSELL, who has made repeated visits to the GREAT PYRAMID of Gizeh, and has been the discoverer of many valuable symbolisms, hitherto hidden in its mysterious passages. For a complete and detailed study of the subject we commend his illustrated book entitled "THE DIVINE PLAN AND THE GREAT PYRAMID."

"In that day there shall be an altar to the Lord in the midst of the land of Egypt, for a sign and for a witness." (Isa. 19:19, 20.) Not only did God mention prophetically the great Pyramid in Isaiah, but also in Jer. 32:20, where we read that "He set signs and wonders in the land of Egypt, even unto this day."

It is intensely interesting to visit this land of the Pharaohs, at one time so intimately associated with God's "chosen people" Abraham, Isaac, Jacob, Joseph and his brethren. It is interesting to imagine ourselves back at the period of the Exodus of the Israelites, to note the place where the Israelites probably crossed the tongue of the Red Sea upon the sandbar made bare by a strong wind. It was interesting to visit what the Arabs still designate the "Wells of Moses," and to note that they are still brackish or bitter springs, "Waters of Marah."

But to me the most interesting thing in this ancient land is the Great Pyramid referred to in our text. Its location is remarkable, and its size centuries ago marked it as one of the Seven Wonders of the world a building covering nearly thirteen acres. Its scientific lessons brought forth during the past fifty years by astronomers and other scientists are still more wonderful, but most wonderful of all to us are its prophetic teachings, first brought to our attention by Prof. Piazzzi Smyth, Astronomer Royal for Scotland, and others.

The Pyramid is located on an elevated, level plain overlooking the river Nile. Peculiarly, the delta of the Nile forms a sea coast, which in shape is a true quarter circle, with the Great Pyramid marking the center angle. This was discovered by Mr. Mitchell, of the United States Coast

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Survey, in 1868. He observed the regularity of the curvature around the whole of Egypt's northern coast, and, seeking the explanation found that the fan-like delta started from the Pyramid; and he exclaimed, "That stone witness is in a more important physical situation than any other building erected by

man.” This fits Isaiah’s description, “An altar in the midst of the land of Egypt, a pillar at the border thereof.”

SOME SCIENTIFIC LESSONS

I must not attempt here a presentation of the scientific details of this great Monument which is now speaking to the world, both on scientific and religious subjects. I can only hope to arouse sufficient interest to lead you, dear readers, to learn the particulars. I will merely offer some suggestions by way of bringing your curiosity to the point of investigation.

Scientists tell us that the measurement of its base on the four sides, at the level of its sockets, when added, gives as many pyramid cubits as there are days in four years, to the fraction including the leap-year fraction. The diagonal measurements across the base, N. E. to S. W., and N. W. to S. E., give as many inches as there are years in the processional cycle of the stars. This cycle astronomers had already concluded to be 25,827 years, and the Pyramid corroborates the conclusion. The distance to the sun is indicated by the height and angle of the Pyramid to the 91,840,270 miles, which almost exactly corresponds with the latest figures reached by astronomers. The Pyramid also has its own way of indicating standards of weights and measures, based upon the size and weight of the earth.

The Rev. Joseph Seiss observed, “There is yet a grander thought embodied in this wonderful structure. Of its five points there is one of special preeminence, in which all its sides and exterior lines terminate. It is the summit corner, which lifts its solemn index finger to the sun at midday, and by its distance from the base tells the mean distance to the sun from the earth. And is we go back to the date which the Pyramid gives itself, we find a far sublimer indication. Science has at last discovered that the sun is not a dead center, with planets wheeling about it, but itself stationary. It is now ascertained that the sun also is in motion, carrying with it its splendid retinue of comets, planets, its satellites and theirs, around some other and vastly mightier Center.

“Astronomers are not yet fully agreed as to what or where the Center is. Some, however, believe that they have found the direction of it to be The Pleiades, and particularly of Alcyone, the central one of the renowned Pleiadic stars.... Alcyone, then, as far as Science has been able to perceive, would seem to be “the midnight throne’ in which the whole system of gravitation has its Central Seat, and from which the Almighty governs His Universe. And here if the wonderful corresponding fact, that at the date of the Great Pyramid’s building... the Pleiades were distributed over the meridian of this Pyramid, with Alcyone precisely on the line. Here, then, is a pointing of the highest and sublimest character that mere human Science has ever been able to so much as hint, and which would seem to breathe an

unsuspected and mighty meaning into that speech of Job, when he demanded “Canst thou bind the sweet influences of Pleiades?”

SIN'S DOWNWARD COURSE

Prof. Smyth tells us that he finds astronomically, that the Pyramid was built in 2170 B. C. He tells us that at that particular time the Dragon Star, the personification of evil, was in line with its Descending Passage. The inference is plain when once we perceive that the Pyramid pictures the history of the world. The Downward Passage represents the downward course of sin and death of the human race under “the Prince of the power of the air,” under “the god of this world.”

History in general corroborates this. The lower part of the passage ceases to be downward, and becomes horizontal to the large chamber in which it ends. That chamber, wide and high, but with troubled floor, may well be understood to represent the time in which we are living the time in which the downwardness of our race has been measurably arrested, and when mankind are comparatively freed from the superstition which bowed down our forefathers; but the uneven floor indicates “a time of trouble,” into which we believe we have already entered. Theological, social, political and financial troubles are in the pathway of humanity, and this means such anarchy as has been threatening in China and other Eastern lands, and which the Scriptures clearly declare will overwhelm Christendom.

BRIGHTER AND BETTER THINGS

Centuries ago an Arabian Caliph, Al Mamoun, believing the Pyramid to contain great wealth, spent a fortune in digging into its interior, not knowing of its Entrance Passage, which at that time may have been covered with the casing stones. He finally reached the Downward Passageway, but behold, the strenuous labors of his workmen dislodged a stone in the roof of the Downward Passage, and showed an Upward Passage, left concealed when building the Pyramid.

Al Mamoun’s men found that Upward Passage blocked with a large granite block which they were unable to dislodge; and it is still there. Eager for treasure, they worked their way around it and found above it an Ascending Passage of about the same height as the Descending Passage, which ends in what is known as the Grand Gallery. It has the same steep grade as the Ascending Passage. It is narrow at the base, but wider higher up, and seven times as lofty as the Ascending Passage.

The interior of the walls of these passages is of creamy marble or limestone, and the Grand Gallery has seven overlappings on each of its side walls, and both the lower and end walls overhang. At its upper end is the Ante-Chamber. Through another low Passage we enter what is known as the King’s Chamber. At the juncture

of the low Ascending Passage with the Grand Gallery, is a level Passage which leads off to what is known as the Queen's Chamber, directly under the King's Chamber.

Thus the low Ascending Passage, the low Horizontal Passage, and the floor of the Grand Gallery, all come together at one point, and there we find what is known as the Well, an irregular Passage which leads downward and connects with the Downward Passage toward its lower end. This Well and the Passage leading to the Queen's Chamber apparently were secreted by the builders; but something

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like an explosion tore away the top stones covering the Well and the lower portion of the Grand Gallery, and thus disclosed the Well and also the Passage to the Queen's Chamber. So far for our description.

SPIRITUAL LESSONS HERE TAUGHT

A key suggested in 1868 by a young Scotchman, Robert Menzies, and which began to open the Pyramid's religious lessons, was the Well. He wrote to Prof. Smyth, "From the north beginning of the Grand Gallery, in upward progression, begin the years of our Savior's life, expressed at the rate of a year for an inch. Three and thirty inch-years therefore bring us right over against the mouth of the Well." In other words, that Well and the appearance of an explosion, picture our Lord's death and resurrection. In harmony with this the Downward Passage represents the course of sin and death, leading to destruction. The low Ascending Passage, blocked by the Granite "Plug," represents the Law Covenant given to the Jews, but which none of them were able to keep perfectly, because "there is none righteous, no not one" none capable of fulfilling the demands of God's Law because of hereditary weaknesses.

From the time of our Savior the Gospel Dispensation began, symbolically represented by the Grand Gallery. It is a Dispensation of grace or favor; nevertheless, its Passageway is steep and narrow, leading to the "Goal" at the farther end. As the Grand Gallery has an end, so this Gospel Age will have an end. It will accomplish its purpose which is the gathering of the "elect" of God, to be the Bride of Christ and His joint-heirs in His Kingdom, which is to bless the world.

Another interesting feature is that the Ascending Passage with its Plug represents exactly the length of the Jewish Age! And, similarly, the Grand Gallery represents, an inch to a year, the length of this Gospel Dispensation! It indicates that at a certain time the great favor of becoming joint-sacrificers with the Redeemer, and thus becoming joint-heirs with Him in His Heavenly Kingdom, will terminate. The privilege of walking in the "narrow way" of self-sacrifice, in the footsteps of Jesus, for

the Truth's sake, will thus end. "Now is the acceptable time" now is the time when God is willing to accept these living sacrifices, which He declares are "holy and acceptable to God" (Rom. 12:1), through the imputation of Jesus' merit.

THE KING'S CHAMBER GRANITE

But while the Grand Gallery as a whole stands as a representative of the entire Gospel Age, at its top we have illustrated the steps necessary to be taken by each and every one who would constitute a member of the Bride class, to become new creatures, to become partakers of the divine nature, sacrificing all that appertains to our human nature. The Ante-Chamber represents the present life of God's consecrated children. Its peculiar wainscoting seems to symbolically say that lessons must be learned by each one who enters in other words, it symbolizes the School of Christ, in which consecrated believers have lessons of faith, experience, patience and fortitude to prove their worthiness to pass beyond into Heaven itself, represented by the Kings' Chamber.

Before entering this Ante-Chamber, or school, the pupil must stoop low, for it is entered by a low Passage, implying humility.

And no sooner has he risen than he finds himself confronted by a huge granite obstruction, known as the Granite Leaf, and he can make no further progress except by bowing low to pass under it. Granite seems to be used in the Pyramid in much the same way that Gold was used in the Israel's Tabernacle to symbolize things Divine. This Granite obstruction threatens to block our way, and requires us to bow low before it. Symbolically, it says, it is not sufficient that you have a desire for Godliness, and faith in Jesus, and a desire to be taught of Him; you cannot go further unless you make *a full surrender to God* unless you bow to the Divine will absolutely, in consecration to God.

And here another lesson is taught. From the moment the pupil bows under the Granite obstruction he begins to tread on the same Granite floor which constitutes the floor of the King's Chamber. The lesson seems to be that from the moment of full consecration the disciple of Christ is begotten of the Holy Spirit to the divine nature, symbolized by the Granite. His new standing thus declares him in Scriptural language a New Creature.

The passage leading from the Ante-Chamber to the King's Chamber is just as low as the Granite obstruction, which seems to say that as the one represents a condition of death of the will, the other represents actual death only by actual death could our Savior or any of His followers pass into the heavenly state, symbolized by the King's Chamber; for, as St. Paul declares, "We must all be changed," because "flesh and blood cannot enter the Kingdom of God."

HUMAN RESTITUTION PICTURED

We understand the Horizontal Passageway leading to the Queen's Chamber to symbolically represent the trials and testings that will be upon the human family incidental to attaining human perfection under the glorious reign of Messiah, when the Church as the Bride of Christ will be associated with her Lord in effecting human restitution to all the willing and obedient. Acts 3:19-23.

If, as we believe, God has in this great mountain of stone caused, to be outlined the Divine Plan of the Ages, it undoubtedly will tell its wonderful story in trumpet tones, "*in that day.*" What we can appreciate of its teachings in harmony with the Bible we find wonder-fully comforting in this day when skepticism is so rife.

At this time, particularly, it is refreshing to Christian faith to find not only the Bible itself opening before us, and one quotation illuminating another and all uniting in the testimony that God is Love, but that the Messianic Kingdom so long promised is *at hand*, and that it will bring, as foretold, great joy to all people, with the best opportunity for returning to Divine favor and everlasting life. At this time it refreshes our hearts to note the Testimony of God's great Stone Witness in the land of Egypt testifying to Divine foreknowledge of the evil that has been upon the world, and respecting the Divine arrangement for the election of the Church, and through it, as Messiah's Kingdom, the blessing of every creature.

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FLIES IN THE OINTMENT

"Go ye into all the world and preach the Gospel to every creature." Mark 16:15, 16.

There is wisdom in the Proverb which says that dead flies cause precious ointment to stink. This is particularly true in respect to the Bible. It is a precious ointment of sweet odor, but certain "flies" have gotten into it whose corruptions have destroyed the perfume of the Divine records in the estimation of many an intelligent and growing number. Some of these "dead flies" were mistranslations; some of them misinterpretations, and some of them, including the text, were interpolations unauthorized additions to the Scriptures as originally written.

MANY USE SPURIOUS TEXTS

All of the sixteenth chapter of Mark, from the ninth verse to the end, is now well known to all scholars as an addition made to what St. Mark wrote. It has been known for years to all Bible scholars that the two oldest Greek manuscripts known to the

world end the Book of Mark with the preceding verse (8). And these two oldest manuscripts belong to the Fourth Century. Evidently, therefore, this addition to the Scriptures was made about four hundred years after St. Mark's death.

Why the ministers of Christendom fail to inform the Christian public of what they all know or should know we do not here pretend to say. Why many of them use these spurious verses as texts to sermons without explaining that they are spurious is not for us to judge. We would say, however, that some use these verses because they suit their theories as no other verses in the Bible would do.

Some zealous Christians use this text as a club upon other Christians, claiming that if they are not baptized with water they will surely be damned, millions of them even claiming that it must be by an immersion in water. And by "damned" they mean eternally, everlastingly tormented by fire-proof devils! They go further and make this spurious addition to God's Word the basis of the theory that the Church is responsible for the Christianization of the world, and that every heathen who does not believe and who is not baptized some say, immersed will be damned to eternal torture for his unbelief and lack of baptism. Thus this spurious statement dishonors God, antagonizes all sensible minds, and makes narrower and harder those who can and do believe.

ABILITY TO DRINK POISON

Many Christian people have their faith shaken in respect to their own relationship to God because of the statements following this text to the effect that all believers should have the power to cast out devils, to speak with new tongues, to handle serpents without injury, to drink deadly poison without injury, and to lay hands on the sick and cause recovery. Many worldly-minded people, reading these statements, declare them to be "buncombe," or else that the Church of Christ has lost a power which it should still possess. And yet intelligent ministers quote these spurious words instead of informing the people that they are no part of God's Message and that they are not true.

The Scriptures do teach that miracles of tongues, healings, etc., were permitted in the days of the Apostles for the purpose of establishing the infant Church. But it is true that such powers were communicated, according to the Scriptures, by the laying on of the Apostles' hands; and hence, as soon as the Apostles were dead and those upon whom they had laid their hands, and consecutively those who had received the Apostolic blessing and gifts of the Holy Spirit were dead, all those miracles and healings naturally ceased, as St. Paul foretold. 1 Cor. 13:8

LET HIM THAT HATH AN EAR HEAR THE GOOD NEWS

While the Gospel is to be preached in every nation, it is not with a view to converting all of mankind, but, as many Scriptures show, as a witness to the world and for the selection from among the world of a “little flock” of saints—“called, chosen and faithful” to constitute Messiah’s associates in His Mediatorial Kingdom, which shortly is to bless humanity with glorious opportunities of knowledge and uplifting influences, which will restore the willing and obedient to full harmony with God, full release from sin and death, sorrow and pain, to life eternal as perfect men in a world-wide “Paradise restored.”

The object and purpose of the Gospel everywhere not to the Jew only, but to every people can be easily demonstrated to all having faith in God. To claim that God intended the Gospel to convert the world, and to know that it has not done so, is to destroy faith in God and to destroy hope in respect to any glorious outcome to the Divine Plan of Salvation; for those who claim that God intended the preaching of the Gospel to accomplish the world’s conversion must admit that it has accomplished no such purpose; and if God’s Plan has been a failure for eighteen centuries what hope could any one have that it ever would be a success?

On the contrary, however, the Scriptures declare that the purpose and object of the Gospel is to gather out an “elect” or select class from amongst humanity to test and approve this “little flock” as to their willingness to follow in the footsteps of their Redeemer, and to glorify these by the power of the “First Resurrection” in the end of this Age, when the foreordained number shall have been selected. This, the proper view of the Gospel of Christ, is fully upheld and substantiated as true by the history of eighteen centuries. Thus we are seeing fulfilled the Divine Message through the Prophet, “My Word that has gone forth out of My mouth shall not return unto Me void. It shall prosper in the thing whereto I sent it.” It is sent to gather the elect and it will accomplish the Divine intention.

WHEN SIN AND DEATH WILL CEASE

After the Gospel Message shall have selected the saints, and after God shall have glorified them as joint-heirs with

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Christ in His Kingdom, a totally different salvation will begin and operate along quite different lines! No longer will matters be left to the stammering tongues and to the dull and deaf ears and blinded eyes of the understanding! No longer will sin and death reign! No longer will darkness, ignorance and superstition cover

the earth! On the contrary, then the Sun of Righteousness shall arise with healing in His beams. The whole earth shall be filled with the knowledge of the glory of God. The King shall reign in righteousness on the spirit plane and His Princes in all the earth.

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END OF THE AGE A PERILOUS TIME

“In the last days perilous times shall come; men shall be traitors, heady,... lovers of pleasure more than lovers of God.” 2 Tim. 3:4

The expression, “the last days,” refers, not to the end of the world as many expect this event, but is a Scriptural designation of the present time, the end of this Age, when the Reign of Righteousness is about to begin. “The Harvest is the end of the Age.” (Matt. 13:39 Diaglott.) The warning given by the Apostle is that instead of the world’s being converted to God at this time, the reverse condition will prevail. It will be a time of great peril for those who have started out to follow Christ. It will not be so perilous a time for the world.

The only ones who are on trial for life or death are those who have been released from the Adamic condemnation. To these the time described by St. Paul will be one of severe testing. The whole course of the world will be turned aside from the high standard that might have been expected. Men will be traitors. Only as long as it will be of advantage to them to perform a contract will they do so. It will be a time when every man’s hand will be lifted against his neighbor. Selfishness will be rampant. There will be manifest headiness and self-conceit. Men will be “lovers of pleasure more than lovers of God.” This condition is to be a sign of the end of the Age.

PREVALENCE OF THESE CONDITIONS

Every thoughtful person must perceive that this condition of things is prevailing now. Whenever a contract is found to be unsatisfactory whether it be a marriage contract or a business contract the dissatisfied contractor is liable to break the agreement. This party to the contract then assumes the attitude of one who declares, Force me to keep it if you can. The Lord’s people will be firm for principle and true to their contracts, even when these prove disadvantageous. This attitude is pleasing to the Lord.

We find headiness of spirit in the world everywhere a loss of respect for authority. No doubt there has been *too much* respect for authority in the past. Now there is none. This condition has been brought about by a lack of reverence for God the inevitable result of loss of faith in the Bible as the Word of God. As people lose faith in the Bible, they lose faith in God, and become more selfish and more self-willed. This condition of affairs has been

brought about by false doctrine. People think that God is purposing to do them harm.

The Higher Critics have been seeking to put away what they consider the absurdities of religious thought, and to this end have done away with the Bible. Bible students see that the absurdities have been brought about by the creeds and not by the Bible. But the world, losing confidence in God, are becoming more heady than ever before. Even the reverential fear which once held them is departing, and there is a disposition to doubt everything. People are in the condition of mind where they say, "Let us eat, drink and be merry"; nobody knows about the future; the preachers are all confused. Everything has come about by evolutionary processes. Let us enjoy the present. Let pleasure be our aim in life. This would seem to be the attitude of the world. They are lovers of pleasure more than lovers of God.

These conditions of our day make it a perilous time for the Church. Do you ask, Would not the Church, on the contrary, be more than ever led to love God? And would this not guard them and keep them from danger? We Answer--that some of God's people are becoming more and more immersed in the world. The spirit of the world surges all around them. With great difficulty could these come to realize that the whole world is astray in their ideas and ways. The tendency of all such is to have the mind of the world, even though they be spirit-begotten.

This worldly spirit, the Apostle suggests, will affect the Church to some extent. Consequently some of the Lord's people will thus come into special peril at this time, because of neglecting their Covenant with the Lord. Others will watch and pray, and, for this reason, develop in mind and heart. But these are few.

The Great Company class, while still loving the Lord, are becoming immersed in the spirit of the world. Even those who are living nearest to the Divine standard will be more or less imperiled through this spirit, unless they continue diligent in prayer and the study of God's Word. What we see going on about us seems natural to our minds. The way in which other people spend time and money is a temptation to the Lord's people which must be *steadfastly resisted*.

THE SUBTLE TEST

The Lord's people spend and are being spent in His service, according to opportunity. They are living lives of consecration. The world now has an eight-hour day. The Lord's faithful people would, on the contrary, make theirs a sixteen-hour day. But all these present-day conditions constitute perils. For us to devote to the Lord's service only what the world considers a reasonable day's work, would not be fulfilling our Covenant. Those who seek merely to do right will obtain a place in the Great Company.

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But the Little Flock will serve the Lord with such delight that they will scarcely know how to cease their efforts. They recognize that their bodies are fully consecrated to the Lord, and they are daily putting them to death. In view of these perilous times, let each ask himself, *To which class do I belong ?*

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THE FIRST RESURRECTION

“But the rest of the Dead lived not again until the thousand years were finished” Rev. 20:5

The resurrection of the dead seems to be the most difficult thing in the Bible for the worldly-minded to grasp by faith. This must be because the human mind instinctively realizes the majesty of the Power and Wisdom necessary to the reproduction of the same individuality which lived and thought centuries ago, before passing into the silence of the tomb. The Bible makes no denial of the stupendousness of the resurrection miracle—so far beyond the wildest flights of human imagination; it confesses this and calls upon us to exercise faith in the great Creator, the Omnipotent One, whose greatness we can but feebly sense and surely cannot comprehend.

Hence, the doctrine of the resurrection of the dead, from its first announcement in the Scriptures, has called for the strong-est faith on the part of believers and has excited the general resentment of unbelievers, who seem to find it easier to believe anything else respecting the dead. Undoubtedly this is the reason why so many who give evidence of general intelligence accept the absurd theory that when a dog dies he is dead, but when a man dies he is more alive than ever.

These properly claim to hope for everlasting life, but not having faith enough to believe in the Divine power to perform the resurrection of the dead, they are driven to the theory of Plato. Indeed, who has not heard Plato quoted by ministers and other learned men when discussing the future life? They do not quote Jesus and the Apostles, because the explanations of Jesus and the Apostles are all to the contrary, proving that the dead are *dead*, and that the only hope of a future existence is by a resurrection.

JESUS' ANSWER--TO THE SADDUCEES

Note the Answer--of Jesus to the Sadducees of His day, who, we are told, specially denied the resurrection of the dead. Jesus answered, “That the dead are (to be) raised was shown to Moses at the burning bush,” when God’s message was, “I am the God of thy fathers, the God of Abraham and the God of Isaac and the God of Jacob.” (Mark 12:26; Acts 7:32) Jesus commented that

God would not declare Himself to be their God if they were dead in the absolute sense that brutes die. Jesus' argument was that the fact that God still recognized them as persons while dead implied that their souls merely slept and will be granted a resurrection of the dead, in God's due time and in better bodies under more favorable conditions than those under which they died.

We remember that St. Paul's letters and sermons abound in references to the dead. We call to mind his great resurrection chapter (1 Cor. 15), in which he declares that "As all die in Adam, so all shall be made alive in Christ every man in his own order." (Verses 22, 23) He does not say that every man *is alive*, but that they shall be made alive in the resurrection. The intermediate state he declares is a sleep, from which, by Divine arrangement through Jesus, they will all be awakened in the resurrection morning, at and after the Second Coming of Christ.

We remind you afresh of his positive statement that if there be no resurrection of the dead, then all who we have supposed have fallen asleep have perished. (Verses 16-18) But that God is able to raise all the dead he declares is demonstrated by the fact that He raised up Jesus from the dead on the third day; and likewise on the Third Day of a larger scale the third thousand-year day from the time Jesus was raised God will raise up all those who have died because of Adam's sin.

That Third Great Day, the Millennium, will be the Great Seventh Day, or Sabbath. So to speak, our Lord gave Himself a Ransom-price in the Fifth Day, from which the Seventh would be the Third Day, the day of the world's resurrection—"the last Day" the end of the present Week of 1,000-year days in which sin and death have reigned, ushering in the glorious Epoch when God's will shall be done on earth as it is done in Heaven.

THE CHIEF RESURRECTION

The tenor of all the Scriptures is that the Church alone will participate in the First or Chief Resurrection the world in general will have no share in it. Harken to Jesus' words on this subject, and note their explicitness of statement to the effect that all who participate in this First Resurrection will be the elect overcomers of this Age, and they will be the Royal Priests, or Priestly Kings, of the next Age, in which the world will be dealt with and, so far as willing, uplifted from sin and death. He says, "Blessed and holy are all they that have part in the First Resurrection; on such the Second Death hath no power; they shall be priests unto God, and unto Christ, and shall reign with Him a thousand years." Rev. 20:6

The word in this text rendered *first* signifies *chief, foremost, superior*. It will indeed be first in order of time, too; but the particular thought is that it is superior. Its superiority rests in the fact that all who share in its blessings will not only attain life, full, perfect and everlasting, but additionally they will receive

life on the highest plane, being made partakers of the Divine nature, by the “change” which this resurrection will bring to them. 2 Pet. 1:4

The sharers of this resurrection will not only receive everlasting life, but more; they will thereby be made death-proof immortal in the Bible sense, in which it is declared that God alone hath immortality. God has also given immortality to our Redeemer in His resurrection, and has

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promised the same to the elect Church, the Bride, the Lamb’s Wife, in this First Resurrection. Aside from these, so far as the Bible teaches, immortality goes to no other creatures in the Universe.

Even angels, both the holy and the fallen, possess only the ordinary immortality known as everlasting life an immortality or deathlessness dependent upon the Divine pleasure and supported by necessary elements of Divine provision. The Church, on the contrary, sharing in this Chief Resurrection, will possess inherency of life, the same kind of immortality possessed by Jehovah Himself.

From the context it will be seen that none will participate in this Chief Resurrection except such as shall successfully pass their trial and be accounted worthy of joint-heirship with Messiah in His glorious Kingdom, for it is distinctly stated that they are to “reign with Him a thousand years.”

SHARING “HIS RESURRECTION”

From what we have seen it must be evident to all of us that to gain a share in this Chief Resurrection is to gain the great Prize held out before us in the Gospel Age the Prize which our Lord referred to as the “Pearl of great price,” for which a man would be well justified in selling all that he has that he might purchase it.

St. Paul declares that because of His obedience in carrying out the Divine Program as our Redeemer even unto death—”Therefore, God hath highly exalted Him, and hath given Him a name (honor, station) above every name (except His own He is excepted), that at the name of Jesus every knee should bow, those in Heaven and those on the earth.” (Phil. 2:9, 10.) To this end we must all be changed from earthly to heavenly nature, because “Flesh and blood cannot inherit the Kingdom”.

It seems a long time indeed between our Lord’s resurrection and the resurrection of His Mystical Body, the Church class (Col. 1:18, 24), but the period is long only from our limited human standpoint not long from the Divine standpoint, in which a thousand years are as one day. (2 Pet. 3:8.) He who brought again from the dead our Lord Jesus, that Great Shepherd of the sheep,

will bring us also (from the dead) by Him”, and with Him, as members of His Body.

It is to this that St. Paul refers saying, I count all (earthly) things but loss, that I may win Christ (win a membership in His glorified Body in the Kingdom class),... that I might know Him and the power of *His resurrection* [that I might experience that great power of God which in the Redeemer’s case lifted Him not only out of death, but to the very highest plane of existence, the Divine Nature, with its glory, honor and immortality],... being made conformable unto His death, that I might share also in His resurrection”. Phil. 3:7-11

Oh, the Apostle gives us the key to his hopes; he did not hope that the Heavenly Father, who had required of Jesus a manifestation of His loyalty unto death before He would crown Him with immortality at His own right hand he did not expect that this same God would give him a share in that great glory and honor, except as he should have the mind of Christ and should demonstrate similarly his loyalty to the extent of his ability in being conformed to Christ’s death.

There is a lesson here for us. It is in vain that we shall hope to share the Master’s glory if we fail to share His loyalty, His ignominy to be dead with Him to the world, its praises, its ambitions, its rewards. “If we suffer with Him, we shall also reign with Him”. And the only way to enter into that reign of glory will be through the power of “His Resurrection” the Chief Resurrection.

“BUT THE REST OF THE DEAD”

The statement of our text that the rest of the dead will not live until the thousand years of Christ’s reign are finished has proven a stumbling block to many who have studied superficially. Let us not forget that the Spirit does not reveal the deep things of God, except to those who search for Truth “as men search for silver” patiently, persistently, delving deeply.

It is very easy for all to grasp the thought that Messiah’s Kingdom is to last a thousand years, and that all who shall be alive at that time, all who shall be born during that period, will participate in the wonderful blessings and privileges which it will bring to the human family. They are ready, too, to admit the reasonableness of giving an equal opportunity to those of our race who have gone down into death with either no knowledge of Christ, as was the case for four thousand years, or with the too limited knowledge to benefit them, as has been the case during the past two thousand years, and today only this text respecting the “rest of the dead” stands in their way.

Of course, it is not necessary for us to set this Scripture aside, even though all Bible scholars know, or should know, that this portion of Rev. 20:4, 5, which relates to “the rest of the dead

which live not again until the thousand years are finished”, is spurious that it is not found in any of the old Greek manuscripts. It is supposed that it got into the text, not through any desire to corrupt the same and falsify the record, but that in the days when the manuscripts were copied by pen, some copyist made this memorandum on the margin of his manuscript as a helpful thought, and that other copyists, using his manuscript, supposed it to be a part of the original and incorporated it in the text.

However, the additional words are in no sense in conflict with the facts, which are these: Adam, created in his Maker’s likeness, perfect, was alive in the sense that he enjoyed perfection of life and that he had a right to a life everlasting, except as he should forfeit the same by disobedience. The moment he disobeyed God’s command he came under the sentence for sin, namely, death. From that moment onward he was judicially dead, even though the dying process lasted for more than nine hundred years.

FALLEN HUMANITY LEGALLY DEAD

Similarly, all of his posterity, from the Divine standpoint, are dead, “children of wrath”. Jesus carried out this same thought in His teaching, saying “Let the dead bury their dead”. Only those who have accepted Him as their Life-giver are even reconedly considered alive, from the Divine standpoint.

And so, throughout the thousand years of Messiah’s reign, “All in their graves shall come forth”, “every man in his own order”; but they will still be, from the Divine standpoint, judicially dead without the right to everlasting

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life. The work of the Lord Jesus, as the Great Prophet, Priest, King and Judge, and the Church with Him, will be the instruction and assistance of these for their gradual uplifting out of sin and weakness and imperfection toward perfection toward acceptance with God toward everlasting life. Such as reject the assistance offered will die the Second Death. Such as avail themselves of the blessed privileges of that time will attain human perfection. But still they will not have everlasting life accorded to them.

They will merely be in a good, suitable and ready condition for God to grant them everlasting life, if they shall stand His tests.

The tests for eternal life will come at the close of the Messianic reign when the great Mediator between God and men, having accomplished His work of restitution of the race, shall deliver over everything into the hands of the Father the hands of Justice. Everlasting life will not be given as a matter of mercy, but as a matter of justice to those who will demonstrate their loyalty and

worthiness of everlasting life. The mercy of God will be exercised in the bringing of them to this condition, where perfection in word, deed and thought will be possible.

The great temptation which will then come to all the world, through the loosing of Satan the temporary permission of evil in the world will demonstrate which of these resurrected from the dead God can approve and consistently grant the great gift of eternal life. All those who fail in their trial will be destroyed with Satan in the Second Death, while all who prove their loyalty will be acknowledged worthy of everlasting life.

Thus the rest of the dead, aside from those now on trial, the Church class, will not live in the full sense of Divine recognition as worthy of everlasting life until the thousand years of Messiah's reign shall have ended.

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SPIRITUAL ISRAEL THEN NATURAL ISRAEL

The Oath-Bound Promise to Abraham the Hope of Jews,
Christians and all Mankind.

"If ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise." Gal. 3:29

The issues of life, death and a hereafter are all in the power of the Lord. He took counsel of none of us, and holds Himself fully responsible, declaring that all of His purposes shall be accomplished, and that His Word that has gone forth shall not return to Him void, but shall accomplish that which He pleases. Isa. 40:10, 11. He owed us nothing in the beginning, and will be under no obligations to us in the end. God gave our race life in Adam, but, as he had foreseen, they lost it by disobedience and came under the penalty death.

A ray of hope came with the giving of the Oath-Bound Promise to Abraham, which declared "In thy Seed shall all the nations of the earth be blessed." Gen. 22:18.

ASSURANCE OF ALMIGHTY'S OATH

Doubtless Abraham and all of his family, Israel after the flesh, drew a certain amount of blessing and encouragement from this Covenant or promise and the oath of the Almighty, which doubly sealed it, and which gave double assurance of its certainty of accomplishment; but the Apostle Paul intimates that God's special design in giving that Covenant and in binding it solemnly with an oath, was to encourage *Spiritual* Israel to give *us* a firm foundation for faith. He says (Heb. 6:13-18), "That by two immutable things (two unalterable things), in which it was

impossible for God to lie, *we* (the Gospel Church) might have a strong consolation, (we) who have fled for refuge (to Christ), to lay hold upon the hope set before us.” The context show distinctly that the Apostles and the early Christian Church drew comfort from the Oath-Bound Covenant, and clearly implies that this same comfort belongs to every true Christian down to the end of this age.

God well knew that, although 3,000 years from His own standpoint would be but a brief space, “as a watch in the night,” nevertheless to us the time would appear long, and the strain upon faith would be sever; hence the positive statement and the still more deliberate oath that bound it. We cannot but wonder at such condescension upon the part of the great Creator that He would stoop to His fallen creatures and, above all, that He should condescend to give His oath on the subject.

Our Lord Jesus was the great heir of the Abrahamic promise, and the faithful of His consecrated people of this Gospel Age are declared to be His joint-heirs in that promise, which is not yet fulfilled. For its fulfillment, not only the Church is waiting, as the Bride or fellow-members of the Body of Christ, to be participants with the Lord in the glories implied in the Promise, but additionally, the whole creation (the entire human family) is groaning and travailing in pain together waiting for the great fulfillment of that Oath-Bound Promise or Covenant. Romans 8:19-23.

Those who follow the Apostle’s argument and realize that all true Christians are still waiting for the fulfillment of this Promise, will be anxious to know what are the terms of this Covenant which is the hope of the world, the hope of the Church, and the object of so much solicitude and care on the part of God, in that He would promise and then back His Word with an Oath. We Answer--that every Christian should know what this promise is, since it lies at the very foundation of every Christian’s hope.

How can this hope be an anchor to our soul in all the storms and trials and difficulties of life, in all the opposition of the world, the flesh and the Adversary, if we do not know what the hope is, if we have not even recognized the promise upon which this hope is based?

THE SEED WHICH WILL BLESS ALL

The Apostle Paul referred to this very promise, declaring that the Seed of Abraham mentioned therein is Christ. All

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Christians agree to this, although they have not distinctively and properly associated it with the declarations of the Promise. But the Apostle makes clear to us that in saying that Christ is the Seed of Abraham, he had in mind not only the Lord Jesus as the Head of the Body, the Head of The Christ, but also the

overcoming saints of this Gospel Age as the Body of Christ. This he distinctly states in many places, for instance Gal. 3:16-29. Here he declares the matter expressly, saying: “if ye be Christ’s then are ye Abraham’s Seed, and heirs according to the Promise.”

“The Seed of Abraham” is the Gospel Church, with her Head, the Lord Jesus; as the Apostle states again saying: “We brethren, as Isaac was (typified by Isaac), are the children of promise.” (Gal. 4:28.) It follows that the Seed of Abraham mentioned in the promise is not complete and will not be until the full close of this Gospel Age in the Harvest time of which we now are.

But what a wonderful thought is involved in this plain interpretation of the Divine Word! It is big with hope for Spiritual Israel, the Spiritual Seed, and no less, it means a blessing for the natural seed, fleshly Israel, and ultimately the Millennial blessings to all the families of the earth. Let us examine these three hopes, which Center in the Oath-Bound Covenant the Anchor to the Soul.

THE CHRISTIAN HOPE

Now what hope and interest has the Church of Christ in this promise made to Abraham? To us belongs the very cream of the promise, “the riches of God’s grace.” The promise implies the greatness of the Seed of Abraham, which Seed is Christ and the overcoming Church. This greatness is so wonderful as to be almost beyond human comprehension. The overcomers of this Gospel Age who “make their calling and election sure” in Christ, are to be joint-heirs with Him in the glorious Millennial Kingdom which is to be God’s agency or channel for bringing about the promised blessings the blessing of all the families of the earth. Be it distinctly noted that the Promise to Abraham divided his “Seed” into two parts, (first) “as the stars of Heaven,” (second) “as the sands of the seashore.” From this it is apparent that there was to be a Heavenly, spiritual seed as well as the Natural, earthly seed. Through the Spiritual Seed, during the Messianic Reign, the whole world is to be blessed.

The great blessing of forgiveness of past sins, and even the blessing of being awakened from the sleep of death, would profit mankind but little, if the arrangements of that future time the Millennial Age were not on such a scale as to permit a thorough recovery from present mental, moral and physical weaknesses. Hence we are rejoiced to learn that in that time Satan will be bound, every evil influence and every unfavorable condition will be brought under restraint, and the favor of God through the knowledge of God will be turned upon the people—“The knowledge of the Lord shall fill the whole earth as the waters cover the great deep.” Blessing, aye, favor upon favor, blessing upon blessing, is the Lord’s arrangement and provision! All shall know Him from the least unto the greatest, and none shall need

to say to his neighbor or his brother, "Know thou the Lord?" Isa. 11:9; Jer. 31:34.

The prophets spoke repeatedly of these blessings due to the world in the future. Mark how Joel tells that, as during this Gospel Age, the Lord pours out His Spirit upon His servants and hand-maidens, so *after* these days, in the Millennial Age, He will pour out His Spirit upon all flesh. There will be world-wide blessing through the knowledge of the Truth. Mark how Moses, the Prophet, spoke of these coming blessings, and told how God would raise up a greater Lawgiver than Himself, a greater Teacher, a better Mediator, and under the better Covenant of the Lord, would bring blessings worldwide! Mark again how he represents the Atonement for the Sins of the whole world in the Atonement Day sacrificial arrangements! Mark how again he typically foretold the blessings of the Millennial Age, representing them in Israel's "Year of Jubilee," in which every man went free and every possession was returned to its original ownership, thus representing the blessings of the future, man's release from the servitude of sin and Satan, and the return to him of all that was lost through Adam. Isaiah, Jeremiah, Hosea, Micah, have spoken of these coming times, so that the Apostle Peter, pointing to the future, could truthfully declare that the coming Times of Restitution of all things have been spoken by the mouth of all the holy prophets since the world began. Acts 3:19-21.

HOPE FOR JEWS AND OTHERS

The second class to be blessed under this Abrahamic Covenant is Natural Israel. We are not forgetting that the Jews were a stiff-necked and rebellious people; that they slew the prophets and stoned the Lord's ministers and caused the crucifixion of our Redeemer. Nevertheless, the Scriptures clearly hold for the fact that after they have had a period of chastisement, which they have been undergoing as a nation since our Lord's crucifixion, and after Spiritual Israel shall have been glorified in the Kingdom, then a blessing from the Lord will come upon Natural Israel; they shall be saved or recovered from their blindness, and, as the Prophet declares, they shall look upon Him whom they have pierced and shall mourn for Him because the eyes of their understanding shall be opened. We rejoice, too, that the promise is clear and distinct that the Lord will pour upon them the "spirit of prayer and the supplication." (Zech. 12:10.) See also Romans 11:25-32.

But if God is to have mercy upon the natural Israelite, whom He declares to have been stiff-necked and hard-hearted and rebellious, would it surprise us that the Divine, benevolent intention should be to also bless others than the Jews others who had not in the past the favors and privileges of this favored nation, and whose course, therefore, was less in opposition to the Light? It should not surprise us. And so we find in this great

Oath-Bound Covenant a blessing for all nations all peoples.

POOR, IMPERFECT CREATURES

*“We make God’s Love too narrow
By false standards of our own.”*

Do not misapprehend us. We are not teaching that heathen and imbeciles and unregenerate in general shall be taken to Heaven, where they would be utterly out of

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harmony with their surroundings and require to be converted and to be taught. Such an inconsistent view we leave to those who are now claiming the heathen will be saved in their ignorance. We stand by the Word of God that there is no present salvation without faith in Christ Jesus, and that the heathen and the imbecile have neither part nor lot in the salvation of the present time. We stand by the Scriptures which say that salvation at the present time is only for the Little Flock, who, through much tribulation, shall enter the Kingdom. We stand by the Scriptures which say that this Kingdom class now being developed is the Spiritual Seed of Abraham under the Lord, their Head, their Elder Brother, the Bridegroom.

The period in which opportunity will be granted to man is in the Scriptures termed the Day of Judgment a thousand-year day, the Millennial Day. It will be a day of trial, a day of testing, a day of proving the world to see whether, with a full knowledge of God and of righteousness, which He requires, they will choose righteousness in preference to sin, choose life in preference to the Second Death everlasting destruction from the presence of the Lord and the glory of His Power.

Thank God for that wonderful judgment, the trial day for the world, secured for all through the precious blood of Christ. “When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness.” Isa. 26:9.

[Bible Students Monthly Volume 7, Number 12](#)

WHAT PASTOR RUSSELL PREACHED

Reprinted from The Jewish Advocate

Who is this Pastor Charles T. Russell, who through one medium and another is making an appeal to the Jews, in fact, is going to the lengths of advising them on internal affairs, from a Kehillah to Zionism? And if he appeals to the Jews why does he do it? The average Jew, without reading a word about Mr. Russell, would Answer--any question of this kind by the curt observation, “another missionary.” Some have indeed so branded Mr. Russell,

but Mr. Russell hotly denies the whole business. He makes a point of advertising the fact that he is in no way connected with any of the missionary movements; and those who have aided him in some measure to get a Jewish hearing he spoke to thousands of Jews in the New York Hippodrome would prefer helping a thief to steal, to aiding a missionary in any of his nefarious designs. It was therefore largely in the interest of fair play that the editor of THE JEWISH ADVOCATE paid a flying visit to New York to spend a day with Mr. Russell, determined to report his conclusions whatever they might be. And let us at once set forward the conclusion, in justice to the man: Pastor Russell is not a missionary to the Jews, he has no desire to convert them to Christianity in any form, in fact, he could not be an ordinary Christian and be Pastor Russell at the same time.

He is a realist of the resurrection idea, and has separated himself from all other forms of Christianity, even from the Adventists by certain peculiarities. His doctrine concerned the writer in so far as this, that the doctrine would show whether or not Mr. Russell has a subconscious conversionist purpose in seeking contact with the Jews.

Seated in his study he permitted himself to be questioned by the hour, and the questioner was hostile and critical, but the answers came freely and without reserve. His teachings are curiously akin to the doctrines of the Chassidim, of whose existence the Pastor and his friends know nothing. Of course the Pastor believes in the Nazarene, but it is not the common Christian conception, and what concerns us most his Christ is for the Christians, not for the Jews. He does not believe in the Trinity and regards the doctrine as contrary to all Scriptures.

Reading his Bible literally, and particularly the Psalms, he believes that the dead are all dead till the resurrection, and Sheol is the grave and nothing more. Calculating from the Book of Daniel he has some idea of the actual date of "the things to come," and his teaching and his life and that of his disciples are entirely a preparation for "the latter days." He and they and all those who are good and accept his teaching are to be, or seek to be, among the 144,000 who are to have a special resurrection, and whose Kingdom is to be invisible, in the sky. For the rest of us there is to be a physical, material resurrection embracing all generations since man began.

The fervid enthusiasm with which all this is related would surprise most Jews who take the hereafter, and the future life, as a matter of course. With Pastor Russell and his followers it is a matter of a burning quest. They seek to be among the saints; they want for themselves something more than that physical resurrection which they hold out with assurance to all mankind. And because of this desire they approach the Jews, and more particularly the Zionists, in a peculiar spirit of fellowship. Pastor Russell is not looking for the resettlement of all the Jews in

Palestine. He is quite satisfied if in numbers and effort they repeat what is related in Ezra and Nehemiah, but the more they move in that direction, the more they accomplish towards rebuilding Zion. Pastor Russell believes that all nations will, under the Millennial Reign, become Jews.

So Pastor Russell neither practically nor theoretically favors the conversion of the Jews. But our interest in him does not quite end there. The removal of the fundamental cause for suspicion brings him, as a matter of fact, on an entirely new plane of relations with Jews. He is the possible philo-Semite. His particular creed teaches him that the Jews are entitled to their own creed, and therefore he has not the usual Christian reason for assuming an attitude of spiritual superiority towards the Jews. Thus his form of Christianity permits the Jew to be himself, and offers him a measure of praise if he will be it. In the words of Pastor Russell:

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“My writings and teachings in general are addressed to Christians. I am striving my utmost to help fellow-Christians out of the blindness of error and superstition and away from the misconceptions of the Divine Word which led our forefathers to persecute your race in dense ignorance of the teachings of the holy Scriptures and the spirit thereof. From an unsectarian standpoint I am speaking to the little remnant of true Christians in the great heterogeneous mass. Those true Christians I am endeavoring to instruct from the word of God respecting the spiritual privileges and hopes which the Bible holds out to them.

“All the good promises of His Word are sure to be fulfilled. I see it in your prophecies. I urge upon the Jew that he turn to the Voice of God speaking through Moses and the Prophets. The time for this is ripe. Set before your minds the glorious heights and depths and lengths and breadths of your Law love to God with all your hearts, and love to your fellows as to yourself.

“Assuredly, I do not urge Jews to join any Christian sect or party, nor to accept the crudities of Christian creeds. My message to them is “To the Law and to the Prophets (testimony). If they speak not according to this word it is because there is no light in them.” (Isa. 8:20.) True Christians and true Jews should not be very far apart in their love for God and in their well-wishes toward each other, even though they differ in their views relative to certain modes of belief.”

PASTOR RUSSELL CHEERED BY AUDIENCE OF HEBREWS

Four Thousand in Hippodrome Applaud When Venerable Brooklyn Clergyman Advocates Establishment of A Jewish Nation Astonished at His Profound Knowledge of the Hebrew Prophecies.

Hearers Who Came to Question Gentile's Views on Their Religion Find He Agrees in Their Most Important Beliefs
A History-Making Gathering.

The unusual spectacle of 4,000 Hebrews enthusiastically applauding a Gentile preacher, after having listened to a sermon he addressed to them concerning their own religion, was presented at the Hippodrome yesterday afternoon, where Pastor Russell, the famous head of the Brooklyn Tabernacle, conducted a most unusual service.

In his time the venerable pastor has done many unconventional things. His religion is bounded by no particular denomination, and encompasses, as he says, all mankind. His ways of teaching it are his own. But he never did a more unconventional thing than this nor a more successful one.

He won over an audience that had come some of it, at least prepared to debate with him, to resent, perhaps, what might have appeared like a possible intrusion. "Pastor Russell is going to try to convert the Jews to Christianity," was the word that many had received before the meeting. "He wants to proselyte us."

RECEIVED AT FIRST IN SILENCE

In the crowd that filled the big showhouse were scores of rabbis and teachers, who had come to speak out in case the Christian attacked their religion or sought to win them from it. They had questions and criticisms ready for him. He was received at first in a dead silence.

But the pastor did not seek to convert the Jews. To their unbounded delight, he pointed out the good things of their religion, agreed with them in their most important beliefs as to their salvation, and finally after a warm advocacy of the plan of the Jews establishing a nation of their own, brought about a tumult of applause by leading a choir in the Zionist anthem: "Hatikva Our Hope."

A more interesting audience the Hippodrome never held, perhaps. From all parts of the city came serious minded Hebrews

to hear what it was an alien, a Gentile, might have to say to them at a service, held during their week of feasting, Rosh Hoshana. They were quiet, well dressed, thinking men and women.

Among them were many prominent figures of the Hebrew literary world. Some of these escorted Pastor Russell to the Hippodrome in a motor car and then took places in the auditorium. The literary men recognized the pastor as a writer and investigator of international fame on the subject of Judaism and Zionism. Some of those present were Dr. Jacobs, editor of the "American Hebrew"; W. J. Solomon, of the "Hebrew Standard"; J. Brosky, associate editor of the same; Louis Lipsky, editor of the "Maccabean"; A. B. Landau, of the "Warheit"; Leo Wolfson, president of the Federation of Romanian Societies; J. Pfeffer, of the "Jewish Weekly"; S. Diamont, editor of the "Jewish Spirit"; S. Goldberg, editor of the "American Hebrew"; J. Barrondess, of the "Jewish Big Stick"; and Mr. Goldman, editor of "H'Yom," the only Jewish daily.

WHAT RELIGIOUS SYMBOLS THERE

No symbol of any religion at all greeted them when they gazed at the Hip podrome stage. It was entirely empty save for a small lectern and three peace flags hanging from silken cords above. One was the familiar white silk banner with the Stars and Stripes in its center, together with the words "Peace Among Nations" in letters of gold. Another bore a rainbow and the word "Pax." The third was a silken strip bearing miniature representations of all the nations' flags.

There were no preliminaries. Pastor Russell, tall, erect and white bearded, walked across the stage without introduction, raised his hand, and his double quartette from the "Brooklyn Tabernacle sang the hymn "Zion's Glad Day."

Mrs. E. W. Brenneisen, Mrs. E. J. Detweiler, Miss Blanche Raymond, and Mrs. Raymond, Emil Hirscher, C. Myers, J. P. MacPherson, and J. Mock ridge. Their

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voices blended perfectly, and the hymn, without any instrumental accompaniment, was impressive. The members of this organization are Mrs. E. W. Brenneisen, Mrs. E. J. Detweiler, Miss Blanche Raymond, and Mrs. Raymond, Emil Hirscher, C. Myers, J. P. MacPherson, and J. Mockridge. Their voices blended perfectly, and the hymn, without any instrumental accompaniment, was impressive.

But still there seemed an air of aloofness about the audience. They did not applaud, but sat silently watching the stalwart figure of the pastor. When he began to talk, however, they gave him respectful attention.

With a powerful, yet charming voice, that filled the great playhouse, the unconventional clergyman made his every word audible to every hearer. His tones pleased their ears, his graceful gestures soon captivated their eyes, and in a few moments his apparently thorough knowledge of his subject appealed to their minds. Though still silent, the 4,000 were “warming up” to him.

RESERVE AND DOUBT VANISH

It was not long before all reserve, and all possible doubt of Pastor Russell’s entire sincerity and friendliness were worn away. Then the mention of the name of a great Jewish leader who, the speaker declared, had been raised by God for the cause—brought a burst of applause.

From that moment on the audience was his. The Jews became as enthusiastic over him as though he had been a great rabbi or famous orator of their own religion. He hailed them as one of the bravest races of the earth having kept their faith through the persecutions and cruelties of all other people for thousands of years. And he predicted that before very long they would be the greatest of the earth not merely a people, any longer, but a nation. By a system of deductions based upon the prophecies of old, the pastor declared that the return of the kingdom of the Jews might occur at so near a period as the year 1914. Persecution would then soon be over and peace and universal happiness would triumph.

As he brought his address to a conclusion the pastor raised his hand again to his choir. This time they raised the quaint, foreign-sounding strains of the Zion hymn, “Our Hope,” one of the masterpieces of the eccentric East Side poet, Imber.

The unprecedented incident of Christian voices singing the Jewish anthem came as a tremendous surprise. For a moment the Hebrew auditors could scarcely believe their ears. Then, making sure it was their own hymn, they first cheered and clapped with much such ardor that the music was drowned out, and then, with the second verse, joined in by hundreds.

WHAT PASTOR RUSSELL SAID

The speaker read to his audience many quotations from the prophecies of the Bible relating to Zionism, the first one of which was Psa. 102:13-18—“Thou shalt arise and have mercy upon Zion; for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof. Then shall the Gentiles fear the name of Jehovah, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory.”

Pastor Russell declared that while once he had been inclined to discard the Bible as unreliable, along the lines of Higher Criticism, he had subsequently given it very earnest study, entirely apart from all creeds and theories of men. This study had

greatly enlightened his mind and had given him a very different view of the sacred Book. He now has absolute confidence in it. He now realizes, not only that there is a great Creator, but that he is definite, orderly, in his dealings with humanity, in his shaping of earth's affairs. For instance, the first Psalm quoted mentions the time, yea, the set time, for the return of Divine favor to Zion.

So he finds matters everywhere through the Holy Scriptures. In due time David, Solomon and others represented Jehovah in the Kingdom of Israel and "sat upon the throne of the Kingdom of the Lord" Later the Kingdom was taken from Zedekiah, the last of the line of David to sit upon the throne of God's typical Kingdom. When the dominion was taken from him the Gentile governments were recognized, but not in the same manner as was Israel. None of them was designated the Kingdom of God. None of them was given perpetuity of rule.

But Gentile governments were promised a lease of power during the period when Israel would be cast off from God's favor. Then at the appointed time the Gentile lease of earthly power would terminate, and God's original provision for Israel to represent his Kingdom in the world, would return.

These are certainly the set times referred to by the Psalmist. God's promise to David—"The sure mercies of David" were that of the fruit of his loins one should sit on the throne of the Lord forever. The real purport of this promise was that Messiah, the long-promised King of Israel, would be the root and off-shoot of the Davidic line and blessed of the Lord; his Kingdom should be and everlasting one and fully competent to fulfill all of the Divine promises made to Abraham—"In thy Seed shall all the families of the earth be blessed."

ZEDEKIAH REJECTED— NEBUCHADNEZZAR ACKNOWLEDGED

So long as God acknowledged the nation of Israel as his Kingdom their kings were his representatives; but when Zedekiah was rejected it was not inconsistent on the Lord's part to recognize the Gentile governments, as above suggested. Of King Zedekiah we read, "O thou profane and wicked Prince, whose time has come that iniquity should have an end. Remove the diadem. Take off the crown. This shall not be the same. I will overturn, overturn, overturn it until he come whose right it is (Messiah), and I will give it unto him" (Ezek. 21:25, 26, 27).

It was at this very time that God gave the lease of earthly power to Nebuchadnezzar and his successors, as is related in Daniel's prophecy. Nebuchadnezzar dreamed, but disremembered his vision. Daniel the Prophet, made prisoner at an earlier date, was, by Divine providence, introduced to the king as the one person in all the world able to rehearse the King's dream and to give its interpretation, and his power so to do is declared to have been of the Lord.

NEBUCHADNEZZAR'S VISION OF GENTILE DOMINION

The vision was of a stupendous image. Its head of gold represented Nebuchadnezzar's Empire Babylon. Its breast and arms of silver represented the Medo-Persian Empire. Its belly and thighs of brass represented the Grecian Empire. Its strong legs of iron represented the Roman Empire, East and West. Its feet of iron and clay represented Papal Rome. The iron continues to represent civil governments, and the miry clay, making them appear like stone, represented ecclesiasticism as it is now mixed up with the politics of the ten kingdoms of Europe.

The whole period of time in which these various Gentile governments would dominate the world would last until Messiah's promised Kingdom. And this period is symbolically stated to have been "seven times"; that is, seven years evidently not literal years, but symbolical.

At their end the lease of earthly power of Gentile governments will terminate in the great time of trouble foretold by Dan. (12:1). Then Messiah shall stand up in the sense of assuming control of earth's affairs and Gentile governments will cease, for all nations shall serve and obey Messiah. And then God's Chosen People, Israel, will come to the front in the world's affairs, because they will become the representatives and instruments amongst men of Messiah's Kingdom, which will be spiritual and invisible, as is that of the Prince of this world, the Prince of darkness, whom Messiah will bind or restrain during the thousand years of his reign of righteousness and destroy at the conclusion, when he shall deliver over the Kingdom of the earth to the Father. Mankind will then be perfect, because all willful sinners will be destroyed in the Second Death. Meantime, Messiah's reign will not only bless and uplift Israel, but through Israel the blessing will extend to every nation, people, kindred and tongue in full accord with the Divine promise and oath made to Abraham more than thirty centuries ago.

All this is briefly and beautifully represented in Nebuchadnezzar's dream, as explained by Daniel. He saw a stone taken from the mountain without human aid. He watched and saw the stone smite the image on its feet and beheld, as the result, complete demolition of the Gentile systems. This smiting of the image in the feet symbolically represents that it will be by Divine power that present institutions will all come to naught preparatory to the establishment of the Kingdom of God in their stead.

MESSIAH'S KINGDOM IN THE VISION

Then Messiah's Kingdom, symbolized by the stone, will not only fill the place where the image stood, but, gradually increasing, will fill the whole earth. From this standpoint, said the speaker, it is not difficult for us to believe the words of the Psalmist that there is a time for God's regathering Zion, yea, a set time fixed and unalterable. The speaker would not pretend to say the day or month or year in which these things would be accomplished in which the Gentile lease of earth's dominion would expire and Messiah's Kingdom assume control.

He did, however, offer a suggestion: So far as he could discern, the time for these stupendous events is very much closer than many of us had supposed. The seven times, or years of Gentile domination, reckoned on the basis suggested in the Scriptures themselves, should be interpreted a day for a year, lunar time. Seven years in lunar time would represent 2,520 days and these, symbolically interpreted, would mean 2,520 years from the time Nebuchadnezzar, the head of the image, was recognized down to the time of the expiration of the lease of Gentile power, when the stone shall smite the image in the feet. So far as Pastor Russell has been able to determine, the year of Zedekiah's dethronement was 606 B. C. Thus calculated the 2,520 years of Gentile lease of power will expire in October, 1914. There are some who claim that Zedekiah's dethronement should be dated B. C. 588. If this be true it could make a difference of but eighteen years and give the date 1932. Pastor Russell's convictions, however, favor the 1914 date.

ZIONISM'S FUTURE ASSURED BEYOND QUESTION OF DOUBT

For more than thirty years I have been presenting to Christian people the views I am today presenting specially to Jews, at the invitation of your Committee. Thirty years ago I attempted to tell to Israel the good tidings that God's set time to remember Zion had come. But that seemingly was too early. God's set time for Israel to hear was still future. I waited and am still waiting for God's own time and way for the fulfillment of Isa. 40:1, 2— "Comfort ye, comfort ye, my people; speak ye comfortingly to Jerusalem. Cry unto her that her appointed time is accomplished, and her iniquity pardoned, for she hath received of the Lord's hand double for all of her sins."

*"God moves in a mysterious way
His wonders to perform."*

About twenty years ago providence raised up for your people a great leader, Dr. Herzl, whose name is now a household word with your race. While your people were unready for any message that I could give them they were ready for what God sent them through Dr. Herzl a message of hope, a message of national aspiration which quickened the pulse of your people into new

hope respecting the future of the Jews. Dr. Herzl's endeavor was to have all loyal sons of Israel rise from the dust and aspire to be a nation amongst nations and to provide a home for the persecuted of their race in Russia and Eastern Europe. Dr. Herzl struck a popular chord in the hearts of the people. At first it was purely political, and the name Zion meant little of anything religious; but gradually Dr. Herzl and all the leaders of the counsels of your people began to see that the religious element of the movement was the strongest, the most powerful.

Dr. Herzl has been succeeded by Dr. Nordau, also evidently a man of great talent and great patriotism; but Zionism languishes. I am disclosing no secret when I tell you that amongst the leaders, as well as amongst the rank and file, Zionism is trembling in the balances and fearful of coming to naught. It has spent its force along the lines originally inaugurated; but it will not fail, as many fear. Without assuming the role of a seer, I answer--you that Zionism is about to take on fresh vigor; that its most

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prosperous days are yet to come. According to my understanding of the Hebrew prophets the time of "Jacob's trouble" is not yet ended. Further pogroms of Russia may be expected and further atrocities in the land of Romania and elsewhere.

It is sad indeed to be obliged to admit that these tribulations will probably come to you from professed Christians. How ashamed I feel of those who thus dishonor the name and the teachings of my Master, I cannot find words to express! They are deluded. They have misunderstood the Teacher whom they profess to follow. Their thought is that God will torment eternally all who do not profess the name of Christ. Controlled by delusions they are serving the god Adversary and dishonoring Jesus. But as the trials and difficulties of the patriarch Joseph were God's providences to lead him on to influence and power and honor, so will all these experiences and persecutions work blessings for your race and tend to drive them out of their present satisfaction and make them long for home--for Palestine. These experiences, in connection with the voice of the prophets, which will henceforth more and more ring in your ears, will be the providences of God to accomplish for you more along the lines of Zionism than personal pride and national patriotism. It is not my thought that the eight millions of Jews in the world will return to Palestine, even though it has been estimated that, under most favorable conditions, the land could support more than twice that many.

It is my thought that some of your most earnest and saintly people will go to Palestine quickly, that the rejuvenation there will be astonishing to the world. Further, it is my thought that Jews in every part of the world, in proportion as they come under

the holy influence of God's promises through the prophets, will go to Palestine sympathetically by encouraging those who can better go than themselves and by financial assistance and the establishment there of great enterprises.

Permit me to suggest that in the time of trouble, incidental to the transfer of Gentile rule to the power of Messiah, all financial interests will be jeopardized. Many of your race, growing wealthy, will surely take pleasure in forwarding the work of Zionism, and soon as they shall realize that it is of God, foretold through the prophets. And those of your people of insufficient faith to use their means in forwarding the Lord's work at this important juncture will, before very long find themselves in the condition pictured by the Prophet Ezekiel, who declares (8:19) that in this great day of trouble—"They shall cast their silver in the streets and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of wrath of the Lord." The great Messenger of the Covenant who you delight in (Mal. 3:1-3) will test and prove you as a people. Those who worship idols of gold and silver, stocks and bonds, will receive severe chastisement at his hand that they may learn a great lesson before he will grant them a share in the fast approaching blessing.

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SIGNS OF THE KING'S PRESENCE

The words of the Prophet, given in our text refer to the close of the present Gospel Age. It is the same Day prophesied by the Apostle Paul when he declared, "The fire of that Day shall try every man's work of what sort it is." (1 Cor. 3:13.) It is the Day of which the Apostle Peter wrote so graphically when he said that in that great Day of the Lord the heavens should be on fire and the elements should melt with fervent heat, and that the earth and all the works therein should be burned up. (2 Pet. 3:10.) It is the Day of which the Prophet Zephaniah spoke when he said that in the great Day of the Lord all the earth should be devoured with the fire of God's jealousy. (Zeph. 3:8) Isaiah, Jeremiah, and many of the faithful Prophets of God prophesied of this Day. The Prophet Daniel was instructed by the angel of the Lord that in that Day there should be a "Time of Trouble such as never was since there was a nation." (Dan. 12:1) Our Lord Jesus Himself verified this prophecy, and added that never afterwards should there be such a time. Matt. 24:21, 22

The Scriptures call this Day "the Day of the Lord," "the Day of Jehovah," "the Day of God," "the Day of Christ," "the Day of Vengeance," "that great and notable Day," etc. It is the Day in which the Old Order is to perish and the glorious New Order is to be ushered in. In foretelling this Day, both the Prophets and

the Apostles speak of the class which will stand in this Day when all others shall fall. St. Paul says that everything which can be shaken down will be; and that only the Kingdom which will then be set up, and which cannot be shaken, will remain. (Heb. 12:25-29) The present order of society the nominal church systems, financial institutions, political institutions all—will go down in this time of trouble.

During this Gospel Age many who have not been Christians have associated themselves with the Church. The civilized world of today call themselves “Christians,” in contradistinction to the nations, which they call “heathen,” though from the Scriptural standpoint they are all heathen Gentiles. Among all these various nations we find many religions, whose devotees claim that they have consecrated themselves to God. But the touch-stone by which these claims may be tested is the Word of God. See Gal. 1:6-9. To the true Church of Christ alone will God give the Messianic Kingdom. Some who really have Christ and His work of sacrifice as their foundation will be saved, but at the expense of all their works, their character-structure, which the “fire” of this Day will consume. The tare class in the nominal churches will be bundled and “burned,” not as individuals, but as professed Christians; that is to say, their professions will be seen to be without foundation.

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SAVED AS THROUGH FIRE

The ones who are upon the Rock Christ Jesus, the only true Foundation, are those who have accepted Jesus as their Ransom-sacrifice, and have consecrated themselves wholly to God through Him. All these “have been called in one hope of their calling.” (Eph. 4:4) Many of these will fail to make their calling and election sure and will suffer great loss. They did not build properly upon this Foundation, Christ, a structure of gold, silver and precious stones of Truth and of whole-hearted loyalty to the Lord. They will suffer the loss of the Kingdom, and through much tribulation will take a lower place, before the Throne not rulers, but honorable servants of the ruling class. All who have been begotten of the Holy Spirit must, as we have shown elsewhere, either be born upon the spirit plane or lose life altogether. Those who prove wholly faithful will be born Divine beings. Those not wholly faithful, and who miss the great “prize,” though not denying the Lord that bought them, will be born spirit beings of a lower order.

The tribulations which characterize the end of this Age will thoroughly awaken these careless ones. Certain special tribulations, we understand, have come to those who were of this class all through the Age. But apparently a larger number of these are living now, at the close of the Age; and these must go through “the great tribulation,” and must wash their soiled robes

and make them white in the blood of the Lamb. (Rev. 7:9-17) They will have a blessed portion after their purification, but far less glorious than that to which they were called.

The Apostle Paul in his writings lays special emphasis upon the fundamental importance of correct doctrinal teaching. It made no difference whether Paul or Apollos or even an angel from Heaven taught anything, it must be in harmony with the foundation doctrines which had been given them by the Lord. (Gal. 1:6-12) He assured the Church that what he had taught them was from God; and that even if an angel should bring them another gospel, it would be a proof that such angel had deflected from loyalty to the Lord. That Jesus Christ died to secure the Redemption-price for Adam and his race is the foundation doctrine of the church, which was received from Jesus Himself and from His faithful mouthpieces and which was shown in the Divinely given types of the Law. Whoever taught this fundamental truth faithfully was a real help to the people of God. Yet even such a teacher might help them to build, even on this proper foundation, a faith and character structure which would not stand the tests of the great Day of the Lord.

INVULNERABILITY OF THE TRUTH

This prophecy of our text is still in process of fulfillment. The “refiners fire” is even now doing its work, and thousands and tens of thousands are falling all about us. The Prophet’s query is very pertinent at this time. We see that the false teachings which have come down during these many centuries since the Apostles fell asleep have made humanity incapable of reasoning correctly on religious subjects. In the past we have had our own experiences along this line. Whenever anything religious was mentioned we seemed to lose our common sense. Now we have lost our fear of the dread penalty of using our reason. We have come back to the teachings of Jesus and the Apostles, and we find them grand and beautiful.

Those who have been teaching errors will soon be ashamed (Isa. 66:5), while the fire of this Day will only manifest the Truth to all. No power, no tongue, no pen, can successfully contradict the Truth, the great Divine Plan of the Ages. It is strong before its enemies and before all who make assaults upon it, and ere long the folly of its foes shall be made known to the whole world. “There shall be weeping and gnashing of teeth.”

SIGNIFICANCE OF THE PRESENCE OF THE KING

The coming of the King to possess His Kingdom will mean a personal as well as a national and a church examination, judgment and treatment. It will mean, when the Kingdom is fully inaugurated, the suppression of vice in a manner and to a degree never attempted by any earthly reformer. There will be no license to do evil in any form. The only liberty granted will be liberty to do right. It is no wonder that so few experience joy at

the proclamation of the return of earth's rightful King to reign! To many it will mean the loss of their present advantages over their fellowmen. To many it will mean the prohibition and cutting off of sins now indulged in and enjoyed.

Nevertheless, both the King and the Kingdom are not only coming, but are here; and the present troubles and shakiness in church and state, and the general awakening of the people are the results of influences emanating from that King and Kingdom. Though men know it not, it is the work of the Kingdom of God that is even now preparing for the wreck of all the kingdoms of the earth, that the way may be opened for the establishment of righteousness in the world, that men's hearts may be humbled and prepared for the righteous Government which is to take control of earth. Worldly men cannot realize this; for this Kingdom cometh not with outward observation with outward show and display. Therefore they cannot say, "Lo, here," or "Lo, there."

In spite of the awful war now raging, growing fiercer and more deadly every day, these continue to hope for peace, trying to convince themselves and others that the trouble must soon be brought to an end, and that matters will then go on as formerly. They blind themselves to the true conditions and refuse to believe that God has determined to permit this trouble to spread and involve the entire world and to bring about the utter overthrow of the Present Order of things. Selfishness, pride and love of money have closed their eyes. We give here an extract from a poem written some years ago by a Christian minister, which forcefully describes present conditions and the judgment of God which is now to be visited upon the world for their lasting good:

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*"Woe to the Age when gold is god, and
law a solemn jest,
That helps the boldly vile to crush the
noblest and the best!
When Mammon o'er cheap millions flings,
his gilded harness strong,
And drives them tame beneath his lash,
down broad highways of wrong;
While Truth's shrill clarion down the sky
peals faintly o'er the rout,
And dust and fumes of earth and sin
shut Heaven's blest sunlight out!
Then look for lightning! God's red bolts
must cleave the stifling gloom,
In righteous wrath to purge the world
in Sodom's fearful doom!"*

But we are thankful that while the judgments of a righteous God against sin must come at this time, yet the ultimate results will be glorious, when the world will come forth chastened, subdued, purified by the awful baptism of fire and blood; when they shall come to see that sin, selfishness and corruption have wrought their legitimate outcome. Then mankind will be ready to cry to the Lord and to long for His deliverance, and He will be entreated of them and will lift them up and bless them.

But the coming of the King means much trouble and the general overturning of the kingdoms of this world which, while professing to be kingdoms of God, are really under the control of the "prince of this world," Satan, "the prince of the power of the air, the spirit that now worketh in the children of disobedience." (John 14:30; 16:11; Eph. 2:2) It means the shaking of society in a manner and to an extent never before known, and so thoroughly that another shaking will never be necessary. (Heb. 12:26,27) It means the breaking in pieces of the empires and governments of the world as a potter's vessel. It means the passing away of the present ecclesiastical "heavens," and the fall of many of its bright "stars." At present the sunlight of the true Gospel, and the moonlight of the Law with its types and shadows, are obscured by the thick clouds of worldly wisdom. "The sun shall be turned into darkness, the moon into blood." Joel 2:30, 31

While many would rejoice to see society relieved of many of its selfish, life-sapping ulcers, they seem to realize that so just and impartial a Judge as the Lord Himself might cut off certain long-cherished sins to which they desire to cling; they fear to have their personal selfishness touched. And their fears are well founded. He will bring to light all the hidden things of darkness, and correct and suppress private as well as public sin and selfishness. He will expose depths of corruption never before realized. He will make "Justice the line and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (R. V.) He will "bring down them that dwell on high, the lofty city (Babylon). He layeth low,...even to the dust." He will bring down them who have "made lies their refuge." Isa. 28:15, 17, 18; 26:5, 6

LIFT UP TRUTH'S GLORIOUS BANNER

It is written that the Day of the Lord would come as a thief and a snare upon the whole world, and that only God's fully consecrated Church would be in the light and not be taken unawares. Many of the consecrated have been deceived by looking for the Heavenly King to come again in the flesh. They forgot that the only reason for His coming in the flesh at His First Advent was "for the suffering of death" as man's corresponding-price; and that now He is highly exalted, a glorious spirit Being. "He was put to death in flesh, but made alive in Spirit." (1 Pet. 3:18) They forgot that the Apostle Paul

also said," Though we have known Christ after the flesh, yet henceforth know we Him (so) no more." (2 Cor.5:16) The true children of God are coming more and more to see how the Master comes at His Second Advent, and are not expecting to see Him in the flesh and with their natural eyes.

We who know that the King of Glory and His blessed Kingdom are the only remedy for the wrongs and woes of man should be pointing the groaning creation to this Kingdom, rather than to the poultices of their own contriving which can do no real good. Tell them the meaning of present world-wide conditions, and how, beyond the troubles now overspreading the world, will come the glorious Times of Restitution foretold by all the holy Prophets since the world began. Tell them that the death of Jesus was the Redemption price for the entire race of Adam, and that His return is for the purpose not only of delivering His Church, but to bind Satan and set free all his captives, including all who are in the graves, giving all who will an opportunity to come into the liberty of sons of God, under the terms of the New Covenant, soon to be established.

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LESSON OF THE LILIES

"Consider the lilies of the field, how they grow." Matthew 6:28

Fear and anxiety are amongst the most serious foes of our human family. They wear upon the gray matter of the brain; they produce nervous exhaustion and are very injurious to health. For those who would seek to walk in the Divine path which God has marked out for the Gospel Church, fear and anxiety are special hindrances. The Savior had this fact in mind when he spoke thus to His disciples. He would have His followers to be without worry, to be restful of heart. But he would not have them be without carefulness. There is a carefulness which is entirely proper, yea, necessary, on our part, but not this extreme worry this inability to enjoy the blessings of the present moment because of thoughts, fears, respecting tomorrow. When the Apostle said (Phil. 4:6), "Be careful for nothing," he was not referring to a proper care and sense of responsibility, but to an anxiety which would rob the soul of rest and peace, and which would indicate a lack of faith in the

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Lord, and in His care for His people. The word rendered "careful" here is from a Greek word meaning over anxious.

In giving a forceful lesson to His disciples on trustfulness in God, the Master used the illustration of the lilies of the field. The lilies of Palestine are quite common rather a small flower, many of them red. They persist, live, grow, notwithstanding that no

special provision is made for their cultivation, and that they are trodden down by those who pass through the fields. Yet they develop and mature and blossom, and have an exquisite organism, which microscopic examination shows is very beautiful. Jesus declared that even Solomon in all his glory was not arrayed like one of these. There is a perfection in the texture of a flower that is wonderful. The finest clothing cannot approximate the delicate structure of the flower, created by an Infinite Hand.

The lesson seems to be that although the flowers may be in an unfavorable environment, unable to do for themselves or to take any anxious thought in the matter, nevertheless, God's providence has so arranged for them that they thrive and become very beautiful. These lilies did not look up and wish that they might become great trees nor wish that they might climb up higher in the world and near the sun, as do the vines. On the contrary, they were content with the lot chosen for them by their Infinite Creator. Matt. 6:30

THE LESSON OF TRUST IMPERATIVE

And so God's people are to take a lesson from the lilies. They too are to be content with the Lord's arrangement for them.

*“Content whatever lot I see,
Since 'tis my God that leadeth me.”*

In proportion as we approximate this condition it will give us peace and rest of mind. We are not to worry, and not to be slothful, but are to be diligent, “fervent in spirit serving the Lord,” doing with our might what our hands find to do. When doing this, we are to be content and trustful that He will work out all things for our good. He wishes us to learn this lesson of trust.

Those who neglect to learn this lesson will be unprepared for the great work God has in mind for our future under Messiah's Kingdom. God will not have any in that Kingdom who are not full of trust. As the flowers flourish under God's providential care, so are all of His people to flourish to grow in knowledge and beauty of spirit, in beauty of character. And this is not accomplished by some great things that they do, but by the spirit in which they meet the little things, all the experiences of life. God's people are to grow steadily, though unobtrusively.

AN APPALLING LACK IN EVERY DAY LIFE

“Awake to righteousness and sin not; for some have not the knowledge of God. I speak to your shame.” 1 Corinthians 15:34

This exhortation is not addressed to the world of sinners, but to Christians, as are all of the Apostolic writings. If we were to translate the text a little differently, it might better give the Apostle’s thought. For instance, “Awake to a proper appreciation of justice. Do not sin against justice in your lives; for some have not a knowledge of God respecting justice, the principles of righteousness. And this is to your shame.”

We who are in the School of Christ recognize that the Lord is teaching us and is preparing us for a great work in the future. The work of the Church during the incoming Age is, according to the Bible, to be kings, priests and judges, to be God’s representatives in the Messianic Kingdom. As kings, they will be sharers with our Lord Jesus in the ruling of the world. As priests, they share in the work of healing, instructing and sympathizing with the world. As judges, they will administer justice, will give stripes or rewards to mankind, during the thousand years of Messiah’s Reign. Manifestly, therefore, it is proper that whoever hopes to be of these kings, priests and judges should now attain the qualifications of heart and mind which will make him competent for the work; for we may be very sure that God will not appoint any who are not properly qualified.

It is for this reason that God has been calling His Church out from the world during the last nineteen hundred years, and has been giving us the glorious instructions of our Lord Jesus and the Apostles and of the Law and the Prophets. All these things have been for our upbuilding in those qualities of heart and mind which will fit us for the great service to which God has called us.

But God is not testing His children according to their imperfect bodies; for He knows that we cannot do the things we would. He is dealing with our spirits, our minds. Through the transforming influences of His Word, He is giving us a new mind; and it is this new mind which He receives into His family. This becomes the New Creature. (Rom. 12:1,2; 2 Cor. 5:17) We accept a new will, the will of God, instead of our own wills, and the Divine arrangements instead of our own plans and purposes. Thus God is dealing with us as His children, according to this new relationship into which we have come by faith and obedience; and through Christ our Lord we are reckoned perfect in God’s sight.

THE KNOWLEDGE OF GOD'S WILL

But how can we be perfect in will when our bodies are imperfect? We answer, as did the Apostle, "To will is present with me, but how to perform I find not." (Rom. 7:18) He did not always succeed in carrying out his will for righteousness. So it is with every one who seeks to walk in the footsteps of Jesus. We all know how to WILL right, but how to DO right is the problem!

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Gradually we learn that God will not judge us according to the imperfections of our flesh; for so long as we remain faithful, these blemishes are covered with the robe of Christ's imputed righteousness. Therefore we do our best to show our Heavenly Father that we are trying hard to do right in every act, word and thought. And since He expects every member of His family to have a perfect will, it becomes a personal question as to what is the will of God for us. So we seek to prove "what is the good and acceptable and perfect will of God."

To prove what is God's will means to come to a knowledge of His will, to demonstrate it for ourselves. If we are faithful, we are progressing in this more and more as the days go by. At first we had a little knowledge, and this we put into practice. As we grew in grace and in knowledge, we became better acquainted with the will of God; and it was for us to put this increased knowledge into practice also. This knowledge of the will of God we obtained, not in any supernatural way, but through the study of the Bible.

Whoever has come into the family of God has given up his own will and accepted instead God's will. Whoever has not given up his own will to the Lord is not His child. As the Apostle declares, "If any man have not the Spirit of Christ, he is none of His." (Rom. 8, 9.) The Spirit of Christ is the spirit of full surrender to the Father's will; and as we come to this same condition, we give up our own wills and take instead the Divine will. This we do because it is the proper course for all who desire to follow in our Redeemer's steps, and because our own wills have proved to be unsatisfactory to ourselves. Our minds and our bodies are so imperfect that we have frequently gotten into difficulty through doing our own will. Therefore we are glad to know and to do the will of God, especially since we see that it is so gracious a will.

During the present time it is the will of God that His children shall have trials, difficulties and polishings, in order that these experiences may develop in us a God-likeness of character, a crystalization of character, that will render us fit to be used of

God in the great work which He has appointed to the Lord Jesus, that we might thus become joint-heirs with Jesus Christ our Lord in that Heavenly Kingdom which is designed of the Father for the blessing of all the families of the earth.

JUSTICE FIRST, THEN LOVE

Sometimes Christian people see the doctrine of love in the Bible, and forget that there is a lesson which precedes love. This primary lesson is the one to which we draw your attention today. It is the lesson of justice righteousness. Our text really signifies, "Awake to justice!" We must all learn to distinguish right from wrong and to practice what is just, right. Justice is righteousness.

The Law of God was given to the Israelites at Mount Sinai to show what justice means. They were not asked to do anything more than justice. "Thou shalt not kill," said the Law; for to take another's life is wrong, except when God's own Law demands it. "Thou shalt not steal." To do so is wrong, unjust. "Thou shalt not bear false witness." To do so would be an injustice.

Thus we see that the Law of God given to the children of Israel amounted to this: "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength; and thy neighbor as thyself." To do justice to your neighbor as you wish that neighbor to do justice to you is the essence of the Law of God given to the Jews for their treatment of others.

Did God give this same Law to the Church? Yes, so far as the spirit of the Law is concerned. God's Law is over all of His creatures. But during the Law Dispensation there was a special Law Covenant which God had made with Natural Israel. No others have ever been under that Law Covenant. The Jew who could keep that Law perfectly could live forever; and, having everlasting life at his command, he might have the opportunity of becoming a part of that great antitypical Spiritual Israel which was to bless all the families of the earth. This our Lord Jesus did. Moreover, in His statement of the Divine Law of Spiritual Israel, He "has magnified the Law and made it honorable," by showing how far-reaching and comprehensive are its requirements.

No intelligent person will question the propriety of dealing justly with every one in the world. This subject has many ramifications in all the affairs of our daily life. The principle of justice enters into every transaction, even the most trivial. It applies not only to our dealings with the world at large, but with every member of our own family. The principle of justice must be recognized with our own as well as with others. If all might get this thought of the Golden Rule firmly fixed in the mind, if each one could awake to righteousness, to justice, the whole world would be revolutionized.

PRACTICAL APPLICATION OF JUSTICE

If this principle of justice were recognized and followed, men would not be shooting one another today over in Europe. On the contrary, they would be doing something better, something good one toward another, just as they would wish others to do toward them. But men are not living up to this standard of righteousness, of justice. It is entirely ignored by governments and by individuals. The general excuse for violating the Golden Rule is, "It would never do for us to grant to others what we would expect for ourselves; for others would take advantage of us; they would not do their part; they would not reciprocate." Say the British, "It would not do for us to practice the Golden Rule toward the Germans; for we do not know what they would do to us." The Germans advance the same kind of argument.

This course of conduct is not the fear of God, but the fear of man; it ignores the fear of God. God says that if Christians are afraid of men and of nations and of what these may do, we are carnal, are living according to the flesh, are like the unbelieving world. How shall we who have come into relationship with God through the Lord Jesus Christ, we who have given our lives to Him, do under such circumstances? Shall we say that we fear to trust this principle of justice in our lives, that we do not dare to carry it out in every word, thought and act? Are we afraid to trust God and to obey Him?

God did not say that we were to observe the Golden Rule whenever others observed it toward us, and to ignore it

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whenever others failed to observe it toward us. On the contrary we are to practice it on every occasion, regardless of what others do. Then we shall know that all things shall work together for good toward us, because we shall be in line with God and His arrangements. He has power to overrule in all of life's affairs. The very least that we must do is to give justice to one another; and to do so will upbuild our own characters.

Whoever is violating the principle of Justice, the Golden Rule, in his home or in the Church of Christ or in business or social relations should, if he is a Christian, examine the matter earnestly and prayerfully, and "awake to righteousness (justice), and sin not." Thus to do violence to justice is sin; and so far as our knowledge goes, it is a sin that prevails everywhere. Many have not a proper appreciation of this fact. They do not see that justice is the very foundation of all character, of all right living. It is the foundation of the Throne of God. (Psa. 89:14) In vain does any one practice love to his fellow creatures or even toward God while he is at the same time violating the principle of justice

toward that one. Only after we have rendered justice are we at liberty to practice love toward another. Then we may do as much as we are able along the line of love. Justice first, love afterwards.

RESPONSIBILITY OF GOD'S PEOPLE

Those who are children of God are expecting shortly to be made the judges of the world. As the Apostle says, "Do ye not know that the saints shall judge the world?" (1 Cor. 6:2, 3) Moreover, God is seeking now to develop in our hearts and lives, in our characters, those principles which He desires. Therefore, unless we are just in our very hearts, unless we appreciate this principle of justice and rejoice to practice it, we shall not be fit for the Kingdom. We should not be unjust even to an animal. Every creature has its rights; and we should give each creature the rights which belong to it. The results are with God. Thus doing, shall we not be preparing our minds, our hearts, for the glorious condition which the Lord has in store for His faithful children?

We are not to think that the Kingdom of God is to be given on the basis of mercy or favor. There will be neither mercy nor favor in connection with the bestowal of the Heavenly reward. God shows mercy in connection with our sins and the weaknesses against which we are striving; but He will not allow in that Kingdom one individual whose character is not suitable. Those whom He approves for joint-heirs and rulers with our Lord Jesus must represent the principles of righteousness and must know how to apply those principles now. Whoever is not disposed to justice to such an extent as to be willing to suffer loss rather than do an injustice will not have a share in the Kingdom.

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THE WORLD ON FIRE!

"And the earth shall be devoured with the fire of My jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." Zephaniah 3:8, 9

The symbolic language of the Bible is in common use amongst the people. For instance, the Bible for 2,500 years has been telling about the great war in Europe, and has likened it to a consuming fire which will eventually destroy completely our present civilization; and, behold! the Editors of our great Journals are writing freely about the great conflagration now raging in Europe, and our honorable President, similarly, has declared the world is on fire and our nation will be fortunate if we do not share in the conflagration also.

The time was when our forefathers read the Bible without realizing that it contained figures of speech and symbolisms such as we use in our ordinary conversation. Hence the mistake that was so generally made of supposing the Bible to teach that our earth is to be literally consumed with literal fire. Not merely Adventists have so believed and taught, but all the creeds of all the denominations contain the same teachings that at the Second Coming of Christ the world is to be burned up. This erroneous thought has helped to blind God's people to the general teachings of the Bible that at the Second Coming of Jesus the world will enter upon the grandest epoch ever styled by St. Peter, "Times of Restitution" literally, years of Restitution Acts 3:19-21

Practically all the creeds of Christendom Methodists, Baptists, Presbyterians, Lutherans, Roman Catholics, Episcopalians, all teach this doctrine, that the world is to be burned up. The Bible, all the while, has been telling us plainly "The earth abideth forever," and again, "God formed not the earth in vain; He formed it to be inhabited." (Ecc. 1:4; Isa. 45:18) Our earth has never yet been inhabited, and is not even fit for habitation, as a whole. Millions of acres are, as yet, untouched; and other millions are desert wilds. The Bible tells us that "the wilderness shall blossom as a rose," "solitary places shall be glad," and "streams shall come forth from the desert" in Messiah's Day. Isa. 35:1-10; 11:1-9; etc.

MESSIAH'S DAY DRAWS NEAR

Messiah's Day is the great Sabbath Day, a thousands years long, which is to follow the Six Great Days of man's Work Week.

These six Days six thousand years ended forty-four years ago; consequently the great Seventh Day. This accounts to us for the wonderful inventions, developments and increase of knowledge, wealth and blessings of every kind which have come to the world during these forty-four years. Sewing machines, labor saving agricultural machinery, human comforts and conveniences, electric lighting, and motors, automobiles, electric railways, shortened hours of labor, with the passing of the "sweat of face"

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which was a part of the curse. And our scientific men in full accord with the Bible, though unaware of it, are telling us that we are just on the eve of the most wonderful scientific discoveries that will still further enrich and bless the world. The Bible explains that all this increase of knowledge was foreknown of the Lord and purposed; and that He is taking away the veil of ignorance and superstition which so long has hindered us.

WINDS OF STRIFE, EARTHQUAKES OF REVOLUTION, AND FIRE OF ANARCHY, THE BIBLE PROGRAM

The same Bible which foretold the present great war in Europe, and symbolically pictured it as a letting loose of the four winds of Heaven to the injury of the earth, points us to the next stage of this great trouble, symbolically styling it an earthquake, and declaring that it will be “a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great.” Rev. 16:18

This earthquake of revolution is what we might naturally have expected, even without the Divine Message on the subject. It is scarcely supposable, but that this terrible war, bringing only sorrow, misery, distress and death to all the parties engaged, will be a disappointment to them all. Chagrin and discontent will be general. The heaviness of the taxation to meet the interest on great debts will be burdensome. Many agree with us that the people will never submit to such taxation, that neither the interest nor the principal will be paid, and that this will bring revolution; for the wealthy people, holders of the bonds, will attempt to enforce payment. Britain, the richest of the nations, has a stream of \$500,000,000 a year income from India; but this great amount will not be even one-half the interest-charge on her enormous debt of \$22,000,000,000 as estimated by the lord of her Treasury. And what is true of Britain in this respect, is still more true of the other nations which have no such incomes.

But the great climax of the trouble that is before them, the Bible represents as a symbolic fire following the great symbolic earthquake of revolution. Fire in Bible language symbolically represents destruction in this case the destruction of the symbolic earth, political, financial, social and the religious heavens. This the picture which St. Peter gives us, saying, “The Day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up;...the heavens, being on fire, shall be dissolved.... Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.” 2 Pet. 3:10, 12, 13

CHRIST WILL MAKE ALL THINGS NEW

The new heavens and earth represent the new order of things of Messiah’s Kingdom. The new heavens will be the glorified Church, consisting of Jesus and His Bride class, which He has been selecting from the world during the past nearly nineteen centuries a Royal Priesthood. The new earth will be the new social order of things under the control and direction of the new heavens. The great King declares, “Behold, I make all things new.” (Rev. 21:1-5.) There will be no patching of present

institutions, but a clean sweep of them by the fire of God's anger, which will precede the establishment of the new heavens and the new earth wherein only that which is righteous, equitable, just, true, will be recognized.

Equally symbolic is the statement that then "there will be no more sea." In the symbolic language of the Bible "sea" represents the restless masses of mankind, while the "earth" represents the social order, or structure, and the "mountains" represent the kingdoms or governments. When the new order of things shall have come into power, Socialists, Anarchists and others, discontented with the present order of things symbolically represented by the sea will be no more; for the new order of things will fully and more than meet their desires and expectations. "I will shake all nations, and the desire of all nations shall come." Hag. 2:7

In the symbolic language of the Bible, all the mountains will be brought low, and the valleys will be exalted. These statements do not refer to the literal earth, to the literal mountains and literal valleys any more than to the literal sea, but signify the great revolutionary processes by which the new order of things will be inaugurated. The high ones will be brought down, the humble ones will be lifted up, and general human equality will be established along the lines of righteousness, however. Some of the rich and favored of the present time may at first feel greatly discontented; but so surely as they are just men, or are amenable to the instructions along the line of justice, they will eventually come to see, appreciate and rejoice in the new Divine order of things, which will be for the blessing of all the families of the earth.

THE FIRE OF THAT DAY

St. Paul prophetically pointed down to our day, and styled it "that evil day." He urged God's people, saying, "Take unto you the whole armor of God, that ye may be able to withstand in the evil day." (Eph. 6:13.) We are already in this evil day; and already thousands of Christians have fallen away from faith in the Lord. They did not have on the whole armor of God. They were unprepared. The day of the Lord, came upon them as a thief (1 Thess. 5:2) and as a snare. Luke 21:35

It sounds paradoxical to say that we are living in the most wonderful time in the world's history, and yet that it is the evil day that the Apostle mentions. This is so because we were in such darkness that, coming into such great light suddenly, many have lost their mental balance. Only those prepared by the armor of the Lord's Word have been enabled to stand.

Notice how fully and distinctly the Apostle has pictured our present distress. He says, pointing exactly to our time, "The fire (of that Day) shall try every man's work of what sort it is." (1 Cor. 3:13) He is not referring to the world, but to the people of

God. He proceeds to explain that God's people build upon the Rock Christ Jesus, but that each should be careful to build his faith structure of the proper material the gold, silver and precious stones of the Divine promises. He tells, however, that some do build otherwise with wood, hay and stubble of human traditions and philosophies and speculations.

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The Apostle declares that the fire of this Day shall try, or test, all these faith structures; and that those built of human philosophies and the creeds of the Dark Ages will be consumed as wood, hay and stubble would go down before a fire. But those who have built their faith upon the promises of God's Word will not suffer loss in this fiery ordeal. The Apostle further intimates that those who suffer the loss by fire may, if they still abide upon the Rock Christ Jesus, themselves be saved so as by fire; for to such the fire will really prove a profitable experience in that it will sweep away the errors and leave them opportunity for building up a holy faith on the Divine promises.

The trouble with the majority is that, while trusting in Jesus, they have had a false faith, a faith built of human traditions and not of God's promises. The reason they do not know what they believe is that their faith structure has been burnt down.

EARTHLY VS. HEAVENLY WISDOM

The fire which is consuming this wood, hay and stubble of human philosophy and tradition has emanated from our great schools and colleges. They have been inculcating what is termed Higher Criticism as respects the Bible, and this is merely a refined modern name for infidelity. They have been teaching also Evolution, which is as far from the teaching of the Bible as day is from night.

According to Evolutionists, Nature is a great impersonal God, whose first production of life on the earth was in the form of protoplasm. After thousands of years, they say, an ambitious family of protoplasm evolved and became tadpoles. For some thousands of years the tadpoles, reigned as an aristocracy on the earth; and then an ambitious family of tadpoles concluded to evolve and become frogs. Thousands of years later there arose an aristocracy among the frogs, which evolved and became monkies. After other thousands of years an aristocracy among the monkies evolved and became college professors; and that is the attainment of our day. In Answer--to our queries they boast of their ancestry and also of their posterity, telling us that, in perhaps a million years in the future they will live everlastingly in a representative sense in that their children will have evolved to a condition of wisdom and discretion wherein they will not need to die.

Contrast this nonsense, the wisdom of this world, with the Wisdom from Above, which tells us the opposite. The Bible declares that God made man in His own image, only a little lower than the angels; that He crowned man with glory and honor, and made him the king of the earth; that Adam became through disobedience a rebel against the Divine Law and consequently came under a death sentence; that God's foreknowledge had already arranged for this catastrophe, and, in due time, provided a Redeemer who gave His life to meet the penalty first imposed on Adam and who thus redeemed Adam and all his race from the penalty which was upon them a death penalty, not an eternal torment penalty. Thus the Bible assures us that, unless Christ had died for our sins, there would have been no resurrection of the dead, and men would have been as extinct in death as a brute beast. But the Bible assures us that, "Since by man came death, by man (Jesus) came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order." 1 Cor. 15:21-23

The Bible tells us that the whole world is asleep in death during the long night of sin, darkness and superstition. The Bible tells us that as soon as the Church shall be complete and glorified with her Redeemer and Lord, the Sun of Righteousness will arise to scatter all the ignorance, superstition and sin of the world of mankind. The Bible tells us that for a thousand years Christ and His elect Church in glory will be Priests, Kings and Judges for the very purpose of uplifting Adam and his race out of their fallen, vain, sinful, weak condition back to the image and likeness of God, as at first. The Bible tells us that the earth shall be filled with the Lord's glory; and that, as His footstool He will make it glorious. Paradise lost will be Paradise restored worldwide. The Bible tells us that those who will either refuse or neglect the opportunities of Messiah's Kingdom will be destroyed in the Second Death absolutely, "as natural brute beasts." 2 Pet. 2:12

THE FIRE OF OUR TEXT

When we see the glorious blessings that are just at hand, the fact that they shall be entered upon through the doorway of trouble, seems the less important. Our Socialist friends urge us to join with them, saying, "We are tired of preaching about what God will do by and by; come and join us; be Socialists and do something now." We reply that, we appreciate the fact that many Socialists are intelligent; and that many of them are sincere; but in our opinion their wisdom is the wisdom of this world, which, from God's viewpoint, is foolishness. They are not able to bring about the great changes which they desire, and if they could bring them about, they would be unable to maintain those changes so long as sin and death reign in this world. What the world needs is what God has provided, a Savior and a Great One, able to save to the uttermost completely.

We tell our Socialist friends that we know they will succeed beyond their expectations. Like Samson of old they will pull down the house not only upon others, but also upon themselves—" There shall be a Time of Trouble such as never was since there was a nation," as our Lord Jesus foretold. Matt. 24:21

We should follow the course directed by God's Word, and urge God's people everywhere to do the same to wait upon the Lord to bring about the great change of dispensations which He has purposed and promised. Hear the words of the Prophet: "Therefore wait ye upon Me, saith the Lord, until the day that I rise up to the prey; for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger; for all the earth shall be devoured with the fire of My jealousy." The fire of God's jealousy, or anger, is not literal fire. It will be the fire of anarchy, by which He will permit humanity to destroy its grandest achievements of civilization.

That the fire of God's jealousy is not literal fire is demonstrated by the next verse, which declares that, after this fire shall have done its work, then the Lord will turn unto the people a pure Message that they may all call upon the name of the Lord, to serve Him with one consent. If the whole earth were devoured with a literal fire, there

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would be no people left to receive God's pure Message and turn to Him. But after the fire of anarchy and of trouble shall have spent itself, and after the New Dispensation shall have been inaugurated, the "light of the knowledge of the glory of God" will fill the whole earth. Eventually every knee will bow and every tongue confess to the glory of God the Father." Hab. 2:14; Phil. 2:10, 11

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A NEW DAY DAWNS AS DARK NIGHT ENDS

"Watchman what of the night?... The Morning cometh, and a night also." Isaiah 21:11, 12

The literature of the world shows that intelligent men have refused to believe that the Divine Purpose in the creation of our earth has yet been attained. Continually we find references to "the Morning of the New Day," to the "Golden Age," etc., etc. Yet not to the longings of men's hearts, but to the promises of our God, do we look for real instruction on this subject. The Bible most emphatically declares that the entire period of human history thus far has been a night time.

The Prophet David explains, "Weeping may endure for a night, but joy cometh in the Morning." (Psa. 30:5). Thus prophetically we are assured that there will be a Morning whose glory, brightness and blessings will fully compensate for all the dark shadows of the Night time past. Our text is another prophecy along the same line. The message of the Lord is, "The Morning cometh!" St. Paul writes that up to his time the world had been under a reign of Sin and Death, not under a Reign of Righteousness and Life.

All of the Apostles assure us that it is not God's purpose to permit the reign of Sin and Death to continue forever. They tell us that the Divine Program is that Messiah, in the Father's appointed time, will take to Himself His great power and reign King of kings and Lord of lords putting down sin and every evil thing, uplifting humanity and granting a Divine blessing where for six thousand years there has been a Divine curse. The Bible writers explain that this does not signify a change in the Divine Purpose, but that God had planned this thing in Himself from before the foundation of the world; and that although He had permitted Sin to enter and death to reign, He had made fullest provision for the Redeemer to die for our sins and eventually to become the Restorer and Life-giver to Adam and his race to as many of them as will accept everlasting life on the Divine terms.

The Apostles tell us that during the "night time," since Jesus' death, God has been doing a special work selecting from mankind a special class, a saintly few—"the Church of the First-borns, whose names are written in Heaven." These are not taken from any one nation or denomination. This "little flock," to whom it is the Father's good pleasure to give the Kingdom (Luke 12:32), is composed of all the saintly followers of Jesus, who walk in His steps in the narrow way during this Gospel Age. Their experiences are to qualify them for association with their Redeemer in His Messianic Kingdom. Their trials, their obedience and their sufferings for righteousness' sake are to work out for these a far more exceeding and eternal weight of glory. Suffering with the Master for the Truth's sake in the present life, they are to share His glory, honor and immortality in the life to come. They are to be His joint-heirs in His Kingdom. Gal. 3:29; 2 Tim. 2:11, 12

THE KINGDOM SUNRISE NEARING

Amongst the Lord's people even, few yet understand that Jesus distinctly teaches that the "Sun of Righteousness," who will arise with healing in His beams and whose light will constitute the New Day, will be composed of the Church of Christ glorified changed from human to Divine nature by participation in the First Resurrection. Our Lord Jesus tells this in the parable of the Wheat and the Tares. He declares that in the end of this Gospel

Age all of the wheat class will be gathered into the Heavenly Garner, and that “then shall the righteous shine forth as the SUN in the Kingdom of their Father.”

How wonderful, how beautiful, how appropriate are the word-pictures of the Bible! No one but the Lord knew of the great Divine Plan. No one but Him, therefore, could give these pictures of its development. In various terms and figures of speech the Bible attempts to give us a little glimpse of the glorious conditions of that Day. The New Day and the Kingdom will be “the desire of all peoples.” In that Day the righteous will flourish, and evil-doers will be cut off from life. During that thousand-year Day of Messiah’s Kingdom, Satan is to be bound, “that he may deceive the nations no more.” (Rev. 20:2, 3) Landlordism will come to an end; for “They shall not build and another inhabit; they shall not plant and another eat the fruit thereof,” but “shall long enjoy the work of their hands.” Isa. 65:22

WONDERFUL FOREGLEAMS OF LIGHT

The most wonderful thing that the Bible tells us respecting that New Day is that it will bring great intelligence and enlightenment to every creature. The light of the knowledge of the glory of God shall fill the whole earth as the waters cover the face of the great deep. (Isa. 11:9; Hab. 2:14) “And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them unto the greatest, saith the Lord.” (Jer. 31:34) Ultimately every knee shall bow and every tongue shall confess, to the glory of God. Phil. 2:11, Isa. 45:23

What an enthusing prospect the Bible holds out before the Church and before as many of the world as can exercise a measure of faith to believe! The world indeed sees to some extent that great blessings are coming; but just what these are and how they are to come mankind know not; for “the world by wisdom knows not God.” (1 Cor. 1:21) The worldly wise have rejected the Bible, and do not trust it as

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a Revelation from God. Thus the wise are caught in their own craftiness. 1 Cor. 3:19

THE DAWNING BEGAN IN A. D. 1874

Let us not stop now to discuss the darkness of the Night and its weeping. Let us awake, and take note of the fact that the dawning of the New Age is already here. For the past forty-two years we have been in it and enjoying many of its blessings. But those blessings came so stealthily “like a thief in the night” that few recognized their import. Some few have been calling attention to the fact that we have been in the Millennial dawn ever since 1874.

Bible chronology quite clearly teaches that the six thousand years since Adam's creation have ended six great Days of a thousand years each, mentioned by St. Peter—"a Day with the Lord is as a thousand years." (2 Pet. 3:8) Now the great Seventh Day, also a thousand years long, has commenced. We have been enjoying its dawning. It is to be a grand Day! What wonder if the dawning be remarkable!

It may surprise some to be told that the past forty-two years mean more to the world in increase of education, increase of wealth, increase of all manner of labor-saving inventions and conveniences, increase of safe-guards and protections for human life, than did all the six thousand years which preceded them many times over. The world has probably created a thousand times as much wealth during these forty-two years as during the entire six thousand years preceding. Yet these changes have come so gradually that few have noticed them.

FULFILMENT OF PROPHECY EVERYWHERE

Forty-two years ago man labored from sun to sun; today we are rapidly approaching an eight-hour day. Forty-two years ago nearly all the labor of the world was done with sweat of face; today it is nearly all accomplished by machinery. Forty-two years ago the sewing-machine was just reaching perfection; today it is everywhere indispensable. So with the thousand household conveniences. So with nearly all of our sanitary and plumbing arrangements. So with farming implements. Reapers and binders, mowers, automobiles, gas engines, etc., etc., all belong to these forty-two years.

Prophecies respecting streams in the desert and the wilderness blossoming as the rose are having fulfillment not miraculously, but in harmony with the Divine order of an increased intelligence amongst men. Artesian wells are being drilled, irrigating canals constructed, not only in the western part of the United States and Canada, but also in far-off Mesopotamia. The results are marvelous. Land previously not worth fencing is valued at \$500 per acre today. The increase of knowledge has been supplemented by governmental arrangements for the distribution of that knowledge amongst the people. The soils of various localities are being analyzed at public expense; and tillers of the soil are given knowledge as respects what kind of fertilizers are required to bring satisfactory results.

Under these conditions it does not surprise us to know that as much as 156 bushels of corn have been raised to one acre, and that 600 bushels of potatoes and over are not an uncommon record. Is not the Bible being fulfilled? Who can dispute these facts? What do they signify? We Answer--that they exactly corroborate the Divine declaration which describes our day:

Many shall run to and fro; knowledge shall be increased; the wise of God's people shall understand; and there shall be a Time of Trouble such as never was since there was a nation." Dan. 12:4, 10, 1; Matt. 24:21

INCREASE OF WORLD-WIDE DISCONTENT

We are in the Morning of our text. Ah, what a glorious Morning! How changed the human conditions from those of our grandfathers! How thankful the whole world should be! Paeans of praise should be rising from all the people of the favored lands of civilization; and helping hands should be outstretched to carry the same blessings to heathen lands. But is it so? Are the people happy and rejoicing? Are they appreciative of the New Day? of the gifts of Divine Providence?

No! In proportion as the blessings of God have come, the discontent of humanity has increased; and unbelief, not only in respect to the Bible as the Divine Revelation, but in many instances in respect to the very existence of an intelligent Creator. Notwithstanding the great increase in the world's wealth, and the fact that there are some noble souls who are using their share of the wealth in a praiseworthy manner, nevertheless the general operation of the law of selfishness prevails; and all the legislation which has been enacted, or which can be enacted, fails to restrain the giant institutions corporations of our day, fails to hinder them from exploiting the masses in the interests of the comparatively few.

Did God know all these things? What will He do about them? Will He bring in the Millennial blessings, and risk that men shall take for granted that they have won the secrets of nature by their own wisdom and perseverance, and forget God entirely?

THE DARK NIGHT ALREADY SETTLING

According to the Bible, God foreknew the conditions of our day as we are now entering them; and in our text He gives a key to the situation elsewhere in the Scriptures made very plain. Through the Prophet, God tells of the Dark Night coming after the Morning Dawn had been well ushered in a dark storm-cloud just at sunrise.

Bible students see this great Time of Trouble already beginning in the letting loose of the winds of strife in Europe. In the light of the Bible they perceive that the result of this present war will be the great awakening of the nations, an increased knowledge and discontent amongst the people.

The next phase of the Trouble, according to the Bible, is to be the "great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." (Rev. 16:18) This is not a literal earthquake, but a symbolic one revolution. Then the third phase of the calamity the darkest of all will be the symbolic fire of anarchy, which will utterly destroy our present

civilization. Then, in the midst of that most awful Time of Trouble, Messiah, the great King, will take His great power and will exercise it, with the result that the raging waves of the sea of human passion will all be quieted, the fires of anarchy

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will all be extinguished, and the Reign of Righteousness and Peace will begin.

Cannot we see the wisdom of the great Creator's Program? He has determined to permit mankind to convince themselves of their own impotency, of their need of a God, and of the fact that there is a God, and that His glorious purposes for humanity are revealed in His Word. Ah, it is no wonder that the Bible speaks of that revelation of the Lord as the "still small voice of God," speaking to mankind through Messiah's Kingdom! No wonder the Lord declares that "then He will turn to the people a pure Message, that they may all call upon the name of the Lord, to serve Him with one consent!" Zeph. 3:8, 9.

[The Bible Students Monthly Volume 9, Number 5](#)

WHY DO THE NATIONS WAR?

The greatest crisis of all the ages is upon the world, and the worst phase of it has not yet been reached. The situation demands sober reflection.

All Europe is afire, and the flames have spread to America! Within less than three years, thirty millions of men have faced each other upon the battlefields of Europe, and approximately seven millions of them have already fallen victims to the murderous war. The wanton destruction of human life and treasure has staggered humanity. The neutral nations are suffering, and the peoples of the countries at war are enduring untold hardships. Countless widow and orphans bemoan the untimely fate of their loved ones, and now face famine and pestilence enemies even more cruel and relentless than cannon or sword. Even in America the conditions in many places are becoming intolerable; the people are restless, and many women and children are frantically crying for bread. The conditions prevailing are leading on to certain revolution and anarchy, the like of which the world has never before known.

The Twentieth Century opened with the brightest prospects of all times. The Clergy told us there could be no more war. Why, then, has this horrible war come upon the world? Has it come because of the love of the people for blood-shedding? We answer, No! for the common people did not desire the war. Is the war, then, the result of unrighteousness, and unholy conditions prevailing in Christendom? And, if so, who is the more to blame the kings and rulers or the clergy? In the Bible alone we have the

clear and conclusive answer. Foreknowing the course of men and nations, Jehovah, through His Prophet, more than three thousand years ago, said: "Why do the nations war, and the people imagine vain schemes?" Here the word "scheme" means plan or arrangement, looking to the accomplishment of a given purpose.

THE DIVINE PLAN

The entire race came under the condemnation of death as a result of Adam's disobedience. Since Adam was driven from Eden man has vainly sought life everlasting, a happy home and a government of equity and righteousness. God has a great Scheme, or Plan, to give these very things to man, and is causing it to be worked out in His own due time.

When Jesus came to earth this Scheme, or Plan, for the first time was presented by Him and the Apostles, as outlined in the Scriptures. Briefly, it is this:

- ◆ That the wages of sin is death not eternal torture;
- ◆ That redemption and forgiveness of sins come through the sacrificial merit of Jesus, the acceptance of which is the only way to life, happiness of home and other righteous desires;
- ◆ That it was necessary for Jesus to die and to arise from the dead to provide the Purchase-Price for man's redemption;
- ◆ That Jesus, as a Divine being would come a second time, to establish His Kingdom;
- ◆ That during the period from His First Coming to His Second Coming He would gather out from the world the members of His Body, called the Church, regardless of creed or denomination;
- ◆ That His Kingdom could not be established until His Second Coming;
- ◆ That His Kingdom is not of "this present evil world," or order of things;
- ◆ That all of His followers should pray, "Thy Kingdom come," and keep themselves separate and distinct from worldly schemes;
- ◆ That all Christians who faithfully follow the Master are His ambassadors, and their duty is to declare the Message of His Kingdom and the blessings it will bring to all mankind.

RESPONSIBILITY OF THE CLERGY

The lawyer who deceives his client, suppresses the truth concerning the case, and causes him to lose his property, is properly denounced as a fraud. The ambassador of a nation who

suppresses the truth concerning his government, or delivers its secrets to another government, is justly labeled a traitor and is prosecuted for treason.

The highest office that any man can hold on this earth is that of an honest preacher of the Gospel. It is equally true that the disloyal and unfaithful minister who suppresses the Truth and leads the people into darkness is the most reprehensible of all wrong-doers. There are good lawyers and bad lawyers, and there are good preachers and bad preachers. Any preacher who objects to an examination and discussion of his teachings places himself in the category of bad ones, because his attitude proves that his teachings will not bear the light.

Every man who has assumed to be a minister of the Gospel has thereby assumed the office of ambassador of the Lord Jesus Christ and His Kingdom. The solemn duty then devolves upon him to lead the people in the right way, according to the teachings of the great Master.

There have been and there are yet some good, faithful preachers; but alas, the great majority of them have been and

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are disloyal to the Lord and His cause and have suppressed the Truth and led the people into darkness!

The fixed laws of Jehovah cannot be violated with impunity, either by individuals or by nations. The Apostles were faithful teachers of the Message of Messiah's Kingdom. Many Christians who followed them likewise faithfully taught the Truth. Early in the Fourth Century, ambitious men, claiming to be teachers of the Bible and ambassadors of Christ, put aside the Plan of God and began to teach their own schemes, contrary to God's arrangement. Christian people of this day, whether Catholic or Protestant, are in no wise responsible for the schemes, or plans, of men promulgated centuries ago, when first the Catholic and later the Protestant churches were organized. But every fair-minded person should examine these schemes, or plans, with a view to seeing whether or not they are in harmony with God; and, if not, to consider what relation they bear to the great trouble that is now upon the world.

The Clergy, as distinguished from the laity, or common people, were organized about the year 325. In 529 the Clergy System, claiming to be the Church, assumed temporal power, organized armies and went forth to fight and destroy those who dared resist their unrighteous schemes. They deprived the common people of the Bible, issued their own statements of belief, or creeds, and required the people to believe and follow these. Briefly stated, the scheme, or plan, put forth by the Clergy of that day and followed since is:

That the wages of sin is not death, but purgatory or eternal torture; that the Clergy have power to forgive sins and to pray men out of purgatory, which they pretend to do for a money consideration; that the Pope rules as the Vicegerent of Christ, and therefore Christ's Kingdom, or Government, has long been in operation in the earth; that the kings rule by Divine right, and that this right to rule is derived from the clergy, as the representatives of the Lord; that the province of the Church, composed of the clergy, is to convert all the world to believe in their doctrines.

SPURIOUSNESS OF RULING BY DIVINE RIGHT

In the year 1517, Protestantism had its birth. For a time the Protestant Church sought to reform and to teach the Bible, as best its teachers understood; but later the Protestant clergy began to mix religion and politics, and the kings of Europe were taught by them, as well as by the Catholic hierarchy, that they held their thrones by Divine right and that the Clergy were the proper spiritual advisors of the kings of earth. Every kingdom of Europe has its national religion, and those kingdoms among whom the name of Christ is held, are designated as "Christendom," which, in short, means Christ's Kingdom.

The Clergy, both Catholic and Protestant, have taught the kings of earth that they rule by Divine right and hence can do no wrong. Long ago it was incorporated in the common law of England, "The king can do no wrong." Every student of Blackstone will recall reading this statement when he began to study law. It seemed strange that a man could do no wrong but the explanation has been, and is, that the king, ruling by Divine Right, and deriving this right through the clergy, is the Lord's representative, and therefore all his acts are right.

Relying upon the advice of their spiritual advisers, the kings have reasoned thus: We must extend our territory and increase our commerce, and to accomplish this we must have great armies and navies. War may be necessary, and much property may be destroyed and many of our subjects lose their lives; but our course is right, because our spiritual advisers have told us so. The rulers, therefore, forced the people to bear the burden of taxation to provide navies and armies, and then sent their respective subjects forth to kill each other in a Christian (?) manner.

As these have gone to war, the clergy have stood by the kings and said, in substance, "Push on your war of destruction; God is with you, and we will pray His blessings upon your army." In Germany the Clergy pray God that He will bless their armies and enable them to destroy the English; in Great Britain the clergymen pray God for a blessing upon the British armies, that they may be enabled to wipe the Germans off the face of the earth. Which class of the clergy does He hear?

The clergy have urged the young men to enter this war; and in order that other generations might be born to fight and die, they have called upon the young men to first marry and beget children before going to the battle-field, offering to perform the marriage ceremony free of charge. To perform any service free is an unusual thing for preachers. What a moral degeneracy has come upon the nations at the advice of the clergy! Notwithstanding the fact that the Lord has taught that no murderer shall enter His Kingdom, the clergy teach that he who dies while engaged in war upon the battle-field has an abundant entrance into Heaven. As an example of this, the public press reports a recent discourse by Dr. Gordon, the leading clergyman of Canada, in which he said in substance:

“The uniform of King George upon a soldier boy is a sure passport to Heaven, and God Himself cannot keep a young man out of Heaven who dies with this uniform upon him.”

And yet that clergyman claims to be an ambassador of the Prince of Peace!

For a long time, claiming to teach the Bible, and posing as preachers of the Gospel, which men so sorely need for their comfort, the great majority of the modern clergymen have departed therefrom, and now hold to and teach doctrines utterly subversive of the Bible. For the past quarter of a century a great tidal wave of infidelity has swept over the so-called “Christian world” not the blasphemous atheism advocated by Ingersoll and Payne, but an infidelity of a more subtle character, represented in the scholarship of the modern clergymen, generally known as “Higher Criticism” and “Evolution.” The teaching of such doctrines has destroyed faith in the inspiration of the Bible as God’s Word of Truth, and has turned the people away from the teachings of Jesus and the Apostles. Our colleges and universities are hotbeds of such dangerous brands of infidelity, and its blighting influence has permeated our public schools.

PROTESTANTISM NOW MERELY THE “ISM” WITHOUT THE “PROTEST”

The Protestantism of our day is not the result of the great Reformation, but of its decline and failure. It is merely the “ism” without the “protest.”

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The Apostle Paul points out that the statements of prophecy set forth in the Old Testament would have a special application and fulfillment at the close of the Gospel Age. We are now in that time. The word “prophet” means preacher, or one who proclaims; whereas it is the word “seer” that represents those who predict things to come. Concerning those who suppress the Truth, teaching faith-destroying doctrines and thereby ensnaring the people, the Lord has said: “Among My (professed) people

are found wicked men; they lie in wait as he who sets a snare; they set a trap (Higher Criticism, Evolution and other worldly theories destructive of faith in the Bible) to catch men; they are waxen fat; they shine (modern clergymen claim to be rich in wisdom and need no teaching, and they love to shine before men); they pass by the deeds of the wicked (they approve the wrongful acts of kings and rulers against the interests of the common people and keep silent respecting the sins of their wealthy and influential members). Shall I not visit them for these things? saith the Lord. Shall not My soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land. The prophets (preachers) preach falsely, and the priests bear rule by their means, and the people love to have it so.” Jer. 5:26-29

Thus the Lord fearfully arraigns those who suppress the Truth and by their selfish schemes ensnare men in their doctrines, contrary to God’s way. The Lord points out that if these professed ambassadors of Christ had been faithful in teaching His Word of Truth the present great and horrible war would have been averted. Jer. 23:19-22

CLERGY MORE REPREHENSIBLE THAN THE KINGS

Of course, there are exceptions to the rule, and there are some good, honest clergymen in the world. But alas, the majority of them, we fear, belong to the other class! The Scriptures point out that both the kings and the clergy are responsible for this war, but that the clergy are even more reprehensible, because it was their duty to know God’s Plan and to tell it to the people. But they have refused to learn it and failed to tell it to others.

Concerning the responsibility for this war, Rabbi Wise, of New York City, recently said:

“The failure of the churches and synagogues to maintain leadership over the people was the cause of the present war. They have enthroned a war devil in place of God. They are satisfied to be a mere item of social organization and to defend their countries and rulers, just or unjust.”

Rev. Dr. Peter Ainslie, Pastor of the Christian Temple at Baltimore, recently said in a public sermon:

“More than to any other source the cause of the great war lies at the door of the Church.”

UNRIGHTEOUS ECCLESIASTICAL SCHEMES AN ABOMINATION TO JEHOVAH

So numerous are the schemes of men that they are bewildering and confusing. God has named these unrighteous, ecclesiastical schemes “Babylon,” which means confusion; and He refers to the Catholic system as the “Mother of Harlots.” The other

ecclesiastical systems sprang from her, and are, therefore, the daughters referred to by the Revelator. Rev. 17:1-6

The Book of Revelation is written largely in symbols. "Wine" is a symbol of doctrine; "fornication," a symbol of illicit relationship between church and politics. The Lord, speaking through the Revelator, says: "Babylon the Great is fallen, is fallen (fallen from God's favor), and is become the habitation of devils (those possessing a devilish spirit), and the hold of every foul spirit (impure principle), and the cage of every hateful and unclean bird (nearly every "jail-bird" is a member of some nominal church system). For all the nations have drunk of the wine of the wrath of her fornication; and all the kings have committed fornication with her; and the merchants of earth have waxen rich through the abundance of her delicacies."

Clearly this prophetic statement has been fulfilled by the illicit mixing of religion and politics in the name of Christ by those who claim to be His ambassadors, and the whole arrangement is an abomination in the sight of the Lord. Continuing, He says: "For her sins have reached unto Heaven, and God hath remembered her iniquities; therefore shall her plagues come in one day death and mourning and famine; and she shall be utterly burned with fire (symbol of destruction); for strong is the Lord God who judgeth her." Rev. 18:18

PRESENT WAR FORETOLD IN SCRIPTURE

Foreknowing the course that men would take, the Lord foretold the present great conflict through the Prophet Joel more than 2500 years ago, as follows: "Prepare war; wake up the mighty men; let all the men of war draw nigh; let them come up! Beat your plowshares into swords and your pruning-hooks into spears; let the weak say, I am strong! Assemble yourselves and come, all ye nations, and gather yourselves round about; thither cause thy mighty ones to come down. Let the nations be wakened and come to the Valley of Jehoshaphat (the valley of graves the literal valley of Jehoshaphat outside of Jerusalem being the burial ground of the Jews, picturing the burying grounds of the armies engaged in the world-war)... The sun and the moon shall be darkened and the stars shall withdraw their shining." Joel 3:9-15.

The Scriptures point out that the "sun" symbolizes the Gospel of Christ's Kingdom; that the "moon" represents the Mosaic Law; and that the stars are symbols of ecclesiastical teachers. Thus we see that at the time the world-conflict has come the Gospel of Messiah's Kingdom is darkened in the nominal churches. No longer do the clergy teach the coming of Messiah's Kingdom to bless all the families of the earth. No longer do they tell the people that the Mosaic Law foreshadowed the development of this great Kingdom. And they, as the "stars," have fallen from their exalted position in the spiritual heavens as teachers of the

Divine Word, and have allied themselves with the common politics of the world.

THE END OF THE WORLD HAS COME

The word “world,” as used symbolically in the Scriptures, means Dispensation, or period of time. The time of Gentile dominion has been, according to the Scriptures, a period of 2520 years. The Bible clearly points out, and this is corroborated by secular history, that the Gentile Times began with the overthrow of the Jewish king, Zedekiah, and the enthronement of Nebuchadnezzar of Babylon, in the autumn season, 606 years before Christ. It follows, then, that the full

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period of 2520 years would expire in the autumn of 1914. Referring to this time the great Master said, “And the nations were angry, and Thy wrath is come.” Exactly on time, when the Gentile dominion legally ended, the nations were angry, and God’s wrath upon the nations expressed itself in permitting them to begin the destruction of one another. Our Lord Jesus, in His great prophecy concerning the end of this present age, or world, pointed out that the beginning of this trouble would be when “nation shall rise against nation and kingdom against kingdom,” and that it would end with “a Time of Trouble such as was not since the beginning of the world to this time, no, nor ever shall be.” The Prophet Daniel gives similar testimony. Matt. 24:21; Dan. 12:1

It is a well-known fact that the clergymen speak of their congregations as their “flock,” and of themselves as “watchmen.” A true watchman of the flock should be highly commended; but the Lord said of those who are of the contrary spirit: “What has thou to do to declare My statutes, or that thou shouldst take My Covenant into thy mouth, seeing thou hatest instruction and castest My words behind thee? When thou sawest a thief (Satan, stealing the hearts and minds of the people away from God’s Plan), then thou consentest with him, and hast been partaker with adulterers. Thou givest thy mouth to evil and thy tongue frameth deceit.” (Psa. 50:17-19.) Again, says the Prophet Isaiah: “His watchmen are blind; they are all ignorant; they are all dumb dogs (D. Ds.); they cannot bark sleeping, lying down, loving to slumber. Yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter (denomination).” Isa. 56:10,11

Summing up the situation, we see that the Gentile Times have ended, that the kings of earth have had their day. God gave them an opportunity to make good, and they have failed. He is now putting them out of possession of earthly dominion. Sin and selfishness have predominated. The kings and rulers, being ill-advised by their spiritual counselors, have come to a sorry end.

Soon revolution will be upon the world, terminating in anarchy, which will completely overthrow all the Babylonish systems ecclesiastical and political.

A BETTER DAY COMING

But let us leave the dark picture for a moment. The Apostle Peter, after describing this trouble time, says: "Nevertheless, we, according to His promise, look for a new heavens (spiritual ruling powers) and a new earth (earthly government, order of society), wherein dwelleth righteousness." The promise here referred to is that Promise made by Jehovah to Abraham, saying, "In thy Seed shall all the families of the earth be blessed." The Seed of Abraham must first be brought forth before the blessings can come. That Seed is Christ Jesus the Head, and the Church His Body. Gal. 3:16, 27-29

During the entire Gospel Age God has been gathering out from the world those who would constitute this Body who would become truly consecrated Christians. Some of these have been clergymen; some have been members of church denominations; others not. The true test has been full faith in Jesus as the great Redeemer in His sacrificial death as man's great Redemption price; then complete consecration to do God's holy will, and faithful obedience thereafter even unto death. All who are of this class are promised a share in the Chief Resurrection and that they shall reign with Christ to bless all the families of the earth. Rev. 20:6

The Scriptures abound with promises that a righteous Government is to be established in the earth, and that such Government shall rest upon the shoulders of the Great Messiah (Isa. 9:6); that He shall then be called "Wonderful," "Counselor," "the Everlasting Father," "the Prince of Peace." Under His Reign wars shall cease, and wickedness and crime shall be completely obliterated from the human race. Every man who loves peace and righteousness shall then sit under his own "vine and fig-tree," he will have his own peaceful habitation, where he may dwell with his loved ones in happiness.

Our Lord Jesus Himself promised that during His Reign all who are in the tomb shall come forth and that all shall have a fair and impartial trial for life. The Scriptures abound with promises that there shall be a resurrection of the dead, both of the just and the unjust. (John 5:28, 29, R. V.; Acts 24:15; 17:31) When Christ reigns, though Himself invisible to man, He will, through His visible representative on the earth, establish a Government of equity and justice, bringing the desire of every honest heart.

At the end of the thousand years Reign of Christ, the entire earth will have been brought to a state of Edenic Paradise (Isa. 35; Ezek. 36:34-36), and all the incorrigible, the willfully wicked, shall have been forever destroyed. All others shall have been completely restored to that perfect condition enjoyed by Father

Adam in the Garden of Eden. Then Christ will turn over the Kingdom to the Father, and all will be given a final test. Those who then shall prove their loyalty to God and the principles of righteousness will be granted everlasting life; those who fail will suffer everlasting destruction. God will then have a clean Universe.

*“Lift up, lift up thy voice with singing!
O earth, with strength lift up thy voice!
God’s Kingdom to the earth is coming;
The King is at the gates rejoice!”*

... *

Section 3

Selections from

Peoples’ Pulpit

Old Theology Quarterly

Everybody’s Paper

... *

[The National Labor Tribune, March 11, 1915](#)

DENYING THE SON OF GOD PUTS DARKNESS FOR LIGHT

New York, March 7 Speaking at the New York City Temple today, Pastor Russell took for his text John 1:34, "I saw and bare record that this is the Son of God." He declared that about three-fourths of all the preachers are his enemies. Because they cannot resist the force of his Bible teachings, they misrepresent them and vilify his reputation, that thus they may hinder good people from hearing and from reading. "By their fruits ye shall know them," said the Master; and evidently many clergymen must be seriously wrong of heart; else they would not bear these unscriptural fruits unmanly fruits—"works of the flesh and of the Devil." Gal. 5:19-21; 1 John 3:8

But the Pastor would not slack his efforts to make known the true character of the God of the Bible, so in contrast with the Satanic god of the creeds. Thousands of letters from all parts of the world tell him of new life, new joy in the Lord, through his efforts; and he is encouraged to go on in the narrow way which the Master and the Apostles trod. He would not render personal abuse in retaliation. To do so would be contrary to the Word and Spirit of the Lord. But the creeds and false doctrines he would continue to smash with all the power granted him, that thus hungering, thirsting souls might be delivered from error into the joyous liberty of the children of God.

DENYING THE SON OF GOD

Billy Sunday has joined other evangelists and preachers in the slanderous misstatements that Pastor Russell denies that Jesus is the Son of God. By such false statements, said the Pastor, they seek to prevent people from coming to hear me and from reading my Bible expositions. Yet how foolish it is for them to make such deliberate misstatements; for eventually their falsehoods will be found out! People who learn of the gross misrepresentation realize that only desperation, attempting to support a weak cause, could lead men professing to ministers of the Truth to thus do it violence. Really, it is I who believe that Jesus is the Son of God, while the great majority of preachers and evangelists do not clearly so teach. They confuse their argument and bewilder their hearers by telling in one breath that Jesus is the Son of God, and in the next breath that He is His own Father.

According to them, He is Jehovah God, who sent His Son into the world to die, and He is the Son who sent Himself, as God. When He prayed to the Father it was a mockery; for He was the

Father—"one in person." When he said, "The Father is greater than I," He misrepresented the facts, according to these preachers, evangelists and creed-makers. He spoke of the Cup which the Father had poured for Him, and said He could do nothing of Himself, and that He would return to the Father. He prayed, "My God! My God! Why hast Thou forsaken Me?" and said to Mary, "I have not yet ascended to My Father and your Father, to My God and your God." But these wiser-than-the-Bible teachers contradict Him, and feel like saying, "Jesus must have been a Millennial Dawner! But we know better."

Such teachers make void the Word of God through their traditions. In claiming that Jesus is Jehovah God, they really deny that He is the Son of God; for common sense tells everybody that a son receives his life from the father. This is exactly what the Bible tells us respecting Jesus.

TRUTHFUL CRITICISMS INVITED

I invite truthful criticisms of my teachings; but my opponents know that to treat me fairly, justly, would be to turn all thinking people to my side the Bible side the reasonable side. For thirty years they ignored my presentations, lest people should find out; but as my sermons now reach millions, they are alarmed for the safety of their musty creeds, and resort to rank falsehoods, misrepresentations and slanders the weapons of moral cowards, who realize their own weakness.

If they would charge me with disbelieving the doctrine of the Trinity that three ones are one I would cheerfully admit it, and point them to the fact that the word Trinity is not found in the Bible, and that the thought of a trinity is not there, except in one passage, which all scholars of all denominations admit is a forgery of the Seventh Century 1 John 5:7, 8. See Revised Version

I believe in the Heavenly Father, Jehovah God. I believe in His Son, our Lord Jesus Christ, who left the Heavenly nature, took the human nature, died for our sins, and was afterward highly exalted to the Divine nature. I believe in the holy Spirit, the Spirit of the Truth, the Spirit of God, the Spirit of Christ. My crime is that I do not believe that the Father, the Son, and the holy Spirit are "one in person, equal in power and glory," neither one existing before the others, neither one the Son and neither the Father, really. The Bible says nothing of this kind; and I am glad that my head is not so illogical as to lead me to deny the Bible and common sense for the sake of being in harmony with creeds made in the Dark Ages.

THE MAN, CHRIST JESUS

The Bible makes no mystery of who Jesus is; and we would not have been in confusion had we relied solely upon the testimony of Jesus, the Apostles and the Prophets. Our misleading came

during the twelve hundred years when the Bible was ignored, because it was believed that the living bishops were Apostolic and had the plenary powers of the original Apostles. This serious error Jesus emphatically warned against in advance. Rev. 2:2

The Bible tells of Jesus' present glorious station, "far above angels," "partaker of the Divine nature." But many ignore this, and claim that Jesus is a man in Heaven, completely out of touch with His surroundings; for a man, according to the Bible, is "a little lower than angels," whereas the Apostle declares that Jesus, at His

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resurrection, was exalted far above angels. This glorious One, although of a different nature, is the same One who, while on earth, was "the Man Christ Jesus," "a man of sorrows and acquainted with grief." St. Paul tells us how Jesus left the Heavenly glory, how He humbled Himself to take a bondman's form to take the same nature as humanity, which had come into bondage to sin.

The Bible explains how Jesus could be of our race, and yet be "holy, harmless, undefiled, separate from sinners." It tells us plainly that Jesus had a human mother, but that His life came not from a human father; and that therefore He was perfect, and able to be the Ransomer of the race by giving to God sacrificially a full corresponding price for Adam, whose life was forfeited because of sin. Thus the Bible explains that Jesus' death is sufficient for Adam's sin and the sins of the whole world; for the world was not condemned individually, but merely partook of Adam's condemnation to death.

Whoever thinks of Jesus as being the Father and also the holy Spirit all one in person must be confronted with nonsensical errors such as these: How did the Universe manage to progress during the period leading up to Jesus' birth and on to manhood? How did the affairs of the Universe prosper during Jesus' ministry, when He was fully engaged with earthly affairs to the extent of weariness? How did the Universe get along when Jesus died, and until He arose from death?

Some even go to this absurd length: to wit, that Jesus raised Himself from death; whereas the Apostle declares positively that the Father raised Him from the dead on the third day. How refreshing it is to get out of the fog into the clear statements of God's Word, which declare (1) "To us there is one God, the Father," (2) "and on Lord, Jesus Christ!" 1 Cor. 8:6

BEGINNING OF GOD'S CREATION

It seems astounding if my opponents have never heard the plain Bible statement that our glorious Redeemer was "the First-born of all creation" (Col. 1:15), "the beginning of the creation of God." (Rev. 3:14) If they have read these simple, plain Bible

statements, why do they prefer confusing views of the Dark Ages respecting a Trinity of three persons, yet one person? Some say one God in three persons; others say three Gods in one person. Both propositions are alike unscriptural and absurd.

Jesus Himself, in His last Message to His Church, declared, "I am the Alpha and the Omega, the beginning and the ending, the first and the last." (Rev. 1:8, 11) Thus He clearly differentiates between Himself and the Father; for the Father had no beginning—"From everlasting to everlasting Thou art God."

Do our opponents claim that Jesus is God? We agree most heartily, provided the word God is understood in the sense in which the Bible uses it. Throughout the Old Testament the word for God is *elohim* mighty one. It is applied to Jehovah, the Almighty One; it is also applied to angels and to men whom He sent as His messengers. According to this view, our Lord Jesus Christ is a God. The Bible clearly indicates that He is above all other gods except Jehovah.

In harmony with this we read respecting Messiah and His Kingdom: "Thy throne, O God, is forever and ever." The Apostle applies these words distinctly to Jesus, but does not say this proves that Jesus was His own Father, nor does he ignore the Almighty God, of whom are all things. On the contrary, the context tells us explicitly that the Father, who always was above all, as a reward exalted His Son to his glorious Kingship and Headship, declaring that even the angels of Heaven should worship Him. Heb. 1:5-8

One very simple statement confuses some needlessly. It reads, "I and My Father are one." It does not say one person. It refers to the oneness of spirit, or harmony, between the Father and the Son; and this oneness is explained by our Lord, assuring us that He came not to do His own will, but the will of the Father, since He accepted the Father's will in everything. He and the Father were always one in purpose. Jesus prayed for the Church, saying, I pray for them that Thou hast given Me, that they all may be one in Us, even as Thou, Father, and I are one. (John 17:9, 20-24) Surely no one would claim that Jesus expected His Church to become one person! And it is equally absurd to think that He and the Father are one person.

Because Jesus was thus the Father's Representative, in the only sense that men could see the invisible Jehovah, He answered Philip on one occasion, "He that hath seen Me hath seen the Father." Thus the President's secretary would say to a caller, "I represent the President."

"IN THE BEGINNING WAS THE LOGOS"

As Matthew's and Luke's Gospels make very plain how the glorious Son of God was made flesh, yet not a partaker of human sin, so St. John's Gospel provides us with information still

further back, pointing out and explaining clearly the glorious prehuman nature of the Son of God. The translation, however, is slightly defective, and hides from the English reader the full import of the opening verses which, literally translated, reads:

“In the beginning was the Logos, and the Logos was with the God, and the Logos was a god. The same was in the beginning with the God. By Him were all things made, and without Him was not one thing made... And the Logos was made flesh and dwelt among us; and we beheld His glory, the glory of an Only Begotten of the Father, full of grace and truth” John 1:1-3, 14

The beautiful simplicity of this account is wonderful. The beginning it mentions was not that of Jehovah’s existence, which the Bible declares was without beginning. The word refers to the beginning of creation, and immediately introduces us to the great Logos, “the Beginning of the creation of God.” (Rev. 3:14) While the name Logos may be not improperly translated Word, it has a much fuller significance; namely, representative, messenger, mouthpiece.

Jehovah’s entire Message has been, and will be, given to angels and to men through the great Logos. He was the Alpha, the first; the Father created none before Him. He is the Omega, the last; the Father has directly created none like Him. This explains simply, satisfactorily, that all subsequent creations, while executed by Jehovah’s Power,

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were worked out by His great Son, the Logos. “By Him were all things made that were made.”

When the time came for the outworking of the great Divine Plan for human salvation, and, incidentally, the showing forth of God’s Justice, Wisdom, Love and Power, the offer properly came first to the Logos. The proposition to be man’s Redeemer carried with it a great blessing, as St. Paul explains. (Heb. 12:2; Col. 1:18) This exaltation to God’s right hand, far above all other creatures, was an advance step. Although originally higher than all the others, the Logos was not so “far above” them.

It was God’s purpose to have a New Creation; and the Logos, through the redemptive Plan, was to be the first and chiefest on that highest plane the Divine nature. During this Gospel Age, God has been calling and accepting the honest seekers, lovers of righteousness, haters of iniquity to be associates with Jesus in the Kingdom and participants with Him in the highest nature of all the Divine. So, St. Peter declares, “God hath given unto us, (the truly consecrated, the Church) exceeding great and precious promises, that by these we might become partakers of the Divine nature.” 2 Pet. 1:4; Heb. 2:10

It is right, is it Christian, is it true, is it manly, to charge my teachings with denying that Jesus is the Son of God? What

object could there be in so doing except to keep the Lord's hungry sheep away from the green pastures of Divine Truth? Well do my traducers know that they have nothing Biblical, sane or sensible to give instead. The very bitterness manifested by ministers against me is being used of the Lord to arouse investigation amongst those who are truly His people. If my reputation must be thus assassinated in order that the true sheep may hear the Master's voice, I shall acquiesce as joyfully as possible, remembering that it will be difficult for them to say bitterer or untruer things of me than they said of my Master.

The crime is the same that incited the Pharisees against Jesus and the Apostles. "They were angry that they taught the people." Preachers who do not believe in eternal torment any more than I do are angry that I am informing the people; for they fear that the people will justly think that their ministers deal dishonestly, receiving wages for keeping them in darkness. The time has come when all who are for the right, the Truth, should manifest themselves. I have many letters from ministers, marked personal, and private, assuring me of their sympathy with my work, but fearful to come out boldly. I am sorry for these. The Lord exhorts, "Be thou very courageous." "He that hath a dream (an imagination), let him tell the dream (if he has nothing better to tell); but he that hath My Word, let him speak my Word fearlessly." Jer. 23:28

As our knowledge of God and of His glorious Son, and our true understanding of the holy Spirit, becomes clearer, we can the better worship God, for the eyes of our understanding opening wider and wider, we shall comprehend with all saints the lengths and breadths, the heights and depths, and know the love of God whom to know aright implies fitness for life everlasting. Eph. 3:17-19

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BOSTON'S RELIGIOUS REVIVAL SURELY A BLESSING

Matthew 13:18-30

HOW TO MAKE REVIVAL EFFECTS PERMANENT

News of the Boston revival of religious interest has spread far and wide. Lovers of God and lovers of humanity must be deeply interested in a movement which has taken so great a hold of so large a number of intelligent people. To the thoughtful it shows what should never have been disputed, namely that notwithstanding the fact that we are a fallen race, "Prone to sin as the sparks to fly upward," nevertheless there is still remaining in us something of the character of our Creator, in whose image our father Adam was made. The fall affected some of us from

the one standpoint and some from another; but left us, as a whole, in that undone condition from which we cannot extricate ourselves, because it is a part of our human nature. As the Scriptures declare, "We were born in sin and shapen in iniquity, in sin did our mothers conceive us." If every trace of the Divine likeness had been obliterated from our hearts and heads, there would be nothing left upon which truth and grace might operate. We are glad that we have been forced to vacate the thought of "total depravity," once inculcated as the essence of our orthodoxy. The fact that we are not "totally depraved" is the mainspring of hope and endeavor on behalf of mankind on the part of God and those who have enlisted on his side in the warfare against Sin and Satan.

Possibly the revival preaching did not include as much of a reference to Christ crucified as some of us could have wished; but it certainly did not ignore this basic feature of salvation. In any event, to have awakened thinking minds to the fact that the things of eternity are worthy of more time and thought and endeavor than the things of this present life this alone is a great achievement, and the engineers of the revival movement deserve considerable credit from this standpoint alone.

But already we hear protests from various quarters to the effect that revival influences are not permanent; that those thus reached almost as quickly fall away, and that it is more difficult than ever to reach them again. But admitting that this has been the general record of revivals, we hold that it is no reason why we should complain and sit idly by and watch the slipping and sliding away of those who for a time at least have taken a stand for righteousness, for God, for manhood, for Christ. Rather, Christian people should take such steps as will assist these multitudes who have indicated their desire to henceforth walk in the ways of righteousness. Our Christian knowledge should be put at their disposal, that they might thus be enabled to stand.

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STONY GROUND, THORNY GROUND, GOOD GROUND

Our Lord, the great Teacher, gives us the key to the situation. In the parable of the sower he explains to us that men's hearts have much to do with their reception of the Truth. It is not enough that we have seed and ground and that the seed be properly planted. The ground must be of the proper kind and, if certain elements be lacking, these should be supplied, or weeds eradicated, in order to have the proper yield.

Without controverting the thought that our Lord referred to different classes of hearts and intended to show by this parable that some of them could not possibly be expected to bring forth the fruitage desired in this Gospel Age, we may safely apply the parable to Boston and vicinity, as though all those reached by the

revival belong to the stony ground, the thorny ground and the good ground classes of the parable. Those of shallow soil must, perforce, wither away, because they have not a sufficiency of depth of character to bring forth the fruitage of this Gospel Age. Those now called by Divine grace, who will “make their calling and election sure,” must be “able to stand” trials and persecutions. Such as cannot endure these are in the parable represented as stony-ground hearers, who at first rejoice, but because of their shallowness the Truth perishes with them as they are exposed to trials and persecutions on its account. The thorny ground is rich and might bring forth as largely as any of the good ground thirty, sixty or a hundred fold but the thorns are there and must be combated, must be uprooted. These thorns, as our Lord explains, do not represent gambling, intoxication, and various atrocious wrongs, but rather, as he explained, they symbolize in the parable the cares of the present life and the deceitfulness of riches. Matt. 13:22

HOW WE MAY ASSIST NEW CONVERTS

The new convert needs instruction in the Word of God in the hopes and promises therein set forth. As St. Peter declares, God has “given unto us exceeding great and precious promises, that we might become partakers of the Divine nature and escape the corruption that is in the world through selfish desire.” We urge, therefore, upon all God’s people, ministers and laymen, that they seek to indoctrinate the new converts not with sectarianism, which has proved unsatisfactory to everybody, almost to the degree of nausea, but with the doctrine (teaching) of Christ, the doctrine of the Apostles and Prophets the doctrine of the Bible pure and simple. To the extent that we give them these unadulterated, we communicate to them “The power of God unto salvation,” able to keep them from falling.

Accordingly we should introduce them to “Studies in the Scriptures,” that they may thus be fortified, prepared, for the assaults of the world, the flesh and the Adversary, which are sure to come upon them. We must show them what the Apostle refers to as “the prize of our high calling in Christ.” We must explain to them the glorious privilege that is ours, of becoming members of the “elect” Church the “Bride, the Lamb’s Wife.” (Rev. 21:9) We must tell them of the glorious Kingdom in which our Lord promised that his faithful should share, saying, “To him that overcometh will I grant to sit with me in my throne” (Rev. 3:21), and “Fear not, little flock, it is your Father’s good pleasure to give you the Kingdom.” We must get them to pray for this Kingdom as our Lord taught us, “Pray ye, thy Kingdom come, thy will be done in earth, as it is done in heaven.” Matt. 6:10

To the extent that we can get these doctrines fed into the minds and hearts of new converts we will be successful in supplying them with a weed destroyer that will kill the seeds of the thorns and thistles of earthly ambitions and pleasures, because only as

those ambitions perish can “the good seed of the Kingdom” flourish, and the heart be fully enlisted in the things of the Kingdom the “things not seen as yet.” Only those who obtain the opening of the eyes of their understanding to the wonderful truths of the Divine Word can have the right appreciation of the “length and breadth and height and depth of the love of God, which passeth all understanding.” (Eph. 3:19) And only such can appreciate “the things which the natural eye hath not seen and the ear hath not heard, the things which God hath in reservation for them that love him.”

These love God more than they love houses or lands or parents or children or anything more than they love themselves so that they are willing to lay down their lives in his service. To so many as we shall be able to communicate these glorious hopes and promises to these we may be sure the blessings of the revival will not be temporary, but permanent, glorious!

BREAD FOR THE HUNGRY

We must hope that some of those who have been induced by this revival to turn over a “new leaf” are really “hungering and thirsting for righteousness”; for only to such is the promise, “They shall be filled.” To these hungry ones food must be supplied or they will become faint by the way, if, indeed, they do not perish. The Apostle suggests that they need first “The sincere milk of the Word, that they may grow thereby.” This milk of the Truth consists of the first doctrines of Christ; how that we were all sinners, born such, inheriting imperfection, mental, moral and physical, under father Adam’s death sentence. (Rom. 5:12) They must realize the meaning of this alienation from the Father, the unfitness for the heavenly Kingdom, the need of the Savior to die on our behalf as our Redeemer, and that through the merit of his sacrifice we are permitted to return to Divine fellowship. They must learn that this is what the Apostle calls justification by faith a heavenly harmony with God, based upon a sinless will, however imperfectly we may be able to control our mortal flesh. We may rest in the assurance that in the Father’s sight the blood of Jesus Christ, His Son, cleanseth us from all sin.

After digesting this milk and rejoicing in the reconciliation to the Father, the new beginners were invited to take another step to consecrate themselves their wills, minds, bodies, time, influence, money, talents, to God, to Christ, to the service of the Truth and righteousness. Properly enough such a sacrifice calls for a reason. Why should we do this? What is to be gained? The reply is that during this Gospel Age the heavenly Father is seeking a “little flock” of the same character likeness as His Son, our Redeemer.

THE BIBLE IN PERFECT ACCORD

The Bible, and it alone, explains certain phenomena, and all of the Bible explanations, although written, some of them centuries apart, are in most perfect accord. Thus in Genesis the Bible tells us respecting Satan's deflection, and the book of Revelation, written more than three thousand years later, tells us of his binding for a thousand years, of Messiah's reign and Satan's ultimate destruction. Isaiah and Ezekiel tell us of his being at one time in full harmony with God, and that then he was the "covering cherub," glorious, grand, beautiful, and that his name was Lucifer, which signifies the Morning Star.

All of the angelic, heavenly hosts are termed stars, bright ones; but Lucifer, being of a higher order, was styled the Morning Star, the Brightest Star. It was at that time, while in Divine favor, that Satan permitted the lodgment in his mind of a disloyal thought of how, indirectly, by being in higher responsibility, he could work some wonders and do some things better than the Almighty. He craved the opportunity to make a demonstration of what he could do. But the Scriptures declare that, first of all, he said this merely in his heart and uttered it not. "He said in his heart, I will ascend into heaven; I will exalt my throne above the stars of God (still farther above his angelic associates), I will be as the Most High" a ruler.

THE OPPORTUNE TIME CAME

Never had there been sin in heaven. Satan was the first of all its inhabitants to cherish, to entertain, a rebellious thought and to bring it to a consummation. He held the thought in abeyance until the opportunity afforded, and God Himself afforded the opportunity, with full knowledge of the consequences, and with the desire that this test of the entire heavenly host, and of a human race as well, should be effected, because God seeketh not the worship of constraint, but "seeketh such for worshipers as worship Him in spirit and in truth," voluntarily, joyfully.

It was when Satan beheld our first parents, in the image and likeness of God, yet not spirit but flesh, earthly, that he perceived the opportunity of gaining the coveted power for an empire, separate from that of Jehovah. In the first pair the Adversary beheld a new thing, a creature of Godlike qualities and possessed of the power to propagate his own species. Satan realized that the conquest of this pair and the bringing of them into subjection to himself would signify the capture of a world full of people eventually that the enslavement of the parents would signify the enslavement eventually of the race.

SATAN'S METHODS WERE SUCCESSFUL

We cannot deny that Satan's plans were logical and that he has carried them out with great success so that the Scriptures declare him "the Prince of this world" (John 14:30); and again, "the god of this world" (2 Cor. 4:4). Nevertheless, his victory was not so great a one as he doubtless expected it to be. No doubt he expected that he was capturing an immortal race. Quite probably he believed the falsehood he told mother Eve, when he contradicted the Word of God that sin, that disobedience in eating the forbidden fruit, would bring upon them the penalty of death, "dying thou shalt die."

Satan's charge was that God had misrepresented the facts for the purpose of holding His creatures in mental slavery to Himself; that He did not wish them to be wise, therefore He forbade the eating of this particular kind of fruit and declared the penalty of death for the transgression of His Law. "I, Satan, assure you that you need not be afraid of the fruit; I assure you that it will do you good, and that you will not surely die from the eating of it."

Alas! Mother Eve believed the Adversary and disbelieved her God, and then enticed her husband, still thinking, no doubt, that she would not die and that the serpent had told her the truth and that God had been the deceiver. St. Paul tells us that father Adam knew better and ate the fruit, knowing that it would cause his death, willing thus to disobey in order to maintain the fellowship of his wife, whose life, he realized, was already forfeited.

When the Divine sentence began to go into execution, when our first parents were driven out of Eden to battle with the thorns and thistles until they should return to the dust, no doubt Satan was disappointed. He would rather be the Prince of a noble, living family of angels or of humans than the Emperor of a weak and dying race. However, from that day to the present time he has been fighting upon the same line; he has been contending with mankind that the Word of God is false when it declares that "the wages of sin is death," and that "the soul that sinneth it shall die." From that day to this he has been using this falsehood to the injury of our race, and surely he has succeeded wonderfully.

Today, not only in heathen lands, but amongst the most civilized, it is freely believed (and by many Christians considered Scriptural to believe the nonsensical) that a dead man is more alive than before he died. People of good, sound reasoning faculties on ordinary subjects seem to be "hoodooed" by this falsehood of Satan, "ye shall not surely die." So true is this, that it seems not inconsistent to them to say that a man hit over the head with a stick and knocked senseless knows nothing, but a man hit over the head harder and killed, knows everything.

THE FALLEN ANGELS

It was sometime after the fall of Satan and the fall of man that the Lord permitted the great test to come upon the angels of heaven, under which test a host of them fell into sin, disobedience, etc., and since then are known in the Scriptures as the fallen angels, and as devils more properly demons. These fallen angels, demons, are under Satan as their great Prince and they have been his active agents for long centuries in deceiving mankind and opposing the Divine Program.

SATAN THE GREAT MURDERER

No less an authority than our great Lord and Redeemer tells us that Satan is a murderer and a liar. He declares that “He was a murderer from the beginning and abode not in the truth; when he speaketh a lie he speaketh of his own, for he is the father of lies” (John 8:44). It is well that we keep this Divine testimony in our minds. It is well that we note just what the first great lie was, namely, Satan’s

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misrepresentation, saying, “Ye shall not surely die.” It is important that we notice this, because so thoroughly has Satan accomplished his deceptive work that practically everybody, heathen and civilized, accepts Satan’s version of the matter and discredits that of the Almighty.

Let us notice that Satan is a murderer; that he murdered Father Adam and Mother Eve, and that his lie is still murdering our race, under the just laws of heredity. The error of believing Satan instead of God has gotten many into the confused situation of disclaiming that God proposed that man should live forever on earth in a Paradise, and, as his family would increase and continue in harmony with His wise regulations, the boundaries of his Paradise would be enlarged and be a Paradise filled with the knowledge of God and the home of a perfect humanity, in accord with God, privileged to maintain everlasting life here. And, says this theory, by Satan’s lie and our first parents’ fall, we die and by dying become more alive and some of us go to heaven and the mass to some eternal, fiery hell, of which we have no knowledge.

THE GIFT OF GOD IS ETERNAL LIFE

(Romans 6:23)

God, while permitting Satan and sin and depravity and death to take their course, has not been idle. He has had, and still has, a great plan for human salvation a plan for recovering man from sin and from death and from all of his fallen conditions, a plan of restitution to human perfection, a plan by which the Seed of the woman shall yet, literally, crush the Serpent’s head, and undo Satan’s great original misdeed recover man from his murdered

condition and from his fallen estate to all that he had at first (plus the knowledge and experiences of the present life and plus the experience incidental to his uplift) during the reign of Messiah, for which we pray, "Thy Kingdom come."

The Scriptures clearly show us that all of this recovery is to be accomplished through the merit of Jesus' sacrifice—"the just for the unjust." That the work has not yet begun is evident. We are still living under the reign of sin and death. The Messianic Kingdom must come in power and great glory and be established, the Scriptures tell us, in a great time of trouble. Then the earth will be made to blossom as the rose, and the wilderness and the solitary places will be made glad, and all mankind will receive Divine blessing and opportunity to return to Divine favor and eternal life as human beings. And the willfully disobedient and negligent of those opportunities will die the Second Death, from which there will be no recovery, no resurrection, no hope.

THE SAINTS SHALL JUDGE THE WORLD

(1 Corinthians 6:2)

These great blessings of restitution, for which Israel and the whole world are waiting, cannot be brought about until first the special salvation of a special class, the salvation of the very elect not to human nature, but to a heavenly nature, as the Bride of Christ shall be accomplished. The selecting of these has progressed for nearly nineteen centuries and, apparently, is about complete. The Divine blessing and work then to be inaugurated will be restitution to earthly nature and perfection—"to the Jew first." Rom. 1:16; 2:9,10.

SATAN SERVES THE SAINTS

During all these centuries, while Satan has been the Prince or ruler amongst the children of this world, and while he has blinded them with his sophistries and falsehoods, he has also done another work for the saintly few now being called to the heavenly places. For these he has, so to speak, turned a polishing grindstone to prepare them for the riches of the heavenly glory as New Creatures, as heirs of God and joint-heirs with Jesus Christ their Lord. Quite unwittingly, we may be sure, he has served the Creator's purposes and helped to prepare, through trials, this class for the glorious things which God has in reservation for those that love Him.

SATAN AS AN ANGEL OF LIGHT

St. Paul declares of Satan, "We are not ignorant of his devices," and he tells us that Satan and his servants transform themselves into servants of righteousness, etc. We see this principle in operation as we read Church history. Satan, all through this Age, has sought to pervert Christian hopes and distort Christian doctrines by presenting counterfeits of Bible truths. Thus, for instance, the Scriptures tell us that eventually the Church, "a

little flock,” will be associated with Messiah in His Kingdom of glory, to reign a thousand years. It was Satan’s method to counterfeit this hope, to suggest to men the establishment of an earthly Kingdom with an earthly little flock, an earthly glory, an earthly reign. This was set forth as the fulfillment of the second Psalm.

And when later as some as Satan’s dupes began to get free from some of his snares, he became their leader in an opposite direction, called them Reformers and led them to claim that all the civilized kingdoms of the earth are the kingdoms of Christ. This is the status of affairs today. The world in general believes that Christ’s Kingdom has come, even though they are still praying, “Thy Kingdom come, Thy will be done on earth as it is in heaven.” Satan has led them away from careful attention to making their own calling and election sure by Christian character development, into the various reform movements of the world, whose trial time has not yet come. Thus Christians of all denominations have been bewildered, confused by the artful wiles of our enemy.

Now, however, as the morning of the New Dispensation dawns, our eyes of understanding are opening. We perceive that our Adversary has but a short time until he must be bound for a thousand years; that the Messianic Kingdom must prevail that all the families of the earth may be blessed through the Seed of Abraham. Finally, at the close of that reign of righteousness, the Scriptures declare, Satan shall be destroyed.

The Church is the Body of Christ, of Messiah. Hence the Apostle’s words of our text apply to the Church in glory—“ The God of peace shall bruise Satan under your feet shortly.”

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STRENGTH IN THE LORD PROPORTIONATE TO KNOWLEDGE

Romans 15:1

No one can grow strong in the Lord unless he grows also in knowledge. We properly esteem most highly those whose love for the Lord and for His Truth are evidenced by their zeal in the study of His Word, and whose favor with God is manifested by their being guided more into the deep things of God.

Nevertheless, the weaker ones of the household of faith are to be cared for and loved and helped that they may grow strong in the Lord. And just here the Apostle offers another word of counsel, saying, “We, then, that are strong, ought to bear the infirmities of the weak, and not to please ourselves.” (Rom. 15:1) This does

not imply that we should not expostulate with such a one and endeavor to help him get rid of his infirmity. This we should do, in the spirit of meekness and kindness, while we endure with gentleness the trial of our patience, not seeking to please ourselves, but rather to help a weaker brother or sister. "Let every one of us," as the Apostle enjoins, "please his neighbor (brother) for his good, to edification" i. e., not by simply ignoring his fault as though we considered it all right, but, while kindly urging him to strive against it, still humbly and patiently submitting to the discomfort it brings to us.

If this spirit prevails among the members of the Lord's Body, the members will all have a mutual love and a mutual care one for another a care which seeks to encourage and strengthen all that is good and to discourage all that is unbecoming, and a love which throws its mantle over a deformity and endeavors to conceal a fault, rather than to expose the weaker brother to the reproach of others.

For such self-sacrificing love how necessary is the spirit of humility and gentleness and patience and faith! How forceful are the Master's words, "Except ye be converted (from the spirit of the world to the Spirit of Christ) and become as little children (in meekness and teachableness), ye shall not enter into the Kingdom of heaven." Matt. 18:1-6

We should not only have this love, but we should have it with fervency, warmth, ardor; not with a semi-indifference, but with a real interest in each other's welfare the rich as well as the poor; the educated as well as the ignorant. Our love should go out to these as we see any lack in them that we could supply rendering assistance of any kind; using always, of course, discretion, for love learns to be wise, and to take into consideration our motives while we endeavor to do them good.

The Apostle suggests that we see to it that this is our own experience; not merely that it is a principle which we recognize, but that we should give heed to ourselves that this should be accomplished in us, in our own lives. It would not be natural to have that benevolence of mind which would practice forgiveness of those who trespass against us. But when we think of the fact that the whole race is fallen and degraded through heredity, it should make us sympathetic; if some are more depraved, we should have the more sympathy for them. As we think sympathetically along those lines, our sympathetic love will increase; as we practice sympathetic love the New Creature develops.

RESPONSIBILITY TO CREEDS

DR. HILLIS ON HERESY HINTS HIS RESIGNATION

Recently in the "N. Y. Evening Journal," Rev. Newell Dwight Hillis, Pastor of the Plymouth Church, Brooklyn, expressed himself very honestly in respect to the inalienable right to mental freedom of every human being; but while he stands free, with no lack of individual freedom, as soon as he joins sect, party, or club, thenceforth personal liberty is restricted to the declared or understood principles or tenets or doctrine of the party to which he owes allegiance.

We cannot too highly commend Dr. Hillis' pronouncement on this subject. It is exactly right and should be recognized and followed by everybody. But if it were followed there would be a great revolution along religious lines. It would mean, when applied to Christianity, that every Christian would examine the creed to which he has assented either actively or passively, and would recognize his responsibility accordingly. If the creed did not fully represent his faith he would promptly renounce that creed and find one that he could agree with, or else resume his personal, individual liberty of thought. It will not do to say that creeds are no longer believed by three-fourths of their adherents; for those three-fourths are stultifying themselves by their dishonesty in even tacitly acknowledging the creeds they do not believe. Not only would the ranks of the ministers thus be thinned out fully three-fourths, but likewise the membership in all denominations, we believe basing our judgment upon confessions to this effect freely made everywhere by clergy and laity.

Here are the manly words of Rev. Newell Dwight Hillis on this subject extracted from his recent article in the "New York Evening Journal":

DR. HILLIS ON HERESY

"As an individual, every man has a right to absolute liberty of thought on every subject. Second, as a teacher, every man has a right to absolute liberty of teaching so long as anybody will listen to him; but, third, whenever a man accepts an overture to become the representative of a political society, State government or religious body, he voluntarily resigns some of the details of his personal liberty

when he pledges allegiance to the code and creed of the institution.

"For example, when the Governor takes the oath of allegiance to the Constitution, what he does as Governor is determined by a pre-existing code, for the people of the State have done the governor's thinking in advance. Whenever the individual Governor finds that he cannot carry out the decree of the people as expressed in their Constitution, he must resign his position, to maintain his honor and preserve his liberty of thought.

"When a man joins a church and accepts its creeds, he surrenders some of the details of his personal liberty, and whenever he decides that the creed in general is no longer in a reasonable sense fairly representative of his view, to maintain his personal liberty he must resign his position, in all honor and fairness."

DR. HILLIS' RESIGNATION HINTED

The above honest and courageous expression from the Pastor of Plymouth Congregational Church of Brooklyn some understand to be a hint that Dr. Hillis is about to resign as Pastor. It is assumed that the above is merely an advance statement showing his reasons therefore. It has long been noticed by his friends and the public that Dr. Hillis' sermons clearly show that he does not believe that the Bible is the inspired Word of God, nor that Jesus had a miraculous birth, nor that He is the world's Redeemer in the sense of satisfying Justice for the sins of the world. Indeed, his sermons seem very clearly to show that he does not believe that man ever fell from the image of God, but rather, along Evolutionary lines, he seems to believe and teach that our race is rising from monkeyhood to manhood by an Evolutionary process, which has been maintained from the first, and in which redemption would have no place.

As for his profession along these lines, we were handed copies of Dr. Hillis' sermons published in the "Brooklyn Eagle," with the following extracts marked. The Scripture quotations in brackets, are ours:

EXTRACT OF SERMON, FEBRUARY 6TH, 1910.

"The Answer--to the question, What is it to be saved? depends upon the way in which man is lost. If man is lost in ignorance, he will be saved by books, by schools and study. If man is lost in poverty, he will be saved by industry and thrift. If the youth is lost through sickness, he will be saved by rest, food and exercises, etc. (The Scriptures say that all are lost through Adam's disobedience. 1 Cor. 15:21,22)

"First of all, we must sweep away the misconception of salvation, based upon the vengeance and wrath of God. Hardly less grievous is that misconception of salvation that is based

upon the fictitious fall of man in Adam. (Compare St. Paul's statements in Rom. 5:12 and 5:19 as follows: "As by one man (Adam) sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned"; "as by one man's disobedience (Adam's disobedience" many were made sinners, so by the obedience of one (Jesus) shall many be made righteous.")

"Men in their folly and ignorance charged God with imputing Adam's sin to his descendants, and making this river of corruption to flow on and on for six thousand years."

Undoubtedly many will regret it if Dr. Hillis vacates his present charge; nevertheless, all must concede the honesty and logic of his own argument on the subject and are bound to admire honesty, even though it be a little delayed.

THE TRUTH IN THE BIBLE

Dr. Hillis' words are being freely quoted in the newspapers as follows:

"No Assembly or Conference need worry about defending the truth. The truth in the Bible defends and protects men and shall prevail."

No one must think, after reading the above words, that Dr. Hillis by them is denying his previous declarations for years to the effect that the Bible is full of inconsistencies and inaccuracies and not in any sense the inspired Word of God. We hold no authority to defend Dr. Hillis and to prove the consistency of this last statement with previous ones; but for the sake of those who are confused on the subject we offer a suggestion. We presume that Dr. Hillis, by the above quotation, means that whatever truth there is in the Bible defends and protects men and shall prevail, in the very same sense that whatever truth there is in Dickens' or Shakespeare's writings defend and protect men and shall prevail. Unfortunately, there are many wise and good men of our day who are taking this same stand that Dr. Hillis takes. They could clip out a few passages here and there in the Bible which they would pronounce good and helpful, just as they would pick out a few passages from the Koran or from any other book, heathen or Christian.

In our humble opinion the work of Higher Critics in Colleges and in the chief pulpits of the civilized world is a terrible destruction, subversive to the "faith once delivered to the saints." With the loss of faith in the Bible there is a loss of a God to the majority. Only the few are able to think of God abstractly as the great Creator and Upholder of all things. Only a few can reason upon matters, that He must be All-wise, All-powerful, All-just and All-loving. And even these must feel perplexed to know why a gracious Creator would fail to give some explanation of His will and purpose in human creation.

The masses surely need the Bible and they need assistance in understanding it. It seems a pity that our so richly endowed colleges and seminaries are busily engaged in destroying faith in the blessed Book which has exercised such a power for good in the world. It seems a pity, too, that young men sent to college by devoted parents can get their education only in conjunction with a loss of such faith--sproutings as they receive at the home fireside.

There is a soul hunger, however, which neither Darwin nor Huxley nor the Higher Critics can satisfy. And with the growth of Higher Criticism we note the growth of graft and dishonesty, from the highest circles to the lowest from the life insurance exposures of a few years ago to the manifestation of political corruption on every hand. Surely men and women without God, without Christ, without religion, without a "faith once delivered to the saints," are much more likely to succumb to temptations than when they believed in the All-seeing Eye and in the promises to the faithful recorded in the Scriptures.

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PERISH FOR LACK OF KNOWLEDGE

God declares, "My people perish for lack of knowledge." Civilization has brought to millions of people power to read and incentive to reason. Consequently, there never was a period in the world's history when correct knowledge of God was so greatly needed by so many people. In the ignorance and lethargy of the "Dark Ages" people thought less, either of good or bad. Now is the time when there is a special need for a clear, explicit, harmonious understanding of the Bible, and we have it. Now, as St. Peter said, We are able to give an Answer--to every man that asketh of us a reason for the hope that is in us. But, alas! that so many have gone the way of unbelief and Higher Criticism and are using their talents to destroy the Bible and to undermine faith in it. Alas, too, for those who still maintain their reverence for the Bible and continue to wear the creed spectacles of the "Dark Ages" which distort and discolor all the precious promises, as well as threatenings, of God's Word! Now is the time to make use of the wonderful assistances that God has given us, both in the study of His Word and in the teaching of it to others, that it may be seen in its beauty and harmony, its simplicity and strength. Thus seen, no other book in the world can compare with the Bible.

To such as have not seen the consistency and beauty of God's Word we recommend a careful and prayerful reading of a book entitled "The Divine Plan of the Ages." It is from the pen of the well-known Pastor Russell of Brooklyn Tabernacle, who, according to newspaper reports, has recently consented also to serve the London Tabernacle about one-third of each year. He charges no royalty to the publishers of his books, but insists, on

the contrary, that they shall be sold at barely cost price. Some of these peculiarities of his are sneered at by his enemies, but, nevertheless, to many these facts commend the Pastor, his sermons and his books. He certainly conceals nothing respecting his own faith. And he certainly has lifted a great cloud of fear and doubt from the minds of many and thus helped them nearer to God, to the Bible and to holiness. Perhaps we cannot do better here than to quote the words of a deceased editor of the Atlanta Constitution, Mr. C. T. Smith. Reviewing one of Pastor Russell's volumes, "The Divine Plan of the Ages," in his Journal, Mr. Smith said:—

STRONG WORDS OF COMMENDATION

But it is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and the wandering child are forever separated? forever and forever?

"I believe it is the rigidity of these teachings that makes atheists and infidels and skeptics makes Christians unhappy and brings their gray hairs down in sorrow to the grave a lost child, a lost soul!

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love, and mercy, and wisdom."

"There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seems to remove from them the dark and gloomy meaning. I see that editors of leading journals and many orthodox ministers of different denominations have endorsed it and have confessed to this new and comforting light that has dawned upon the interpretation of God's Book. Then let every man read and ponder and take comfort, for we are all prisoners of hope. This is an age of advanced thought, and more thinking is done than ever before men dare to think now. Light, more light is the watchword." C. T. Smith ("B. Arp").

This wonderful book is in its fourth million, so doubtless it is unnecessary to advertise it; nevertheless we should not wonder if it is in the libraries of many of our readers who are not aware of its priceless value; it is a valuable Bible key

Peoples Pulpit Volume 4, Number 2

Darwinism is Dying

*“For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls.”
Leviticus 17:11*

All the trend of religious scholarship in recent years is away from the Bible and in line with the Evolution theory. The Bible sets forth that the first man was created perfect, in the image and likeness of his Creator, and that when on trial for life or death everlasting he was disobedient, and came under the sentence of death; and that all trouble, all sin and sorrow, pain and death for the past six thousand years, is the penalty, the result, of that fall from obedience and harmony with God. The Bible teaches the necessity for an Atonement for sin, and this lesson was shown in the typical sacrifices of bullocks and goats, which Israelites for centuries commemorated, especially upon their Atonement Day, at the beginning of each year.

THE BIBLE AND EVOLUTION OPPOSED

Evolution claims that man started as a cousin to the monkey, and that instead of falling into sin and death, an evolution process has been bringing him up, up, up to his present high elevation. This theory, having no place for sin or a fall, finds, of course, no place or need for a recovery, through a Redeemer, a Savior. The two theories are absolutely opposed. Whoever believes the Darwinian theory cannot, logically, be a Christian. Whoever is a Christian cannot, logically, hold to the

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Darwin theory. And yet the pulpits of Christendom are well stocked with Higher Critics and Evolutionists, and all of our colleges and theological seminaries are graduating others, all antagonistic to the Bible and its presentations. For years the fight has been conducted on the quiet. The unbelievers hold the best and most influential pulpits and professorships in Christendom, and insidiously, craftily, undermine the faith of those who are paying them their salaries.

It is time that the battle between truth and error should come out into the open, because the majority of those who are being misled do not realize the situation until their faith is entirely undermined--until their minds are so entrenched in error that the verities of God's Word, including the words of Jesus and the Apostles, have passed with them into the list of absurdities, amongst these, the stories of Jonah and the whale, Noah and the flood, etc., endorsed by Jesus and the Apostles.

HIGHER CRITICISM MEANS HIGHER INFIDELITY

Today every college, every theological seminary throughout the whole civilized world is teaching what is known as Higher Criticism of the Bible--though the proper name for it would be higher infidelity--infidelity amongst the high ones of all Christendom. These Higher Critics are doing the same work exactly that Thomas Paine and Robert Ingersoll did, only they are carrying on their work on a higher plane--appealing not to the gross and the vile, but to the refined, intelligent and truth seeking. As a result their influence is a thousand fold more injurious. Those to whom Paine and Ingersoll appealed were very rarely Christians at all; hence they destroyed very little faith--they merely made the unbelief more rank and foul.

But these Higher Critic infidels of his "evil day" are making use of all the vast machinery of Christendom in all denominations, especially through theological seminaries, to undermine and overthrow the faith of all who have named the name of Christ, great and small, rich and poor, cultured and ignorant. It is being done systematically, too, craftily, deceitfully, in a manner that the masses of the people would scarcely credit. It is safe to say that fully four out of five who graduate from theological seminaries of all denominations are Higher Critic infidels, who are instructed that their main business is to promote morality amongst the people, especially to build up Churchianity, particularly their own denomination, and to gradually, stealthily, craftily wean the people away from the faith of the Bible to their higher critical dogmas. And they are succeeding most wonderfully. A "pestilence" is the only figure of speech which readily fits to this pernicious influence.

OUT OF THINE OWN MOUTH WILL I JUDGE THEE,

said the Lord, and in harmony with this we find that in the Lord's providence these Higher Critics are gradually more and more telling on themselves, and many of the true Christians, as the Apostle explains, are merely "babes in Christ," unable to use the strong meat of the Word, and capable only of enjoying or using the "milk of the Word," incapable of assimilating the strong meat. Hence the open declarations of these wolves in sheep's clothing, who masquerade as sheep, are not taken seriously. If the sheep are startled by the words, they are soothed again by the thought, "This is our kind of minister, polished in manner and well educated, and he surely would not lead us astray, he surely would not deceive us. If he had ceased to believe the Bible and become an infidel he surely would have left the pulpit." Poor innocents.

BLOOD ATONEMENT FOR SIN

Our text refers to blood-atonement for sin. The Law Covenant required the death of a bullock and a goat, but the repetition of these sacrifices every year indicated that no cancellation was

effected thereby--merely a typical covering of sin for a year. The Law required an eye for an eye, a tooth for a tooth, a man's life for a man's life, which implies that a perfect man must of necessity die in order to be a Redeemer of Adam and the race which shared his condemnation. The bullock of the sin-offering, therefore, was merely a type of a better sacrifice. The true sacrifice was provided in the death of the Man Christ Jesus. He was a man and yet not a sinful man, because, although born of a woman, His life was from above. Had He received His life from an earthly father, He would have been a blemished, imperfect, sinful man, and as such could not have paid the ransom-price for another.

As in the type the blood of the bullock was used to make a typical atonement, so in the antitype the blood of Jesus is efficacious to make atonement for the sins of the whole world. In the type an earthly priest offered the blood in an earthly tabernacle; in the antitype, He who became the Sin-Offering, begotten of the Holy Spirit, at the time of His consecration, was therefore recognized as the great Antitypical High Priest. After His resurrection He ascended on high, "to appear in the presence of God for us"--for the Church first; and when the Church shall be completed, He will appear for the world. Then as the great Mediator of that New Covenant (Jer. 31:31), He will for a thousand years reign as King of the earth, the Antitype of Melchisedec—a Priest upon His throne—a Royal Priest, possessed of necessary power to put down sin and to uplift humanity.

TO REGAIN PARADISE LOST

The paradise lost when Adam sinned was a miniature one. It is to be restored and to be world-wide in extent. "God will make his earthly footstool glorious."—"He has promised to make his footstool glorious"—"he formed it not in vain, He formed it to be inhabited." Isa. 60:13; 66:1; 45:18

As the earthly Eden it will be inhabited by its master, man; the restored earth would be naught without its master restored. And this is the Divine provision, that as by a man came death, sin, sorrow, pain, trouble, "by a Man also came the resurrection of the dead," the uplifting of Adam's race, mentally, morally, physically, to human perfection, happiness and everlasting life. Earth's blessing will be for all except two classes: (1) Those who love sin and hate righteousness, after having

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been brought to a full knowledge of both good and evil, will have no further Divine favor, but will die the Second Death. (2) The others who will not get human perfection will be a spiritual class, a saintly class whom God is now selecting from among mankind to be His co-laborers with Christ in the uplifting and restoration of humanity.

Unquestionably the Almighty could have arranged a plan for dealing with humanity differently—He could have put a different penalty upon Father Adam. The present arrangement was made so as to display (1) Divine Justice, (2) Divine Love, (3) Divine Power, (4) Divine Wisdom. Man's fall and degradation under the death sentence witnessed to men and to angels the downward tendency of sin and Divine Justice in man's condemnation. Divine Love is manifested in the work of redemption. Divine Power will be manifested, during the reign of Messiah, in the uplifting of humanity from sin and death—the resurrection of the dead. Divine Wisdom will finally be seen by all when the great work of reconciliation and regeneration shall have been effected.

THE LIFE IS IN THE BLOOD

We have always known that in a very important sense the life of every creature is in the blood, as our text declares. But we are continually finding that the Bible contains such a superhuman wisdom that many of its statements grow in importance as our knowledge increases. Our text is no exception to this rule. The latest findings of science are to the effect that life and nature are more particularly represented in the blood than in any other manner.

If the theory of Evolution seemed supported by Mr. Darwin's careful inter-breeding of his pigeons, we are not to forget the difficulty he encountered in maintaining his fancy breeds. The complete tendency appeared to be to turn back to the original stock. We are now informed that this is a rule, a law of nature, which applies both to animal and vegetable life. We are informed that all such breedings return to their original species in the third or fourth generation. It is even pointed out now that diseases of the blood proceed no further than the third or fourth generation, and this most fortunately, otherwise the physical health of humanity might be much more impaired than it is.

Is not this a direct corroboration of that Bible statement which some of us once thought so ungracious—God's declaration that He would "visit the sins of the fathers upon the children, unto the third and fourth generation?" (Exod. 20:5) It now appears that, instead of being a mark of Divine disfavor, it is a mark of Divine mercy that hereditary taint in the blood is limited to the third or fourth generation.

A celebrated physician and scientist, Dr. William Hanna Thompson, promulgating this theory, said:--

"Professor George H.F. Nuttall, of the University of Cambridge, took up the subject and has so extended its application, that a single drop of blood from any animal suffices, not only to show by its own peculiar chemical reaction what animal it comes from, but how nearly related an animal is by blood to other animals. It begins, therefore, to look as if the whole classification of zoology might have to be rearranged according to these blood

tests. Thus a drop of blood from a walrus shows no relation to a drop of whale's blood, or the blood of any other cetacean, such as seals, or porpoises, which, like the walrus, are mammals that have taken to the sea."

We may be sure that those who hold fast to the teachings of the Bible will come out on the right side of the argument in the long run. The endeavor of worldly-wise men to get away from God's Book has led many of them to extremes of thought and of statement, which some day will be fully rectified to their shame. The Bible foretells this, saying, "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:14). St. Paul refers to science, falsely so-called, which will ultimately be proven wrong.

COMPLETE SIN-ATONEMENT

For nearly six thousand years the reign of sin and death has prevailed. It is nearly two thousand years since the Redeemer came to give His life as man's redemption price, yet still the reign of sin and death continues. It is not because the blood of Christ was insufficient to satisfy the claims of Justice for the sins of the world, but because, before the merit of Christ could be given to Adam and his race, it must have a previous use. That use has been in progress for the past eighteen centuries, during which it has been the basis of the Church's justification by faith.

ATONEMENT FOR THE SOUL

In our text the word SOUL is a synonym for PERSON or BEING. Father Adam was a human soul, a human being, so also his children. He alone, however, had a standing before Justice. He alone was perfect, he alone was on trial, and through his disobedience and fall his children are involved. Jesus was, originally, a spirit being, personality or soul, the LOGOS. He became a partaker of flesh and blood; He was not, previously, a HUMAN soul, hence it was that it was necessary for Him to lay aside the glory of His higher nature or order of being, and become a human soul, "that He, by the grace of God, might taste death for every man." (Heb. 2:9). He gave his blood, his LIFE, a Ransom for all, and thus we see the fulfillment of our text, the exhibition of Divine favor and love, with the resultant blessing to the world during Messiah's reign, and the exaltation of the Church, which must precede.

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**THE GREATEST THING
IN THE UNIVERSE**

*“That in the ages to come He might show the exceeding riches of His grace in His loving-kindness toward us in Jesus Christ”
Eph. 2:7*

Following in the footsteps of our fathers, who handed down to us our pre sent day creeds, we have misunderstood

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our gracious Creator. We studied astronomy and declared the Creator Almighty; we studied geology and confirmed the decision. We studied zoology and anthropology and declared that the Creator was All-Wise, as we came to appreciate Him. We noted the adaptation of our various organs to our use and comfort the hand, the foot, the eye, the ear, the circulatory system, the nervous system and the power of the will over these.

We said to ourselves, truly man is fearfully and wonderfully made, truly his Maker is a God infinite in wisdom and skill. We examined the subject of man's moral sense, and although we found it impaired we have been astonished to note how even the most selfish and depraved have an instinct of justice, a sense of right, whether they follow it or not.

“LOVE DIVINE ALL LOVE EXCELLING”

Then we said, Whence came this noble principle of Justice as the backbone or moral quality in our race? The only reply was that in this particular God originally created man in His own moral likeness, and that a measure of this moral quality has persisted notwithstanding the fall through disobedience into death and its consequent demoralization through sin and weakness.

Looking further we perceived that the noblest specimens of our race possess still other qualities closely associated with Justice, but outranking it. The noble quality which overtops all the rest we term Love. It is Love which makes the heart tender, sympathetic, helpful and happy; it is Love that makes home, whether exercised in a palace or a hovel. It is Love which backs up Justice and insists that no ill shall be worked toward a neighbor. It is love that is on the alert to assist by word or act all of those needing aid. It is Love that inspires us to the boldest acts of heroism. It is Love that prompts the giving of time and strength, of means and even life itself on behalf of its object.

All freely admit that Love is the greatest, the most blessed quality possessed by humanity, and that without it even paradise could not bring happiness. We ask, Whence came this quality of

Love, and from what fountain can we receive the fresh supplies so much needed by so many of our race? The Answer--is that the great Creator Himself is the Fountain. "God is love." This All-Wise and All-Powerful and All-Just One is pre-eminently the "God of all grace," "The Father of mercies," the Fountain of blessing."

*"Love Divine, all love excelling,
Joy of heaven, to earth come down;
Fix in us Thy humble dwelling,
All Thy faithful mercies crown."*

"SHOW ME THY GLORY"

The ancients had the correct thought, that they had caught but a glimpse of the Divine character and its glory; hence their prayer, "Show me Thy glory." The same should be our sentiment. In the clear light now shining upon God's Word we perceive that it will require the entire out working of the Divine Plan of the Ages to illustrate or make known to humanity the real character of the Heavenly Father. Only the very few can by faith accept the Divine promises and trust in their ultimate fulfillment and see far down into the future the full shining forth of God's character, perfect in its Wisdom, Justice, Power and Love.

We may not judge the infinite love in all respects by human comparison, but we may know that our difficulty in the matter is that the human comparisons can only imperfectly represent the Infinite. We see the excavation or perhaps the foundation walls or perhaps the first story of a structure; but if we were to judge wholly by these imperfect parts it would be manifestly unfair and we should be deceiving ourselves. The only way to judge of the builder's capacity and intentions would be to see the architectural drawing and to study the details and then we may but very imperfectly appreciate the whole. Is it not thus in respect to the great Maker's present work and ultimate designs? The poet has well said:

*"Judge not the Lord by feeble sense,
But trust Him for His grace,
Behind a frowning providence
He hides a smiling face.*

*"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."*

If we stand beside a great sculptor with his freshly chosen block of marble, we may at first feel shocked to note the apparent roughness and carelessness with which he smites off large pieces of the stone, as though bent on its destruction. But let patience have her perfect work, and gradually we will see that the sculptor has not been careless or indifferent in respect to a single blow.

All the while that he seemed so reckless he was working according to the ideal before his own mind. With his mind's eye he saw his ideal in the stone, and blow after blow, chip after chip merely revealed to our eyes what he had purposed in himself from the beginning of his work. Not until his work was finished could we comprehend fully the ideal. Is not this principle still more true of our Creator? He tells us that He is "working all things according to the counsel of His own will," which He purposed in Himself "before the world was." (Eph. 1:11; 3:10,11.)

The great Master Workman of the Universe will eventually show both to angels and men all the various attributes of His perfection His Wisdom, Justice, Power and Love. Meantime, "None of the wicked shall understand," but in the End of this Age the wise will increasingly understand His purposes, hidden from all except His saints, of whom it is written, "The secret of the Lord is with them that reverence Him;" "He will show you things to come." Psa. 25:14; John 16:13.

NOW APPLY THE PRINCIPLE

Let us apply this principle to the work of our great Creator. Let us see how far it has already progressed. In what state of development is the Divine Plan today? What will be required to complete it and to manifest Divine Wisdom, Justice, Love and Power? Only by a careful examination of the Great Architect's revealed plan can we judge at all of the degree to which His purposes have already attained perfection.

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The wreck and blight of human interests resulting from Father Adams disobedience progressed for twenty-five hundred years before the first step was taken in the Divine Program on man's behalf. That first step was merely the making of a rough outline drawing with various crude illustrations which merely hinted at one or another of the Creator's glorious purposes. This rough outlining was done during the sixteen hundred years we call the Jewish Age.

Israel as a nation pictured all the world of mankind who will ultimately come into fellowship with God. Their one tribe of Levi typified the Household of Faith, "the Church of the First-born" of this Gospel Age, through whom all blessings will come to the remainder. The select Levites, the priests, typified the Royal Priesthood of the better Mediator. The sacrifices by which that Covenant was established, and that people brought into harmony with God, typified the better sacrifices of Christ, which began with our Lord and have continued in His faithful followers who present their bodies living sacrifices, wholly and acceptable to God through Him. (Rom. 12:1.)

Israel's Jubilee year typified the great Times of Jubilation soon to come, "the blessing of all the families of the earth" the "Times of Restitution of all things," to be inaugurated at the second coming of Christ and the establishment of His kingdom. Manifestly only those who could understand those roughly sketched drawings could comprehend to any degree the great Divine Plan of the Ages.

With this Gospel Age God began a great work which is yet far from finished and which as yet does not show forth fully to mankind in general His Justice, Wisdom, Power or Love. The work of this Age, according to the Scriptures, is the selection of both the "Lamb's Wife," and "the virgins, her companions, who follow her." (Psa. 14:8-18.)

The Bible declares that Jesus, the Redeemer, having finished His sacrifice, passed into glory beyond the veil to the right hand of Divine Majesty. It declares also that when this Age shall be completed all the faithful followers of Jesus will pass to Him beyond the veil and share His glory and His Kingdom and immortality on the heavenly plane. But how few there are who see this much of the Divine Plan; and if they cannot see this much how could they be expected to see still further into the future developments of the Divine Program?

As the sentence of death came as the result of one transgression, but involved the race, so one sacrifice for sin, by the "man Christ Jesus," was sufficient to be a Ransom-Price for the sins of the whole world a man's life for a man's life. Thus a condemnation came through one man unto death, so justification is provided through this other man unto everlasting life. Rom. 5:16, 18.

CHRIST'S SACRIFICE OFFSETS ADAM'S SIN

But although so broad a foundation for human salvation was laid by the great Master Workman, the Message and the blessing therein have not been granted as yet to the majority, but to the few—"He that hath an ear to hear, let him hear;" "As many as the Lord your God shall call;" "No man can come unto Me, except the Father which sent Me draw him." And this calling and drawing, though in one sense free, is in another sense restricted to those who are in the heart condition of being drawn and of hearing the call. All others remain blinded to the Divine invitation by the god of this world. (2 Cor. 4:4.)

Evidently those now being drawn and "called" are not the whole world, but a select class. Those who prove themselves faithful to the end are styled "the very elect." These are the Royal Priesthood who, as priestly Kings, will be associated with Messiah in His glorious, world-wide Empire which "shall rule from sea to sea and from the river unto the ends of the earth," for the binding of Satan, the overthrow of sin, and the uplifting of sinners. But we are to clearly distinguish between the present work of selecting the Royal Priests, the Bride, the Lamb's Wife,

and the work for the world, which these will accomplish after their glorification on the spirit plane.

We must thus distinguish, because looking upon the revealed plans of the great Architect of the Universe, we perceive that thus He has arranged the Church, as the Bride of Christ, is to constitute “a New Creation,” partakers of the divine nature like unto her Lord. These on the plane of glory will have a station “far above principalities and powers and every name that is named.” Eph. 1:21; Rev. 3:21.

Whoever can see this to be the Divine Plan must with the eye of faith look down to the future and behold the Church—“changed in a moment, in the twinkling of an eye,” because “flesh and blood cannot inherit the Kingdom of God.” Here is love, wondrous love, in lifting up members of the sinner race to glory, honor and immortality. Who can comprehend such love as this which the Father has bestowed upon Jesus and the “little flock” of His followers who walk in His steps?

HUMAN RESTITUTION IN THE FUTURE

The earthly sculptor seemed wasteful to prodigality when he broke off one portion of his stone and dealt merely with it, but when subsequently he explained that he intended to deal also with the large remainder of the stone, and to make thereof a wonderful group, we began to understand him better. So the Almighty is now showing to His people that the Church now being selected is merely “a first-fruits of His creatures” and that, after their perfection in glory, His great work for the masses of mankind will begin.

The fact that only a few of earth’s families were recognized of God for twenty-five hundred years, and that only one nation was recognized for the following sixteen hundred years, and that only a small proportion have had any recognition during this Gospel Age, seems strange to us until we learn that God has not intended to put the world on trial for life or death everlasting, until first He shall have selected the “Church of the First-borns, whose names are written in heaven.” These now are required to prove and perfect their loyalty by walking by faith and not by sight. Soon, we trust, the Church will be completed and the New Dispensation, already dawning, will be fully inaugurated. “He that shall come will come and will not tarry.” Soon our prayer, “Thy Kingdom come,” will be answered. Then for a thousand years the conquering of the world will progress until God’s will shall be done as thoroughly on earth as now in heaven.

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Well may the glorified saints sing, “Who shall not come and worship before Thee, O Lord, when Thy righteous dealings are made manifest?” Then the clouds of ignorance, superstition, doctrines of devils, fire and torture, horrors which have

beclouded the eyes of our understanding and driven so many of the best specimens of humanity away from God and from His Book, will flee away.

While now only those who have the hearing ear can hear, and these are few, the saintly, the Scriptures declare that the full knowledge of God shall fill the earth "in due time." We must have patience for God's time, as well as for God's blessing.

*"Blind unbelief is sure to err
And scan His work in vain;
God is His own interpreter,
And He will make it plain."*

CONSIDER THE TEXT

Throughout the discourse we have been working our way toward the glorious fullness of God's love declared in our text. We have traced the Divine Program in full harmony with the Apostle's statement into the "Ages to come." Not until those Ages shall have come will the Divine Plan have been fully shown forth nor the riches of Divine Love.

In the thousand years' reign of Messiah's glorious Empire, colaboring with Him in the overthrow of Sin and Death in the release of humanity from these powers of evil, by restoring them to human perfection, the Bride of Jesus (the Church) will have a glorious share. Glory, honor and immortality will be her portion. The Great Architect has not further revealed his plans in respect to the work of Christ and His Bride during the eternity beyond His Messianic reign. We merely know that when He shall have finished that work He will deliver up the Kingdom to God, even with the Father (1 Cor. 15:24.)

But then, in the "Ages to come," God will show forth the exceeding riches of His grace and His loving kindness toward us in Christ Jesus." Oh! how much is meant by those words, "exceeding riches of His grace!" Mind, heart nor tongue can measure the depths of those words, when we remember the infinite greatness of the Father's mercy which guarantees His promise. Can any one imagine anything more mighty, more influential in all the universe than Love Divine?

Pittsburgh Gazette, April 25, 1905

ALL TRUE CHRISTIANS ARE IMMersed, SAYS PASTOR C. T. RUSSELL

The second installment of Pastor C. T. Russell's "Discourse on Baptism," delivered in Carnegie Hall, Allegheny, Sunday last, is printed below this morning as a continuation of the matter which appeared last Monday morning:

ALL TRUE CHRISTIANS IMMersed

From this standpoint it will be observed that there may be members of the true church baptized into Jesus Christ by being baptized into His Church among Presbyterians, Methodists, Lutherans, Episcopalians, Congregationalists, Roman Catholics, etc., as well as among Disciples and Baptists. On the other hand, undoubtedly the great majority in all denominations (including Disciples and Baptists immersed in water) have neither part nor lot in "the body of Christ," the true Ecclesia, because of not having come through the real door into the real Church by the real baptism into "His death." This proposition is incontrovertible.

Having thus laid all the stress, as the apostles do, upon the true baptism, we turn to the symbol of it, water baptism, and inquire, first, is the symbol proper or necessary to those who have the real baptism? Second, if so, which is the proper symbol?

The testimony of the Lord and the apostles clearly indicates the propriety of the symbolical or water baptism, because not only they themselves were baptized with water, but taught water baptism in respect to others not Jews only, but also Gentile converts. We have already shown that our Lord Jesus' baptism was separate and distinct from that of John's baptism to the Jews in general; that it was not unto repentance for remission of sins; that John did not understand the matter, and that our Lord in thus instituting a symbol of His own death, did not attempt to explain what John and others of that time could not have understood, because the Holy Spirit was not given, for Jesus had not yet accomplished His sacrifice for our sins, nor been glorified so as to present the sacrifice on our behalf.

We note the commission given by our Lord to the apostles, and to us through them, as recorded in Matt. 28:19-20: "Go ye, therefore, and teach all nations, baptizing them in the name (by the authority) of the Father, and of the Son and of the Holy Spirit." This commission has applied to this entire gospel age, and under it all the ministers of the Truth to-day labor. The Lord did not here refer to the Pentecostal baptism of the Spirit,

because it was not in the power of the Apostle thus to baptize anyone. The Lord Himself, and He alone, had this authority and retained it. It was, however, granted to the apostles, and to all the faithful teachers of the Lord's Word, to instruct people respecting the grace of God in Christ, respecting their justification and respecting their sanctification, or consecration, or baptism into death with Christ, if they would be partakers of His new nature and coming glory. And the baptizing included also the symbolical, or water baptism, which was to be the outward sign by which the inward or heart consecration of the believer would be made known unto his fellows, even as our Lord Himself first made the heart-consecration to the Father and then symbolized it in water.

TEACHINGS OF THE APOSTLES

That the inspired apostles so understood their commission and ours is evident from all their teachings. They first taught the people respecting the grace of God in the work of redemption, encouraging them to believe unto justification of life. They next urged upon them a full consecration of heart, saying, "Beseech you, brethren (no longer sinners and aliens, but justified through faith in Christ, and, hence, designated members of the "household of faith" or "brethren"), that ye present your bodies living sacrifices, holy (justified), acceptable to God, your reasonable service." This was the invitation to consecrate, or sacrifice, or to be "baptized into His death." So many as heard the word gladly, in the proper condition of heart, appreciatively, were baptized not only really baptized in their consecration vow, but also symbolically baptized in water, as an outward testimony of this.

Notice the following testimonies that baptism was the custom of all the Apostles not merely with the Jews, but also with the Gentiles. We read of the people of Samaria, "When they believed Philip... they were baptized, both men and women (not children)." Acts 8:12 The Ethiopian eunuch converted by the preaching of Philip was also baptized in water (Acts 8:35-38). After Peter had preached to Cornelius and his household, "The Holy Spirit fell upon all them that heard (appreciated) the word (no infants, therefore)... and he commanded them to be baptized." (Acts 10:44-48) Again we read, "Many of the Corinthians hearing, believed, and were baptized." (Acts 18:8.) Again we read, "Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us; whose heart the Lord opened to give heed unto the things spoken by Paul.... She was baptized and her household."(Acts 16:14-15) The Philippian jailer, when he had believed, was baptized by Paul and Silas in the prison. (Acts 16:33) Again we read, "I baptized also the house of Stephanus." (1 Cor. 1:16)

True, the apostle in this last case mentions how few he had baptized, but this undoubtedly was because of his thorn in the

flesh, his imperfect eyesight; and a few whom he baptized probably received this service at his hands because no one else suitable to perform it was conveniently at hand. He thanked God that he baptized so few; but this does not imply that he had changed his mind in respect to the fact that a dispute had arisen in the church a sectarian or faction spirit leading some to say, "I am of Paul," others, "I am of Apollos," others, "I am of Peter," etc. the Apostle was glad that he could say he had baptized very few of them himself, lest any of them might be led to claim that he had been making personal disciples, baptizing them in his own name instead of making disciples for Christ, and baptizing them into the name of Christ.

BAPTISM A DIVINE INSTITUTION

In the light of these plain declarations of Scripture respecting the precept and practice of the Lord and the Apostles, it would be a bold man indeed who would declare that symbolical or water baptism is not taught in the Scriptures, or that it was taught as applicable to the Jews, or that it was intended only as an introductory work. It is surely with good reason that all Christian people respect water baptism as of Divine institution. If any are inclined to still controvert this question, we have no quarrel with them; but believe that if such a one is honest and has performed in his heart the true baptism of his will into the will of the Lord if he has become dead to self, and to the world, and alive toward God through Jesus Christ our Lord, God will reveal this matter also unto him in due season. (Phil. 3:15.)

Meantime we shall rejoice with such that they have found the real baptism and become participators in it; and we congratulate them upon the truth that it is far better to see and enjoy the real baptism while blind to the symbol than it would be to see the symbol and be blind to the reality. In view of this, however strongly we favor the symbolical baptism we could not base Christian fellowship upon it, but only upon the real baptism into death with Christ. All, therefore, who confess the Lord as their Redeemer, and confess a full consecration of heart and life to Him, we accept as brethren in Christ Jesus, members of the Ecclesia, whose names are written in heaven, new creatures in Christ, whether by birth Jews or Gentiles, bond or free, male or female, baptized with water or not baptized with water.

KNOWLEDGE MEANS RESPONSIBILITY

On the other hand, let it not be forgotten that every item of knowledge brings not only an increase of privilege and joy, but also an increase of responsibility. Whoever, therefore, comes to see the beauty and authority of the water symbol comes at the same time to another test as respects the deadness of his will

respecting his real baptism into death with the Lord. A failure to obey as to the symbol under these circumstances it will readily be seen would mean a withdrawal of the sacrifice and thus a failure to make the calling and election sure.

We will not attempt a discussion of the multitudinous pros and cons as between sprinkling, pouring and immersion as to which was the original apostolic mode of performing symbolical baptism. We will suggest, however, that no infant could possibly be in the condition of mind and heart which would permit it to make a consecration or baptism of its will into the will of Christ, so as to become dead with him to self and to the world: We will insist further that the symbolical baptism could not be performed prior to the real baptism with any validity, because symbolical baptism is intended to be merely the outward expression or confession of what has already transpired between our hearts, our wills and the Lord in secret.

These things being true, it follows that the great majority of Christian people have never had symbolical or water baptism, since they could receive it only after intelligently making their consecration vow. The immersion of adults prior to consecration would be no more efficacious than an ordinary bath, no more of a symbolic baptism than the sprinkling of an unconsecrated infant. It behooves all, therefore, to inquire earnestly which is the true water baptism, the true symbol designed by our Lord, and to obey it promptly. And every consecrated heart, "dead indeed" to self will and worldly opinion, will be on the alert to know and to do the will of the Lord in this and in every

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other matter. Such alertness is implied in the expression "Alive toward God, through Jesus Christ, our Lord" Rom. 6:11.

Suppose that the confusion on the subject of the mode of baptism were so complete and the testimony concerning the procedure of the early church so bewildering that we had nothing whatever to guide us in determining whether the apostolic mode of water baptism was by sprinkling or pouring or immersing, we are now in a place where, seeing clearly what constitutes the real baptism, it is possible for us to discern clearly what would and what would not constitute symbols or pictures of it. Scrutinizing every form practiced one only seems at all to picture death and burial with Christ. We fail to see any symbol of death to the world and self, and with Christ, in many or few drops of water upon the forehead or in a pail full of water poured over the person. If there is any symbolical likeness of death in either of these we are unable to perceive it.

But when we come to consider immersion we see at a glance a wonderful, a striking, a remarkable, a fitting illustration of all that is implied in the real baptism to death. Not only does the Greek word *baptizo* signify submergence, covering, burying,

overwhelming but the whole procedure connected with one immersion backward into the water in the name of Christ is a most striking picture of a burial, fitting in every particular. The administrator in the symbol represents our Lord. As the candidate goes to him so we in our hearts go to the Lord for baptism. Confessing that we cannot of ourselves become dead to self and to the world, we give ourselves into the hand of the Lord, asking Him to accept the will for the deed and requesting that, our wills being given up, He will bury us into His death that He will cause such experiences, such disciplines, assistances and chastisements as will best enable us to carry out our covenant of consecration.

BAPTISM A SYMBOLIC PICTURE

When the candidate has surrendered his will the administrator gently lets him down into the water, and while he is thus on his back, helpless in the water, he furnishes a complete illustration of our powerlessness to assist ourselves while in death; and as the administrator raises him to his feet again we see in the picture just what our Lord promised to us to raise us up from the dead in due time by His own power. We make no attempt to constrain the consciences of others who differ with us, but it seems to us evident from the fitness of this symbol that its author was the Lord. Who else could have arranged so complete a picture or symbol of the entire matter?

Whoever has already performed the real baptism whoever has already given himself into the hands of Christ, to become dead with Him, buried in the likeness of His death, and then sees the beauty of this symbolic picture, must, we believe, feel an intense desire to fulfill it in his own case. The language of his heart must surely be "I delight to do Thy will, O my God."

What advantages will accrue from obedience to this symbol? We Answer--that the advantage does not accrue on the fulfillment of any one part of our consecration vow, but will only be ours if we seek to fulfill all the requirements, first and last everything included in the full surrender of our wills to the Lord's will and a full endeavor to walk in His steps. But while the full advantage will accrue at the end of the journey, in the first resurrection and its glory, honor and immortality, there is a measure of advantage to be enjoyed even now. The satisfaction of mind, the peace of heart, the fact that like our Lord, we have endeavored to "fulfill all righteousness," these contribute to that peace of God which flows like a river, regularly and steadily and forcefully, through the lives of those who are His the peace of God that passeth all understanding in our hearts.

TESTIMONY FROM EVERY QUARTER

The apostle's testimony is that there is "one Lord, one faith, one baptism, one God and Father of all." (Eph. 4:4-6) It follows that as there is only one proper baptism, so there can be but one

proper symbol of it; and Christian people in general are agreed that immersion in water corresponds most closely to the meaning of the Scriptural language. As illustrations of this agreement note the following comments from persons who, though probably really baptized into Christ's death, had become confused, so that they did not know how to identify its water symbol, and concluded that it is immaterial.

John Calvin, Presbyterian, says: "The very word 'baptize' signifies to immerse. It is certain that immersion was the practice of the primitive church." Institutes, Book 4, chapter 15, par. 19.

Dr. MacKnight, Presbyterian: "In baptism the baptized person is buried under the water." "Christ submitted to be baptized; that is, to be buried under the water."

Dr. Philip Schaff, Presbyterian: "Immersion, and not sprinkling, was unquestionably the original, normal form. This is shown by the very meaning of the Greek words 'baptizo,' 'baptisma,' 'baptismos.'" (History of Apostolic Church, p. 568.)

In a later publication (1885) he writes further on these "comparisons" that they "are all in favor of immersion, rather than sprinkling, as is fully admitted by the best exegetes, Catholic and Protestant, English and German." (Teachings of the Twelve Apostles, pp. 55-56.)

Martin Luther, Lutheran: "'Baptism' is a Greek word, and may be translated 'immersion.'" "I would have those who are to be baptized to be altogether dipped into the water." (Luther's Works, vol. 1, p. 336.)

John Wesley, Methodist: "'Buried with Him by baptism' alluding to the ancient method of immersion."

Wall, Episcopalian: "Immersion was in all probability the way in which our blessed Savior, and for certain was the most usual and ordinary way by which the ancient Christians did receive their baptism." (History Infant Baptism, vol. 1, p. 571, Oxford, 1862.)

Dean Stanley, Episcopalian: "For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament and which is the very meaning of the word 'baptize' that those who were baptized were plunged, submerged, immersed into the water." (Christian Institutions, p. 17.)

Brenner, Roman Catholic: "Thirteen hundred years was baptism generally and regularly an immersion of the person under water." (Historical Exhibition of the Administration of Baptism, p. 306.)

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“The whole person was immersed in water.” Kitto’s Encyclopedia.

“Baptism, that is, to dip, or immersion.” Encyclopedia Americana.

“Baptism was originally administered by immersion.” Brande’s Encyclopedia.

“Baptism means immersion.” Smith’s Bible Dictionary.

“Baptize, to dip in or under water.” Liddell and Scott’s Greek Lexicon.

“To immerse to sink.” Robinson; s Greek Lexicon.

“To immerse, to submerge, sink.” Greenfield’s Lexicon.

A symbolic baptism in water concluded the service.

[Fort Wayne News](#)

“TO HELL AND BACK”

Pastor C. T. Russell, of Allegheny, Pa., whose sermons appear each week in The Fort Wayne News, who visited this city Sunday and whose sermon of Sunday evening appeared in this paper yesterday, delivered the following sermon at the afternoon service at the Majestic theater.

The large house was crowded and many were turned away and this sermon is printed by request for the accommodation of those who were unable to hear it and those who heard and desire to keep it for reference.

Announcing his topic as above, Pastor Russell took as his text the words of the prophet: “The testimony of the Lord is sure, making wise the simple.” (Psa. 19:7.) He explained, however, that he expected to use many scriptures in the elucidation of this subject. His discourse follows:

I rarely have so sensational a topic as the one announced for this occasion, but before we conclude our examination of it we hope to convince you all that whatever seems to be sensational in the topic is not of our origination that the cause of the sensation lies in certain erroneous views very generally entertained respecting the subject of hell. We assure you that we will treat our subject most literally and prove our propositions beyond peradventure from the Word of God.

Many will be inclined perhaps to say: “What does anyone know about hell? Surely no one has ever returned from there that we may know what it is like. Surely, therefore, the discussion of this subject must be purely fanciful.” Our Answer--to such is that they are mistaken. We will prove to them that a great deal indeed

is known about hell where it is, what it is, its conditions and who are there. Indeed, we will demonstrate that we know all about the subject that could be reasonably expected to be known. There is a very ancient book in existence; its writers were holy men, who claimed to have been guided in respect to what they wrote by the holy spirit of God. This book discusses the subject of hell most exhaustively, but it is written in two different languages that are not now in vogue; and hence many earnest people, who would dearly love to examine this subject from the standpoint of this book and to obtain its clear elucidation of the matter, are unable to do so. They are dependent upon translators, and the translators have been guilty of certain gross inconsistencies of translation which have tended to becloud the subject, so clearly presented in the original. Dear friends, the ancient book to which I refer you doubtless recognize as the Bible, and the inconsistencies of the translation of the Bible in respect to this subject of hell we invite you to consider carefully and prayerfully at this time.

The errors, the inconsistencies of translation in connection with this word, to which we call your attention, will necessarily reflect to some extent against the good men who, doubtless with good intentions, performed a great service for the world in the translation. We should therefore say to their credit that it is our belief that they did not err with full willfulness and intention, but that they were beclouded by the superstition and error prevalent throughout the Dark Ages and at the time when the translation was made. Their endeavor to conform the translation of the book to the false theories which beclouded their minds is doubtless responsible for the inaccuracies we shall point out.

WHAT AND WHERE HELL IS

In the Old Testament there is but one original Hebrew word which has been translated hell in our common version of the Bible that word is "sheol." It occurs from Genesis to Malachi, in all 65 times, and, of course, must have the same meaning in every instance. If it means a place of fire and smoke and torture and anguish, it must mean all these things in every instance in which it is used; but it means nothing of the kind. It means the grave the state of the dead. Out of the 65 occurrences of the word it is three times translated "pit," 31 times translated "grave" and 31 times translated "hell;" and in two instances where the word is translated hell in the text the marginal reading is "grave." Thus we have sheol translated pit and grave altogether, with the marginal readings, 36 times, the translated hell 29 times. The fact is, dear friends, that with the understood meaning of the word hell as it is used today, "sheol" should never be translated "hell" nothing could be farther from the meaning of the word than the ordinary idea attaching to the word "hell" today.

In defense of the honesty of the translators, however, let me explain a fact that is well known to all scholars, but a fact that they sedulously keep from those whom they designate the

common people. It is this: In the old English the word hell has the meaning of pit or grave or covered place. Look into Webster's Unabridged Dictionary and you will find this as the primary meaning of the word hell the secret place, the pit. In the old English literature you can read of the farmer helling his potatoes that is to say, putting them in a pit; or you may read of his helling his house that is, covering it or thatching it. A false theology took hold upon this word and is today using it dishonestly to deceive the people and to misrepresent our Almighty

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Creator blaspheming His holy name by misrepresentations of His character and of His purposes toward men.

At first you may think it too strong a statement that this doctrine of eternal punishment is a "blasphemy" against the name and character of our God; but the more you consider the matter the more, I am sure, you will be convinced that the unscriptural proposition is thoroughly blasphemous. Should anyone tell that either you or your parents had done or purposed to do what it is freely declared the Almighty has done, has purposed to do, is doing and will continue for an eternity to do in the way of tormenting His creatures, you would feel yourself grossly insulted. You would feel indignant. You would say that your name, your character, had been misrepresented blasphemed. In this proper use of the word blaspheme, I charge that not only the heathen are blaspheming God's name, but that throughout Christendom, in thought and in word and in print, God's name has been continually blasphemed for centuries ever since the great apostasy, the great falling away, during "the dark ages" and since.

HELL AS JACOB KNEW IT

By the help of God, dear friends, we want to get this subject so clearly before our minds this afternoon that whoever may blaspheme the holy name henceforth, it shall not be us; neither will we have sympathy with such traduction and blasphemy. Let me prove to you the meaning of this Hebrew word "sheol," the only Hebrew word in the Bible ever rendered "hell." Let me call to your attention the instances in which the word is translated "grave," and you will perceive that the translators have rendered it "hell" whenever the context would seem to obscure the matter in any degree, so that the ordinary English reader might be deceived by it; and whenever the context was manifestly clear and explicit, there they properly rendered the word "grave." For instance take the first use of this word sheol in the scriptures, in Gen. 37:35. It is found in the remarks of the Patriarch Jacob to his sons and daughters, who were seeking to comfort him

respecting the supposed death of his favorite son, Joseph. We read: "He refused to be comforted and he said, For I shall go down into the grave (sheol) unto my son mourning."

The translators evidently concluded that it would not do to use the word hell in this place, for with the sentiment abroad that the word hell represented a place of torment, this passage would make it appear that Jacob thought that his best boy had gone to eternal torment, and that he proposed to go there, too. The matter from this standpoint was too absurd to be entertained, and hence a more properly understood English word was used to represent the state of death, namely, the word grave. We should have distinguished between the word quebar, which stands for a particular grave, and the word sheol, which represents the grave in a general way the death state. Jacob had no thought of being buried in the same tomb with his son, Joseph, for his supposition was that Joseph was not in a tomb at all, but had been devoured by wild beasts. What he did mean was that he would go down into the death state mourning, because he had lost his beloved son.

The second use of the word sheol occurs in Genesis 42:38. Jacob is here speaking about Benjamin, his youngest son, whom he loved next to Joseph. He says, "His brother is dead and he alone is left; if mischief shall befall him by the way in which ye go, then shall ye bring down my gray hairs in sorrow to the grave (sheol.)" Similar reasons prevailed with the translators and hindered them from using the word hell in this case. It would sound very peculiarly if "sheol" were translated "hell" in this verse; it would then read, "Ye shall bring down my gray hairs in sorrow in hell." The translators were averse to the thought that Jacob would go into eternal torment or have anything appear so to teach; they were averse also to the thought that "gray hairs" go to that place of torment. The unscriptural teaching is that, while the body and the gray hairs go into the grave, the real man somehow or other steps out and goes somewhere, nobody knows where, and nobody knows how, to some place called hell, there to be tormented eternally by fireproof devils with an unlimited stock of fuel prepared from all eternity to last for an eternity. Are not such ideas totally out of keeping with enlightened common sense, as well as out of harmony with the word of God?

JOB'S PRAYER TO BE HID IN SHEOL

Take another instance of the use of the word sheol. We quote the words of the Prophet Job. He was in trouble; God had permitted adversity to come to him; his wealth, flocks, herds, and children had all been destroyed; he was smitten with disease until his condition was not only loathsome to himself, but to his friends, and the wife of his bosom had joined with the enemies in denouncing him, saying, "Die, thou cursed of God," considering that his calamities meant divine disfavor. Under these circumstances Job longed for death and said, "O that Thou

wouldst hide me in the grave (sheol), that Thou wouldst keep me secret, until Thy wrath be past, that Thou wouldst appoint me a set time, and remember me.” (Job 14:13)

Does anyone in his sane mind suppose that Job meant that he would like to be hidden in a place of eternal torment until God’s wrath would be past, until the “curse” which is upon the world shall be removed in the glorious times of restitution which God has promised shall come as the result of the redemption work, the sacrifice of our Lord Jesus? Surely not; and so the translators did not here risk placing such an absurdity before their readers; and, though the statement as it stands is very contrary to the teachings of all the creeds of Christendom, they were obliged to render it as it is to make it a declaration of Job’s desire to be hidden in the solitude of death until after the millennial kingdom shall be established and the “curse” be rolled away, that then he might be remembered and participate in the glorious resurrection privileges which are to come to the world of mankind through Him who loved us and bought us with His own precious blood.

Take another illustration from the words of the prophet, David, (Psa. 6:4, 5) realizing himself to be under the chastening hand of the Lord, and fearing death, he prays, “O save me for Thy mercies’ sake. For in death there is no remembrance of Thee; in the grave (sheol) who shall give Thee thanks?” Here again the sense of the prophet is too apparent for contradiction. He was urging before the Lord that if permitted to live, he could remember and praise Him, but if he died there would be no remembrance. If

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permitted to live he would give Him thanks, but if he went into the grave (sheol) he could give no thanks. How different is this teaching from the one which prevails in all the creeds of Christendom, and amongst all the heathen, which teaches that death brings an increase of knowledge, remembrance and opportunity for thanksgiving or for pain, suffering and blasphemy. If we stick to this old book, dear friends, we will be safe. It has already stood the test of ages and the calumnies and misrepresentations both of its enemies and its friends.

DAVID’S AND SOLOMON’S VIEW

Take another illustration from David’s Psa. (18:5). “The sorrows of hell (sheol) compassed me about.” The prophet does not refer to any fear on his part of eternal torment. On the contrary, in the context he has just said, “I will love Thee, O Lord, my strength; the Lord is my rock, and my fortress and my deliverer.” His thought is in respect to death, and in the fourth verse he expresses it thus, “The sorrows of death compassed me, the floods (hosts) of ungodly men made me afraid.” Another similar illustration is found in Psa. 116:3. Here the prophet is narrating his narrow escape from death at the hands of his enemies and his

rejoicing that the Lord has spared his life. He says, "The sorrows of death compassed me, the pangs of hell (sheol, the death state) got hold upon me; I found trouble and sorrow."

Take another illustration from Psa. 139:8, the prophet is speaking of the Lord's thorough knowledge of him, and we read, "If I ascend up into heaven, Thou art there; if I make my bed in hell (sheol, the grave) behold Thou art there." David had no thought of a hell of devils' flames and torment he surely had no desire to make a bed there; it would be about the last place in which any one would think of making a bed or resting, and the last place in which any one would think of finding the Heavenly Father present. What he does mean most evidently is, that Divine power extends to every part of the universe. Could he go to heaven, he would there find God and His power manifest, and though he should go down into death God's power would still encompass him. He recognized the power of God respecting the recovery of the dead from the tomb; he believed as did Job, that the dead would ultimately be called forth from the tomb. Job expresses the matter thus, "Thou wilt call, and I will Answer--Thee; for Thou wilt have a desire to the work of Thine hands." (Job 14:15.) Our Lord in the same strain declares, "All that are in their graves shall hear the voice of the Son of man and shall come forth."

Solomon, the wise, gave advice generally recognized as excellent saying, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave (sheol), whither thou goest." Eccl. 9:10 It should be noticed that Solomon, in company with the others quoted, refers to the death state as the prospect for all good or bad and specifically states that it is a place of unconsciousness, where there is neither wisdom nor knowledge nor work nor device.

Where, then, comes the thought that this word sheol indicates that the abode of the wicked is full of knowledge, wicked works, and blasphemy against God under torments of demons? This misconception was undoubtedly foisted upon humanity by the great adversary, Satan, who, so far from being confined in any place of fear or torment, "goeth about as a roaring lion seeking whom he may devour." As the apostle says, "We are not ignorant of his `devices' and `wiles. '" In these deceptions he is but following up his original misstatement to our first parents when, contradicting the Almighty, he said, "Ye shall not surely die." The difficulty with people in general seems to be that they like mother Eve, believe Satan believe that they do not die when they appear to die, but really become more alive than ever before. The scriptures, to the contrary, insist that there can be no further life except by a resurrection from the dead and that "the dead know not anything." Eccl. 9:5

HEZEKIAH'S VISIT TO HELL DELAYED

Note the case of the godly king of Judah, Hezekiah, and his sentiments respecting "sheol." He was sick and expected to die, and prayed to the Lord for a prolongation of his life and was heard, his life being spared for fifteen years. In his account of the matter he says, "I said, in the cutting off of my days, I shall go to the gates of the grave (sheol): I am deprived of the residue of my years... But Thou hast in love to my soul delivered it from the pit of corruption, for Thou hast cast all my sins behind Thy back. For the grave (sheol) cannot praise thee, death can not celebrate thee." Isa. 38:10, 17, 18

Take another illustration in Hosea's prophecy. The Lord speaks of the great blessing he purposes to bring in due time to the world the blessing that was secured by our dear Redeemer's sacrifice the blessing of the millennial age, which our Lord referred to, saying, "All that are in their graves shall hear the voice of the Son of Man and shall come forth" to trial, to judgment, to testing, as to worthiness or unworthiness of life according to their obedience or disobedience to the divine regulations of that millennial kingdom. Speaking of this prophetically the Lord says, "I will ransom them from the power of the grave (sheol)." Then repeating the matter poetically, and personifying death as an enemy, he says, "I will redeem them from Death!" "O, Death, I will be thy plagues (subduing) O, grave (sheol), I will be thy destruction!" Hos. 13:14

From this text, dear friends, we have the assurance that whatever is meant by this word "sheol," whether it mean that death state (as we claim), or whether it mean a place of eternal torment (as others claim), the Lord's assurance is that mankind has been ransomed from it, redeemed by the precious blood. His assurance further is that sheol shall be utterly destroyed. "O sheol, I will be thy destruction." This thoroughly offsets every thought to the effect that "sheol" is an eternal condition of any kind, and all the scriptures agree with those we have already cited in testifying that the death condition, the sheol condition to which all mankind, good and bad alike, go, is to be utterly destroyed destroyed by resurrection processes, by the lifting of mankind out of the death condition.

We cannot do better than to follow this last quotation from Hosea to the New Testament, where we find it quoted by the Apostle Paul in his celebrated discourse on the resurrection (1 Cor. 15:54-56). After explaining in the chapter that "As all die in Adam, even so in Christ

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all shall be made alive" after explaining that there will be different orders in the resurrection, "every man in his own order" after explaining the first of these orders, the Lord's resurrection of which our Lord was the first fruits and which shall be shared

in by all those who are His, all the overcomers, all the joint heirs in the kingdom the apostle proceeds to explain what is to be expected after the church shall have thus experienced her resurrection change. His words are:

HADES, SHEOL AND GRAVE ARE EQUIVALENTS

“When this corruption shall have put on incorruption, and this mortal shall have put on immortality (when the entire church of the first born shall have been completed), then shall be brought to pass the saying that is written, ‘Death is swallowed up in victory. ’ O death, where is thy sting? O grave, where is thy victory?’” The word “grave” in this last quotation (1 Cor. 15:55) is “hades,” the Greek equivalent to the Hebrew word “sheol.” The apostle here translated the word “sheol” into Greek, in which the New Testament is written. Do we need any further evidences, dear friends, as to what the scriptures mean when they use the word “sheol” in the Old Testament in the Hebrew and “hades” in the New Testament in the Greek? And when these are translated in our English language in both texts by the word “grave,” no one needs to be in doubt on the subject. The only persons who will question the matter are those who are prejudiced, and prejudiced, too, in favor of that which they will admit is the most God-dishonoring and doubt-inspiring theory of Christendom, brought down from the dark ages and only supported in the Old and New Testaments by mistranslations such as we have called attention to.

Note another use of the word “sheol” in the Old Testament that is quoted in the New. The prophet, speaking under inspiration of Christ, personifies Him, saying, “Thou wilt not leave my soul in hell (sheol, the death state), neither wilt Thou suffer Thine Holy One to see corruption.” (Psa. 16:10.) The Apostle Paul quotes this expression (Acts 2:27), translating the Hebrew word “sheol” into the Greek word “hades,” and then explaining its meaning that it referred to our Lord Jesus, that He was not left in death, but was raised from the dead on the third day. The apostle’s words are: “Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day (he is not alive anywhere he is both dead and buried). Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on His throne; he foreseeing this, spake of the resurrection of Christ, that His soul was not left in hell (hades, the death state), neither did His flesh see corruption. This Jesus hath God raised up (from death), whereof we all are witnesses.... For David is not ascended into the heavens (he is both dead and buried).” (Acts 2:27)

In almost every instance the word “hades” of the New Testament is translated hell in our English common version Bible. The one exception we have already referred to is 1 Cor. 15:55, “O grave,

where is thy victory?” But its signification in every case is the death state. This may not appear to the ordinary reader until he learns to read critically. As for instance, the Lord pronounces woe or tribulation upon the city of Capernaum, saying, “Thou hast been exalted up to heaven, thou shalt be cast down to hell.” In what sense had the city of Capernaum been exalted to heaven? Assuredly in the figurative sense, that it had been favored by the Lord’s presence and teachings. In what sense would it be brought down to hell, to hades, to the death state? Assuredly in the sense that it would be utterly deprived of these favors and destroyed from the earth. And so it is today. The very site of Capernaum is difficult to locate; it has been brought down to the grave to destruction.

Take another illustration: Our Lord said to Peter respecting a great truth which He had confessed, “On this rock I will build my church, and the gates of hell (hades) shall not prevail against it.” The thought here is that the Lord will gather His church out of the world on the basis of the truth which Peter declared; and although death would prevail against the Lord’s people century after century, and one after another they would go down into the great prison house of death, and the strong bars of oblivion would close over them, nevertheless eventually, in the Lord’s due time, there should be a resurrection of the dead and the gates of death should open, the bars of oblivion should be broken, divine power should bring forth the church glorious in the first resurrection the gates of the grave should not prevail against it forever. They have prevailed for a time, but, as the apostle intimates, eventually the glad song of triumph shall go forth, “O death, where is thy sting? O grave, (hades) where is thy victory?” Hades shall not prevail against the Lord’s people. The Lord Himself declared, “I am the resurrection and the life.”

THE KEYS OF HELL IN GOOD HANDS

The same thought is enunciated by our Lord in His last message to His people (Rev. 1:18). He says, “I am He that was dead, and behold, I am alive forevermore, and have the keys of death and of hell (hades, the grave, the death state)”. What a grand thought is contained in these words. Our Lord and the prophets have likened death to a great prison house, into which the whole human family has gone under the original penalty pronounced against Father Adam. The prison is crowded with thousands of millions and they are all helpless, but the Lord has laid help upon one who is mighty to save. That one is our Lord Jesus Christ, who has bought us with His precious blood. He paid our death penalty for us and He, therefore, has a right to the keys a right to open the prison doors, a right to say to the prisoners, Come forth! He has the keys of hades, the tomb, the death state. It is by virtue of His merit and power and right that He is able to assure us that the “gates of hades (the tomb) shall not prevail against any whom He has bought, for ”all who are in their graves shall hear

His voice and shall come forth" to trial, to judgment, to testing; that those found worthy of everlasting life may enter into it, and those found unworthy may be destroyed in the second death.

We cannot take time to go into every instance of the use of these words "sheol" and "hades," but we have a little pamphlet which does examine every text in any sense related to this subject, and we are pleased to supply it free

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to the interested. You may ask the ushers for the "Hell Pamphlet" as you pass out, or if you address me a postal card to Allegheny, Pa., a copy will be mailed to you from there. While dealing with the subject, however, I will add that in the New Testament two other words occur with a different meaning from "hades." The word tartarus is translated hell, but it occurs but once and is used in respect to the ostracized condition of the fallen angels and has no reference to mankind whatever. The other word is Gehenna. Outside the city of Jerusalem in olden times was a valley owned by the sons of Hinnom and therefore called the valley Gahinnom, and this name transferred to the Greek becomes the word Gehenna. Garbage furnaces are a modern institution, but they had in those times what served a similar purpose, for in this valley of Hinnom, Gehenna, it was customary to burn the rubbish of the city of Jerusalem, its offal, etc., and persons guilty of gross crimes were sometimes sentenced to be executed and then, as a mark of peculiar disrespect and of there being no resurrection hope for them, their corpses were burned with the city offal.

From our Lord's parables and discourses, as well as from the symbols of the book of Revelation, we learn that this Valley of Hinnom, "Gehenna," was typical of the second death typical of the utter destruction of any and every thing that shall ultimately be out of harmony with God and His righteous arrangements. This is in perfect accord with everything else that was there. The Jewish Temple was a symbol of the glorious Temple the glorified church; the city of Jerusalem, the millennial kingdom; and it was very appropriate, therefore, that the valley outside of the symbolical city should represent the destruction that shall eventually be visited upon all who will not avail themselves of the gracious opportunities which will ultimately come to all mankind in full measure, purchased by the precious blood of Christ. All these matters and all these texts you will find amply treated in the little pamphlet which I have proffered you free. And if still there is any matter that is not clear to you, write me about it at Allegheny, Pa. We conduct a Bible study correspondence school, free for all who give evidence of hunger and thirst for the truth as it is revealed in the Bible.

TO HELL AND BACK

Returning to our particular subject, "To Hell and Back," my hearers doubtless agree with me by this time that there is not one whit of sentimentalism in my topic. We have demonstrated that the word hell, as it occurs in the Scriptures, translations of sheol and hades, occurring 76 times, really signifies the grave, the death state. We have seen that all mankind go into this great prison house the good and the bad, the rich and the poor, go down to hell, to sheol, to hades, to the death condition. The majority are without divine revelation on the subject; the heathen speculate that when they die devils catch them, or they go through the River Styx or to more or less of tribulation and misery. Christians have absorbed much of the heathen doctrines and have engrafted them in their creeds, thereby confusing their minds and controverting the plain statements of the Bible, much to their injury and the shaking and unsettling of their faith. We have seen also that the Lord's people, both of Old Testament times and of New Testament times, had every faith in the resurrection, so that the Prophet Job could desire to be hidden in sheol until God's wrath, the curse of sin and death, should be rolled away and the time of blessing, the millennial kingdom, should be ushered in, when he was assured that the Lord would call for him call him forth by divine power from oblivion, from death.

Now we come to the inquiry: (Has anyone gone to hell, sheol, hades the death state) and returned?" We answer, Yes, several have done so. We call to mind the son of the widow of Nain, whom our Lord awakened, and the daughter of Jairus and our Lord's friend and disciple, Lazarus. All of these came back from sheol, hades, hell, the death state. There is not a word from one of them respecting heaven and its glories; not a word from one of them respecting any place of horror and lurid flame and terrifying groans. We could not think that anyone who had ever been to such a place as hell is ordinarily understood to be could come back to life and not be a most interesting witness, talked about and talked to through the remainder of his lifetime concerning the things which he had seen and heard if he had seen and heard anything while dead.

Nor is it supposable that Lazarus or others of these, having attained to heavenly conditions, would be brought back to earthly conditions and to further association with pain, sorrow, trials, etc., and yet, this bringing back be considered by our Lord and the resuscitated ones and their friends to have been a great boon, a great blessing. On the other hand, what we know of these cases of return from sheol is exactly what we would have reason to expect that they would know nothing whatever to tell respecting the time they were dead, and that they would consider

it a great boon to be resuscitated. All this is in full agreement with the Scriptural declaration that there is “no work, nor device, nor knowledge, nor wisdom, in sheol,” whither all go. Eccl. 9:10

ALL UNCONSCIOUS IN HELL

The same arguments apply exactly to our Lord’s resurrection and to the awakening of Dorcas and of the young man who fell from the window while the Apostle Paul was preaching.

We are able to judge quite well of the experiences of these awakened ones. The first thought upon their awakening would be in connection with their last acts, words and thoughts in the moment of dying. It is because of this similarity between death and unconsciousness, which we call sleep, that death is so frequently in the Scriptures called sleep. As for instance, when our Lord said of Lazarus: “Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.” Afterward, when His disciples did not understand him, he said plainly: “Lazarus is dead.” So the kings and prophets of old were all said to fall asleep. Acts 7:60; 1 Cor. 15:6; 1 Thess. 4:14; 2 Pet. 3:4

We have doubtless all heard of soldiers who in battle received injury to the brain which threw them into a comatose condition, and how upon a successful operation of trepanning the man recovered consciousness and finished the sentence or exclamation which he was in process of making when he received the injury. Others

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dying in such an operation would never be conscious of anything until their awakening in the resurrection morning, when “all that are in their graves shall hear the voice of the Son of man and shall come forth.” When they revive they will be totally unconscious of the length of time that has elapsed. It will seem to them but the next moment, but they will soon learn of the great changes which transpired soon learn that they were redeemed from the power of sheol by the precious blood of Christ, that they are awakened by divine favor through him; and that the object of this will be that they may come to a full knowledge of the truth that they may be saved everlastingly saved. (1 Tim. 2:4) In accord with these thoughts note the words of inspiration respecting the dead, proving that they are totally unconscious of the affairs of life, we read: “His sons come to honor and he knoweth it not, and they are brought low, but he perceiveth it not of them.” Why? Because there is neither work, nor device, nor knowledge, nor wisdom, in the grave in sheol.

Our proposition is before you, dear friends. We have shown that some have gone to hell, sheol, hades, the death state, and have come back. We have shown who are there, the good and the bad, the rich and the poor, all mankind except Enoch and Elijah, and we who remain this side of the tomb. We have shown that Jesus

Christ by the grace of God tasted death for every man that he has redeemed our souls from the power of sheol, from hades, from the grave, from the state of death. We have shown that as a result there is hope for many for all except those who have sinned the sin unto death unto the second death, extinction. If time permitted we could scripturally show that those who are totally without hope are comparatively few those mentioned by the apostle in Heb. 6:4-9; 10:26-31. The class referred to here and elsewhere in the scriptures as incurring the second death, are such as have experienced God's favor and grace in full. After having thus enjoyed so great privileges and mercies and blessings they sin willfully, deliberately, in the face of knowledge to the contrary for these there remaineth no hope.

The hope of the church during this gospel age is that through faith and obedience we may make our calling and election sure to joint-heirship with our dear Redeemer in the kingdom which is to bless the world. For the remainder of mankind there is hope that they shall come to a knowledge of divine goodness and the terms of salvation during the millennial age, and that thus many of them may lay hold upon the opportunities, the blessings, the favors proffered them, and gain restitution to earthly blessings, earthly perfection and everlasting life, such as Adam had in the beginning, but under still more favorable conditions quite inferior, however, to the exceeding great and precious things God hath in reservation for the church the spiritual things of the divine nature.

PRESENT OPPORTUNITIES GLORIOUS

Let no one misunderstand us; we speak no word of encouragement toward neglect of the Lord's grace in the present time. On the contrary, while not holding forth the unscriptural, blasphemous teachings of some respecting an eternity of torture, too horrible to think of without insanity and which has caused the insanity of thousands, we do hold forth the scriptural threat of "a just recompense of reward to every soul of man that doeth evil," as well as the promised reward in the proportion as each one shall seek to do well. While only the consecrated, the church class, are specifically on trial now for eternal life in the kingdom, nevertheless the world, in proportion as they have knowledge, are either making character or undermining character. To whatever extent they form character, they bless themselves for the present time and lay the better foundation for the opportunities that will come to them in the future, and in proportion as they neglect and do violence to their knowledge of right in the present life, they undermine character, produce unhappiness in themselves, make experiences of the future that much more difficult. "A just recompense of reward" will appeal to the judgment of every reasonable man and woman, while an unjust one does not and should not so appeal to us.

A word in conclusion: Some dear people of God have said to me, "Brother Russell, I fully concur with what you say respecting the teachings of the scripture, but should we not hold our peace on the subject lest the truth should be taken advantage of by the wickedly disposed and they should thereby become more wicked? If the fear of hell torment does not control people, what might we have to fear if they knew of God's love and merciful provision as you show the scriptures to teach?" Our reply to such fearful souls is: Do not join in blaspheming God's character through fear; do not do evil that good may result; determine with the apostle that God should be shown to be true, though it make every man a liar and break down every sectarian creed.

For the encouragement of such fearful ones, let me contrast the influence of the truth and of error. For centuries the error has prevailed, and it prevails now throughout Christendom. What is the result? Has it produced holiness, sanctification, upon the part of all who heard or on the part of the majority? By no means; error never sanctifies; error always injures. Our dear Redeemer was right when He prayed the Father, "Sanctify them through Thy truth." Wherever we go we hear God's name taken in vain, and people damning each other to eternal torment. The horrible doctrine has not intimidated them, does not intimidate them. Look at all the prisons and reformatory institutions of Christendom. They far outnumber similar institutions even amongst the heathen; and yet these men and women, culprits found guilty of every crime in the calendar have been taught and have believed the doctrine of eternal torment. It has not reformed them. Why not try upon them the power of the truth? Why not tell them of the love of God? What is it that has constrained our hearts to the love and service of God and righteousness? The apostle tells us, "The love of Christ constraineth us." Why not try this love of God and the power of the truth for a while? It could not result worse than the influence of error has resulted.

Let me give you an instance. Some of our publications found their way into the Ohio penitentiary, and there found men who, as believers in eternal torment, had been guilty of various crimes, and the truth has transformed them into saints—"pure in heart." The truth has had a sanctifying power which has been recognized by the managers of the

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prison, so that several of these prisoners, though under life sentence, presumably for murder are now what is known as "trusties;" they are trusted to do the service of the prison without wearing the prisoner's garb, and are sent on errands outside the prison, on their honor. Prayer meetings and Bible study meetings have been established in the prison, hundreds of tracts are being read by the prisoners, and we now have 16 regular subscribers to

our Journal in that prison, and, so far as we have reason to know, these are as true and faithful Christians on the average as are to be found anywhere in the world.

How do you know that the truth would not have a power upon your son or your daughter, upon your friend, upon your neighbor, where the error has failed? But whatever the consequences, those who rightly understand the matter will feel that as children of God it is our duty to bear witness to the truth and to expose error especially all errors pertaining to the divine word. The Lord puts Himself and His word on a parity, saying "He that is ashamed of Me and of My word, of him will I be ashamed when I come in the glory of the Father with the holy angels." (Mark 8:38).

Pittsburgh Gazette

HOLDS HOPE FOR MANY—" THE RESURRECTION OF LIFE AND THE RESURRECTION OF DAMNATION."

John 5:29

Our text has been one of the bugbears and ignorance of superstition, chaining us to an irrational and blasphemous view of our Creator's character and plan. Thanks be unto God that in the dawn of the Millennial morning, which is bringing us blessings of a material kind on every hand, the eyes of our understanding are gradually opening to a discernment of the grandeur of the divine purpose respecting our race to a realization of the same precious truths which enthused the apostles and the early church, but which were so sadly buried under ignorance and superstition during the "dark ages."

The merest glance at our text shows it a poor translation. It declares a resurrection of life and a resurrection of damnation. Has life been dead that it needs a resurrection? Is damnation a thing which died and also needs a resurrection? What sense is there in this translation anyway? It is nonsensical! There is not the slightest ground for the word damnation in this text; the Greek word krisis is the word here imperfectly rendered damnation, in utter violation of the Greek and out of all harmony with the various renderings of the same form elsewhere. This word krisis occurs four other times in the same chapter with our text and is properly translated judgment. For instance, in the very next verse our Lord uses the same word, saying, "My judgment (krisis) is just" not my damnation is just. Why the translators rendered it damnation is utterly inexplicable, except upon the hypothesis that they thought they knew the mind of the Lord on the subject and that they could explain it better than he did. Such a course is always a mistake.

The translators had the fog of the “dark ages” in their minds. Their thought was that the judgment of every man is past when he dies, and that hence our Lord must have made a mistake when referring to any as coming forth to a resurrection of judgment. They were evidently trying to help the Lord to state matters according to their understanding of his plan. Our only safety is in holding fast to the word of the Lord.

THIS TEXT IN THE REVISED VERSION

In the revised version of the New Testament you will find a better translation, in that it renders krisis judgment instead of damnation. It also, however, labors with the false thought in speaking of a resurrection of life and a resurrection of judgment. The proper translation of the verse would be, “They that have done good unto a life-resurrection and they that have done evil unto a judgment-resurrection.” Let no one get the impression from our vigorous opposition to the doctrine of eternal torment that we believe the Scriptures to teach that there is no punishment for sin. Quite to the contrary; our teaching is in accord with the Bible, that the Lord will render a just recompense of reward to every soul of man that doeth evil that they who sin against much light shall receive many stripes, while those doing evil and sinning against little light will receive correspondingly fewer stripes or lesser punishment.

It is a mistake to suppose that the horrible doctrines which have been taught us have drawn men to righteousness. It is truth and not error that sanctifies and draws us to God. As an illustration: In Atlanta, Ga., a man whom I had never before seen approached me and said, “I want to tell you, Pastor Russell, that I am a new man; that I have given my heart to God; that I hate the sins which I once indulged in. Your presentations of the Scriptures affected this change. I was a very, very wicked man, a liquor dealer; I indulged in every kind of sin. On the basis of my ignorance of the true teaching of God’s Word I supposed that my eternal future was sealed; that God would never recognize me; that I would spend an eternity of torture. I determined that I would merit all that I might get, and went from bad to worse, until your teaching showed me the real wages of sin, the real stripes, the real punishments, which every wrongdoer would receive according to the Scriptures. Now by God’s grace I shall endeavor to spend the remainder of my life seeking to build up character, and trusting to His grace to assist me. With a better knowledge of my Creator’s character I can praise Him for the blessings and mercies and forgiveness which He has promised me.”

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There are twelve readers of Zion’s Watch Tower in the Columbus, Ohio, penitentiary, earnestly striving to cultivate the spirit of Christ, because they have learned the way of the Lord

more perfectly. They are doing mission work among the other prisoners. When they entered that prison as criminals they held the usual view that eternal torment was the wages of sin, yet it did not deter them from sin. The love of God and the justice of God as seen in a proper view of His Word will change the heart and transform the life where error fails to do so. Hearken upon the streets as you pass how men damn one another to eternal torture, and reflect that faith in that wrong doctrine has probably driven them to their present attitude of mind and blasphemy.

Notice that almost every murderer executed professes to have been reared under the dogma of eternal torture and to be a full believer in it, yet the mischief did not hinder him from being a murderer. On the other hand, note the transforming influence of the truth upon the hearts, the characters, the lives of those who receive it into good and honest hearts. Let us remember, however, that according to the Scriptures a certain attitude of heart is necessary before the truth can be received and appropriated that, as the Scriptures declare, "None of the wicked shall understand." (Dan. 12:10.)

THE GOOD UNTO LIFE RESURRECTION

Our text divides the world of mankind into two classes, the good and evil. Similarly the apostle writes of a "resurrection of the just and of the unjust." Acts 24:15. That neither the Lord nor the apostle meant to intimate that any of mankind are good, perfect in the absolute sense, is most evident from the trend of the Scriptures, which assure us in various forms that the whole race is fallen, that "there is none righteous, no not one." (Rom. 3:10.) The "good" of our Lord's statement, the "just" of the apostle's statement are those who are justified in God's sight through faith, justified from sin, their sins covered, not imputed to them, because of their accepting the divine arrangement and because they are seeking to walk in the Lord's way. The apostle explains the situation elsewhere, saying, "The righteousness of the law is fulfilled in us, who walk not after the flesh but after the Spirit." Rom. 8:4. These cannot walk up to the spirit of God's law, because of their inherited blemishes under the fall; but since these are covered by God's grace in Christ, such as are walking to the best of their ability after the spirit of God's law are reckoned as though walking up to the spirit of that law.

We might say something in defense of those here listed as doing evil. Many of them are heathen who know not God, whose eyes of understanding have never opened to a knowledge of the grace of God in Christ, and the hope there is before them of eternal life through the precious blood. Many of this class even in civilized lands could have something said on their behalf, as, for instance, that, although they have heard something respecting God and the Redeemer, what they have heard has not been good tidings of great joy to all people, but in the main the very reverse bad tidings of great misery for all people. They have thus been

deceived by the confusion which abounds in all the creeds of Christendom on this subject, as the Lord declares through the prophet, "Their fear towards me is not of me, but is taught by the precepts of men." (Isa. 29:13)

Moreover the entire race is mentally, morally and physically impaired through the fall, and God alone knows how to make proper allowances for these conditions as they bear upon the various members of our race. It is for this reason that He warns us that we shall not attempt a final judgment of one another, "Judge nothing before the time." (1 Cor. 4:5)

THE RESURRECTION OF DAMNATION

How our translators fell into the mistake of giving this dreadful mistranslation of the word krisis is difficult to understand. The Greek word here rendered "damnation" is krisis, and, whether Greek scholars or not, you all know the meaning of the word crisis. Our English language absorbs words and phrases from all languages, and thus it has absorbed crisis from the Greek. We frequently use it, especially in connection with fevers. The physician when asked about the patient will sometimes say: "On the fourteenth day or twenty-first day we will expect the fever to reach its crisis, and the decision for better or worse will be prompt." This is the legitimate meaning of the word crisis wherever it occurs, and it is the meaning of it in our text. The crisis or judgment of the unjust will be reached at the time of their coming forth from the dead in that day in the Millennial day.

An explanation is here necessary, because the majority of people seem not to discern between awakening or coming forth and resurrection. Notice carefully that the implication of our text is that they who have done evil shall come forth unto or in order that they may have a resurrection by judgments. The coming forth is not the resurrection, but merely the awakening, such as Lazarus and others of that time had. They were not resurrected in the scriptural sense of the term; they were not brought to the full perfection of life; they were not lifted completely out of death. Indeed, the Scriptures in so many words assure us that Jesus was the "first that should rise from the dead" (Acts 26:23); that he "was the first-born from the dead." Col. 1:18.

Those referred to as having done evil that is, as not having come up to the divine standard of worthiness for the life resurrection will include many fine, noble men and women who, like Confucius, for instance, had never even heard of the only name given whereby we must be saved; and it will include also the depraved characters who have never yet received their share of the glorious opportunity secured through the great atonement sacrifice for sin. The intimation is not that all these shall come forth at the same time, but rather that the awakening of the world during the millennial age will be a gradual one, in the reverse

order to which they went down to sleep in death. In other words, that Adam and his contemporaries will probably be among the last of the race to be awakened. Nor can we suppose that any of them will be awakened until the knowledge of the Lord shall have been well established among the living of the nations.

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RESURRECTION BY JUDGMENTS

But we are especially interested in the resurrection which will be their privilege, their opportunity, after they shall have been brought forth from the tomb by the voice and call, the authority and power of our Lord. We notice the contrast between the resurrection promised to these and the promise to those who have passed divine approval. These are to have a resurrection by judgment. What does this mean? Notice first the meaning of the word resurrection, in the Greek anastasis. It signifies to raise up again. It implies that a thing was once up and got down, and is to be brought up again to the place where it originally was, if not higher. Applying this to the human family, we see that Adam was created perfect, in the image of God; that by disobedience he came under divine condemnation, and fell from that high position into sin, degradation, death, mental, moral and physical decrepitude and blemish into absolute extinction, for such was his penalty, and from such extinction he was saved by the great Atonement sacrifice of Christ, and because of this redemption he is not only to be awakened from the tomb under the favorable conditions of the Millennial age, with Satan and all evil under restraint, and the knowledge of the Lord filling and enlightening the whole earth, but he is to have the opportunity of coming back again to all that was originally lost.

If we take the place of Adam himself we have no difficulty in seeing that he lost the image and likeness of God, mentally, morally and in every way, under the sentence, "Dying thou shalt die," and that for him to be raised up again to what he was before would mean a wonderful blessing of restitution, restoration. Thank God! We shall be glad to see Father Adam come back again to all that he lost. But more than this, although his children were born in sin and shapen in iniquity, as the Scriptures declare although they never were on the mountain heights of perfection of life as he was nevertheless they were counted in him in his sentence, and are counted in with him also in the redemption accomplished by Jesus. Hence the uplift that is coming will not only bring Father Adam back to all that he lost, but will bring all the willing and obedient of his children as well back to the original perfection, to all that was lost. Those who will refuse to come back under favorable conditions and the clear knowledge of that Millennial day will die the death not again on Adam's account, however, not the Adamic death, but on their own accounts; and this death for their own sins is Scripturally called the Second Death.

THE JUDGMENTS OF THAT DAY

Our text tells us that this resurrection will be by judgments, and we want to understand what this means. The apostle comes to our assistance, declaring, respecting the Millennial age, "God hath appointed a (thousand-year) day in which he will judge the world in righteousness, the church will be associate judges. His words are, "Know ye not that the saints shall judge the world?" (1 Cor. 6:2.) We see, then, that the judgment of the world is separate from the judgment of the saints. That the judgment of the saints takes place during this Gospel age is evident, and it will be after they have been judged and found worthy of the life resurrection, after the little flock shall be with the Lord as his bride and joint-heir in his throne and in his kingdom that the judgment of the world will proceed.

But this judgment which is recorded in the characters of men is not the judgment referred to in the Scriptures as belonging to the Millennial age. The whole world will start in the Millennial age on a footing of forgiveness under the terms of the New Covenant, just as believers by faith have such a justified start in their trial now during this Gospel age. As our sins and iniquities are passed over by the Lord, so will also the sins and iniquities of the world be passed over not held against them for future retribution. But as our past wrongdoings still trouble us through the aggravated disorder and degradation of our mortal bodies, so with the world in its flesh, awakened in practically the same condition in which it went into death, they will have the harvest of the present life according to their degree of unrighteousness.

When the Scriptures speak of the Millennial age as a day or age or epoch of judgment of the world they are contrasting that time with the present time, thus: Now the Lord does not judge amongst men. Earthly prosperity is not proof of divine favor and earthly adversity is not a proof of divine disfavor. On the contrary, as the Scriptures point out, it is "he that will live godly that shall suffer persecution in this present time, while, as for the wicked, "their eyes stand out with fatness and they have more than heart could wish. (2 Tim. 3:12; Psa. 73:7.) The divine judgments are not now in the earth, but they will be everywhere manifest during the Millennial age.

SOME TO SHAME AND CONTEMPT

The Lord speaking through the prophet (Dan. 12:2) declares respecting this coming forth from the tomb, that some shall come forth to "shame and everlasting contempt." The word everlasting here is an inaccurate translation; the Hebrew word signifies to an end instead of without an end. The thought would be more accurately rendered in English if "ever" were omitted. The awakening of those who have not made good use of opportunities will certainly mean shame to them, and in proportion as they in the present life have gone downward instead of upward they will deserve and have the contempt of all

the right minded. We can imagine for instance, Nero, the murderer of his own mother, the murderer of many of the Lord's faithful disciples, coming forth, his history known to the world, his own meanness of disposition recognized by himself he would surely be an object of shame and contempt.

Nevertheless the great atonement sacrifice in redeeming the race included Nero, and he must have a share, an opportunity, for profiting thereby. Whatever measure of light and knowledge he lacked previously he will surely get in the world to come, in the Millennial age, when he shall have been awakened under the favorable conditions then prevailing. And his shame and contempt, thank God, may gradually be lifted, until he will be free from them provided he shall be responsive to the blessed conditions of that time. He will have a hard road to travel because of his miserable use of opportunities in the past; but his shame

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and contempt will culminate either in his full acceptance of the Divine blessing of restitution to perfection or to his utter destruction in the second death, and this illustrates the blessed righteous judgments which God has arranged for the day of Christ.

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WHY DOES THE LORD PERMIT EVIL?

"The secret of the Lord is with them that reverence Him; and He will show them His Covenant." Psa. 25:14

THE QUESTION of the Ages is, Why did the Almighty, originally, permit Evil Sin? And why has an Omnipotent Ruler such as He, for more than sixty centuries, permitted Satan to continue his reign of sin and death? Leaving out entirely the unscriptural theory so prevalent, respecting a purgatory of centuries, or a torment everlasting, and considering merely the trials, suffering, sorrow and pain of humanity during the present life, how shall we account for their permission by an All-Powerful Creator, who knew the end from the beginning?

Why does He permit injustice, unrighteousness, headaches, heartaches, etc.? Why does He not deal with humanity graciously, kindly, lovingly, as a Father as He deals with the angelic sons of God? Is it just or loving on the part of our Creator to bring forth millions of His creatures under these admittedly unfavorable conditions beset by weaknesses and sinwardness from their birth and surrounded by others, similarly weak, and beset by Satan and his minions wicked spirits? Is it just that we should thus be in an unequal fight subjected to

weaknesses and dying and imperfect conditions on account of the sin of our first parents and then, on the same account, be in danger of an eternity of torture, with nine hundred and ninety-nine chances out of a thousand against us?

Our question is surely too deep for any human philosophy, and those who reject the Bible as of Divine inspiration may as well abandon all hope of an answer. God Himself, and none other, could tell us of His own secrets why He did as He did. Truly we read, "The secret of the Lord is with them that reverence Him; and He will show them His Covenant." Psa. 25:14

The light now shining upon the Word of God shows us that the Divine purpose in connection with mankind is a progressive one, embracing Ages and Dispensations. If we ignore these, we are thereby blinded to the true Answer--to our question. Accepting these, it is the privilege of Bible students today to see the light in God's Word to see matters from the Divine standpoint, to understand the "Mystery of God, hidden from Ages and from generations, and now made known unto His saints," namely, that in the Ages to come all the trials and difficulties, all the sorrows and tears of the past, will be more than compensated for, and proved to be a part of the great Divine Program which will work out to the glory of God and the enlightenment and blessing of angels and men.

MAN'S PRIMARY LESSON

First of all, God chooses to have children possessed of a quality like His own freedom of will. He therefore not only created man perfect in mind and body, but He gave to him a will, the power of choice liberty to choose one course or another. God foresaw that giving man this liberty of will would lead to the seduction of Mother Eve, and to the disobedience of Father Adam, through his love for his wife. Adam's preference was to die with her rather than to live in harmony with God without her; for if he should disobey he would come under the sentence of death. Although Adam and the angels were perfect, they had not a perfect knowledge of their Creator, of His Love, His Wisdom, His Justice, His Power.

God, therefore, without interfering with Adam's liberty, permitted the great calamity of death to come upon him and his race. From the very beginning God premeditated the entire Plan of Salvation, as He has since been working it out; and He will completely accomplish the same ultimately through Messiah's Kingdom. The great lesson which will eventually come both to angels and men will show forth Divine Wisdom, Justice, Love and Power, fully coordinated. In no other way that we can imagine could this great Revelation of the Divine character be so well made. However, in order to comprehend this great Program, it is necessary that we follow strictly the Scriptural teachings, and avoid wholly the nonsense of our creeds, manufactured

during the Dark Ages. We must see that “the wages of sin” is not eternal torment, nor purgatory, but death.

God allowed this reign of sin and death from Adam until Moses without so much as making an offer of terms of reconciliation and peace. Then an offer was made to the nation of Israel, and to no other nation. The offer of Israel’s Law Covenant was, “He that doeth these things shall live.” God, of course, knew that Israel could not keep perfectly the conditions of that great and wonderful Law. The offer served as a lesson to that nation respecting the impossibility of any man’s keeping the perfect Law; and the same lesson comes to us of this Gospel Dispensation. We see that what the Jew could not do we cannot do; where he failed we would fail.

Thus through the Law Covenant God taught a great lesson to Israel and to the Church; and He will ultimately teach the same lesson to the world and to angels proving that by the deeds of the Law no fallen flesh could be recovered and re-instated in Divine favor. Four thousand years passed from man’s creation, and death reigned from Moses to Christ as thoroughly as it had previously reigned from Adam to Moses. The Law Covenant did not stop the reign of sin and death. Something more than a Law is necessary. The Divine Program demands recovery from sin and death, and the Divine Program purposes this recovery.

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Nearly nineteen centuries have passed since the first advent of our Lord, and still the reign of sin and death is in progress more than ever. The increase of knowledge has brought increase of sin; increase of population has brought increase of death; until today the world is in a terrible condition of mental, moral and physical dilapidation, and ninety thousand go into the tomb every twenty-four hours.

But a Remedy is in sight. It was foretold through the Prophets, but it began to operate in Jesus. His miraculous birth, His faithfulness and consecration unto death, His reward of resurrection and exaltation to the right hand of the Majesty on High, are all essential to man’s recovery essential to the overthrow of this reign of sin and death over our race.

We see still further developments and preparations. The Scriptures inform us that it is the Divine purpose to have a multitudinous Messiah, of which the glorious Jesus is the Head and the Church the Body.

We perceive that God for nearly nineteen centuries has been calling and drawing a special class of mankind to constitute His Elect, the Bride Class, to be joint-heirs with His Son in the

Kingdom of Glory which will finally vanquish sin and Satan and deliver the willing and obedient of mankind into the full liberty of the children of God freedom from sin and death, and into the enjoyment of life everlasting and Divine favor.

THE DARK AND NARROW PATH

This special class is required to walk by faith and not by sight to walk in the “narrow way” of self-denial and opposition to the world, the flesh and the Adversary, in the footsteps of Jesus. Ignorance, selfishness, sin, death, all go to make up the deplorable conditions in the world and to constitute the way a narrow one in which this Elect class is required to walk, in order to demonstrate their full loyalty and obedience to the will of God even unto death. Evidently, no such narrow way could have existed had God not permitted evil sin. Evidently, therefore, this Elect class could not be developed and tested except by the Divine permission of sin. The very essence of their character-development is associated with the Divine promise that “all things shall work together for good to those who love God, to the called ones according to His purpose.”

It seemed wise to our Heavenly Father that our Lord Jesus should learn obedience through sufferings and be tested in respect to His willingness to endure suffering for righteousness' sake. How appropriate it is that the same Father should make similar arrangements for all of the Church, whom He will receive from amongst the race of Adam to be members of the Royal Priesthood under Jesus, the High Priest of our order!

We see a necessity for this, not only as respects our own testings and a thorough proof of our own heart-loyalty to the Lord, but additionally we see a wisdom on God's part in thus preparing a priesthood of the future. A priest, as recognized amongst the Jews, was not merely one who offered sacrifices, although every priest was of necessity a sacrificer. The special mission of the priestly tribe amongst the other tribes was that of instructing, helping, healing, teaching. And so God is preparing a Royal Priesthood for the Messianic Age to bless, to heal, to teach, to uplift all the willing and obedient.

The royalty of the Priesthood signifies that it will no longer be a sacrificing class, for all sacrificing will be at an end. It will be a glorious class, royal, of the divine nature, and representatives with our Lord Jesus of the Divine power. As Priests who will have to do with judging and chastening, healing and helping humanity, how much sympathy do we suppose that these Royal Priests should have? Are they not to be on the Divine plane of glory, “members of the Body” of Messiah?

SIN'S LESSON TO HUMANITY

Humanity is learning a great lesson through the permission of sin. Present experiences teach the lesson that “the way of the transgressor is hard”; “The wages of sin is death”; “The soul that sinneth it shall die.” The exceeding sinfulness of sin is thus being demonstrated to humanity. Few profit by the lesson in the present life, and these are chiefly such as are called to the heavenly calling. The great majority of mankind learn to know sin, evil, only. Even God’s provision for the future of mankind is obscured from the masses. “The god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of God’s goodness should shine into their hearts.” 2 Cor. 4:4

But with the dawning of the New Dispensation of Messiah’s Kingdom, the true light of the knowledge of the glory of God’s character will shine everywhere. “All the blind eyes shall be opened and all the deaf ears shall be unstopped.” Messiah’s gracious reign, the manifestation of Divine mercy, will be for the very purpose of uplifting these poor, fallen members of our race the masses. During the thousand years of Messiah’s Kingdom, the whole world will have full opportunity for learning the great desirability of righteousness, as now, for a few years, they have the opportunity of learning the undesirability of sin.

By the close of the Mediatorial reign what wonderful lessons respecting good and evil mankind will have learned! Then will come their final testing. After full knowledge of both good and evil, Which will they choose? God urges all to choose the right and its reward of life eternal. Nevertheless, He will not coerce; He will allow each individual to take his choice, to mark out his own course, whether in harmony with or contrary to the Divine arrangements. Such, however, as come to the point of loving righteousness and hating iniquity, shall be accounted worthy of a place in the glorious Kingdom of Messiah.

THE LESSON TO THE ANGELS

God’s dealings with humanity constitute a great object lesson to the angels. They perceive the inflexibility of Divine Justice —the decree of God. “Dying thou shalt die” has been unflinchingly executed against Adam and his race for six thousand years. They perceive, further, the Love of God, which passeth all understanding. They perceive the Divine provision that the Son of God should die, the Just for the unjust, to bring mankind back to full harmony with the Creator. They see the breadth of the Divine character exemplified in the great reward given

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to our Lord Jesus Christ for His obedience to the Father’s will, even unto death an exaltation to the divine nature, honor and immortality.

They perceive, too, a still greater manifestation of Divine goodness, in God's invitation to the Church to become joint-heirs with Christ in His glory, honor and immortality, on conditions of obedience and walking in the Master's footsteps to the extent of their ability. Who could have dreamed of such "Love Divine, all love excelling," which stooped down, not only to redeem the race, but also to invite some of the members thereof to these exceeding great and precious things which "God hath in reservation for them that love Him"!

Next in order the world will receive Divine mercy, extended through Jesus, by the Father's arrangement, to Adam and every member of his race, no matter how degraded, no matter how fallen, no matter how mean. The redeeming blood has been shed, "The Just for the unjust," for the sins of the whole world.

DIVINE POWER AND WISDOM

While Divine power is manifested in all the realm of nature and creation, a still greater Divine Power was manifested in the resurrection of our Lord Jesus from the dead, after He had been deceased three days. But even the power manifested in our Lord's resurrection seems small in comparison to the further works of resurrection which the Scriptures assure us our dear Lord's death insures. It will be a still more miraculous work to resurrect the Church to glory, honor and immortality, after many of them have been in the power of death for centuries.

And still more stupendous is the resurrection work which God proposes for the world of mankind thousands of millions to be awakened and restored to the same conditions they formerly enjoyed conditions, however, of imperfection, from which they will be gradually released and uplifted by Messiah This resurrection work for the world, which will be gradually carried forward during that thousand years, will all be accomplished by the Father's power, through the Messiah, the Mediator of the New Covenant. It will be a continuous miracle of awakening and uplifting the race.

DIVINE WISDOM YET TO BE SEEN

Not until the close of the reign of Messiah and the complete uplift from sin and death of all of Adam's race willing to return to Divine favor, will the Wisdom of God be manifested in its full, clear light. Already some may see, partially, obscurely, some of God's wisdom, but the majority are still inquiring, Why was evil permitted? These have not yet seen the Divine wisdom in connection with the permission of evil. Ultimately this shall be clearly seen by the saints, by the angels and by the world of mankind. Well does the Revelator exclaim:

"Who shall not glorify Thee, O Lord, when Thy righteous dealings are made manifest!" "All nations which Thou hast made shall come and worship before Thee!" (Rev. 15:4) As now, "Day

unto day uttereth speech and night unto night showeth knowledge, and there is no place where their voice is not heard” the voice of Nature, acclaiming her God so, eventually, “Every creature in heaven and earth and under the earth shall be heard saying, ”Praise, glory, honor, dominion and might be unto Him that sitteth upon the Throne, and unto the Lamb, forever." All this will be the result of God’s permission of sin of His permission of the reign of evil, sin, death. The key is found in the Plan of the Ages showing the work which each Age is to accomplish, and the grand overthrow, eventually, of evil.

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BUT ONE CHURCH

“The Church of the First-borns, whose names are written in Heaven.” Heb. 12:23

The Scriptural records refer to the Church of Christ as one, not as many. In this matter the Church of Rome and the Church of England hold aloof from many Protestant denominations. They claim that to recognize them as churches would be unscriptural, since there is but one Church of the Living God. The various Protestant denominations started out with similar views, similar theories, though today they have abandoned them. The Church of England formed an organization separate from that of Rome, believing that the former had been the one true Church but had departed from the faith, and that it was the duty of the faithful to recognize her as Babylon confusion.

The claim to be the true Church they applied to themselves. Similarly, Presbyterians, Methodists, Congregationalists, Adventists, Disciples, etc., have withdrawn, and many of these originally claimed to be the one true, loyal, faithful Church of Christ. Today, however, the pendulum has swung to the other side. Moreover, the narrowness of the past is rapidly giving way. All are learning that to be a Christian means more than merely to be immersed; more than merely to be sprinkled; more than merely to believe in the doctrine of Election; more than merely to believe in the doctrine of Free Grace; more than to believe in the doctrine of Transubstantiation or Consubstantiation. With this enlargement of mind Christians are indeed in danger of losing sight of the fact that the True Church is the custodian of “the faith once delivered to the saints” which acknowledges “one Lord, one Faith, one Baptism, one God and Father of all, and one Church of the living God.”

ONE CHURCH IN MANY CHURCHES

The key to the situation is found in our Lord's words: "Not all that say unto Me, Lord, Lord, shall enter into the Kingdom of heaven;" not all who call themselves Christians, with one denominational tag or another, are members

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of the one Church, the Church of the First-borns, mentioned in our text. As good, rich milk is sometimes called cream, so all the members of Christian denominations are sometimes called Christians in a complimentary sense, because not unsympathetic with true Christian principles. Nevertheless, only those in all denominations who have conformed to the conditions required of Christian discipleship, the saintly ones, constitute the True Church—"The Church of the First-born, whose names are written in heaven."

If we had a box of sawdust and scattered through it a paper of tacks until the latter were quite hidden from view, surrounded and covered in the sawdust, we know that we could take a magnet and, by passing it to and fro amongst the sawdust, the magnet would attract to itself every tack.

The tacks of this illustration represent a small class of humanity, zealous at heart for God and righteousness. The magnet represents the Gospel invitation, which is now passed up and down, hither and thither throughout the civilized world, and to some extent, into the heathen world.

NON-ELECT NOT DOOMED TO TORMENT

When we convince our readers that the non-elect of this Age are not doomed to eternal torment, but will have a blessing of inferior degree to that of "the elect," the effect should be to right our minds and to cause us to think carefully and critically of the stringent terms of discipleship which the Bible lays down as conditions for membership in the one true Church.

Heretofore, with the false thought in mind that all except the Church would be eternally tormented, we have all shrunk from making any reasonable application of the Scriptural texts regarding saintship, discipleship, the becoming members of the Church of the First-born. This was partly because of fear for ourselves, lest we might not come up to the standard of saintship, but especially was it because of our realization that the great mass of humanity in Christendom, as well as in heathen lands, come far short of the terms of discipleship laid down in God's Word. Today the matter comes close home to us all, for we realize that many who were very near and dear to us have died outside of the nominal church, and far outside the special line of conditions which marked the Church of the First-born.

Amongst other texts showing the exclusive and high standard of the elect Church, we note the following: “If any man will be My disciple, let him take up his cross and follow Me; and where I am there shall also My disciple be”; “To him that overcometh will I grant to sit with Me in My throne”; “Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it” (Luke 9:23; Matt. 7:14); “Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race set before us” (Heb. 12:1); “If these things be in you and abound (the graces of the Holy Spirit) they will make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord, for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ.” 2 Pet. 1:8, 11.

LOOKING THROUGH THE TYPE

St. Paul informs us that all the various features of the Jewish Law were types of still higher, still better things. In our text the expression, “Church of the First-born,” has reference to a type instituted in the very beginning of Israel’s history, when God brought that people, by the hand of Moses, the Mediator of the Law Covenant, out of the land of Egypt. To this type the Apostle refers in his expression, “The Church of the First-born.” The entire nation of Israel, twelve tribes, God had separated from the other nations to represent those who would be a blessing to all other nations, under the Abrahamic Covenant. God’s oath to Abraham was: “In thy Seed shall all the families of the earth be blessed.”

Pharaoh, King of Egypt, was holding back the nation from going into Palestine, the Land of Promise. One chastisement after another failed to move him to submission until finally an intense calamity availed. The tenth plague was the smiting of the first-born of Egypt, while the Israelites were protected, thus showing Divine interest in and care over Israel. Their first-born were miraculously preserved to represent in type the Church of the First-born. The true Church of Christ are not all that will be saved, in the Divine Program, but merely, as St. James says, “These are a kind of first-fruits unto God of His creatures” (Jam. 1:18; Rev. 14:4). The after-fruits will come in due time, under the further development of the Divine Plan of the Ages as the result of Messiah’s reign of a thousand years.

Some time after their deliverance from Egypt, by Divine direction, the first-borns of all the families and tribes of Israel were exchanged, person by person, for the one tribe of Levi. The Levites thereafter represented the First-born of the Church they alone represented the first-borns of Israel passed over in that night. Subsequently the tribe of Levi became the instructors of the nation in religious matters and from them was chosen one family for the Priesthood Aaron and his sons.

The Scriptural picture is plain. In the Antitype we are still in the night of passing over. Soon the Morning of the New Dispensation, under Messiah's reign, will begin, and all desirous of serving God and having His blessings will be delivered from the oppressing power of Satan and his hosts, typified by Pharaoh and his army. God intends to deliver the whole world from Satan's power. Satan shall be bound for a thousand years, during Messiah's reign, and is ultimately to be destroyed, and the people of God all who desire to worship the Lord and to enter into the glorious Land of Promise will be led forth. The First-born of these is the Church of this Gospel Age, which will be associated with Christ in His heavenly Kingdom—"the Church of the First-borns, whose names are written in heaven."

PRIESTS AND LEVITES ANTITYPICAL

The entire tribe of Levi was specially consecrated to the Lord, and specially separate from the other tribes and was given no inheritance in the land. Thus the entire Church of Christ are begotten of the Holy Spirit to a superior, heavenly nature; they will have no inheritance with mankind

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in general in the earthly blessings restitution to human perfection and participation in the blessings of the world-wide Eden to be. The promise under which they are now being developed is a heavenly, spiritual one. Their change will be a glorious one from earthly nature to a heavenly nature they will all be like Christ. "They will neither marry nor be given in marriage, but will (in this) be like unto the angels; neither can they die any more."

But as from amongst those first-borns of Israel the family of Aaron was selected to be the priests, so from this Church of the First-borns God shows us that He is selecting a Royal Priesthood a "little flock." Aaron and his sons were few in comparison to all the tribe of Levi, so only a saintly few expect to attain to glory, honor and immortality with Christ. These are referred to in the Scriptures as "members of the Body of Christ," even as the under-priests, Aaron's sons, in the type, were members of Aaron. Under another beautiful figure this Priestly few are styled the "Bride of Christ;" they will be His joint-heirs in His Kingdom and work.

CHOSEN TO BLESS THE PEOPLE

As these Levites, including the priests, were elected or selected, for the purpose of being the instructors of Israel, so we perceive the Scriptures to teach that the Church of the First-born, when glorified, will be associated with Messiah in His great work of blessing and instructing all the people all the families of the earth. The knowledge of the Lord at that time will be made known to all mankind; all the blind eyes shall be opened and all the deaf ears shall be unstopped.

The merit of the death of Jesus, the Just for the unjust, when applied on behalf of the whole world, will be efficacious for the canceling of the sins of the world, and their full reconciliation to the Father. It will be Divine mercy, however, which will prevent mankind from being at once turned over directly to the Father, as soon as the satisfaction for their sins shall have been tendered and accepted at the close of this Age of dealing with the Church. Instead, a New Law Covenant will be sealed and made operative with Israel, and under that New Covenant the whole world will be privileged to come into relationship with Messiah and the blessings of His Kingdom, which will represent to them Divine mercy, power and opportunity for returning to human perfection and an everlasting, earthly home or, rejecting this grace, they will die the Second Death, from which there will be no recovery.

The effect of the New Covenant will be to bring the willing and obedient of all the people of earth fully back into harmony with God; and this, attained at the end of Messiah's reign of a thousand years, will prepare the way for the surrender of everything to the Heavenly Father, that He may be all in all, and that the world thereafter may be dealt with as perfect beings, along the lines of absolute justice and without any further need of a Mediator or other merciful provisions.

THE PITH OF THE ARGUMENT

This is the pith of St. Paul's argument in our text and context. He points us down to the consummation of this Age to the time when the Church of the First-born shall be completed on the plane of glory to the time when Israel and the world of mankind will reach the place where God will introduce the New Covenant, typified in the Law Covenant. As the latter was introduced by the shaking of Sinai, in a general time of darkness, thus, the Apostle intimates, the New Covenant is about to be inaugurated, in the end of this Age, by a time of most awful trouble, of which that at Sinai was merely a symbolic picture or type. God's voice then shook the earth, but in the antitype He will shake everything that can be shaken. Things which are absolutely just, true and righteous will remain unshaken, and we, the Church of the First-born, the antitypical Priesthood, will receive a Kingdom which cannot be shaken.

THE TRUE CHURCH'S GLORY

In the past we failed to see who would be members of the true Church because our eyes of understanding were beclouded by error. Similarly, we have failed to see the grandeur, the honor and blessing which God has promised shall be the portion of the one true Church, the "little flock." We mixed heavenly things with earthly things. We confounded the blessing of Restitution to human perfection and an earthly Eden with the spiritual blessings. We appropriated to ourselves the promises made to the faithful of Israel, that they should "build houses and inhabit

them, and plant vineyards and eat the fruit of them, and should long enjoy the work of their hands.” In general we were confused.

Now as we come to see God’s great Plan and the different features of the same, we are able to discriminate and to apply properly the Scriptures relating to each class. The Royal Priesthood are to be joint-heirs with the Redeemer, partakers of the divine nature and sharers of their Lord’s glory, honor and immortality. (Rom. 2:7) The larger company, symbolized by all the Levites, aside from the family of Aaron, are to be the honored servants of the Royal Priesthood; and the world of mankind are to have the glorious opportunities and blessing of earthly restitution.

Everybody’s Paper Vol. 3 No. 10

WHAT “CORRUPT COMMUNICATION” SIGNIFIES

“Let no corrupt communication proceed out of your mouth; but that which is good to the use of edifying, that it may minister grace unto the hearers.” Eph. 4:29

Corrupt communication is the spreading of evil report or message instead of good. Our text might be understood to mean a corrupting communication according to the course of ordinary conversation. Our minds might get us into all kinds of difficulty with ourselves and with others, if we did not keep a rein upon them and hold them within certain bounds; but our tongues might do even more injury than our minds. What we may think injures only ourselves;

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but if our tongues come into the matter, not only are our own minds defiled, but there is contagion, there is rancor; for the tongue spreads the matter all around. And whether the matter be true or false, the influence is corrupting, degrading, tending at times even toward immorality.

It would appear that not only amongst the worldly, but amongst the Lord’s people there is a tendency to relate little incidents or make little remarks which, while not necessarily sinful, tend to cause sprouts of evil to develop. It is along this line that the Apostle says we should let no corrupt communication proceed out of our mouth. If, by any mischance, any corrupting information has come to our attention, we should see to it that it goes no further. We have sometimes wondered whether it is the quality of the fallen mind to use the tongue to the disadvantage of others, or whether evil spirits have something to do with it.

Let us, as the Apostle enjoins, drop evil communications; shun them, and hold fast only to that which is edifying the word “edifying” having in it the thought of an edifice, a building up of each other.

BROAD SCOPE FOR CONVERSATION ON RICHES OF GOD’S GRACE

But some, even of those who profess to love the Lord and to be trying to walk in His footsteps, will say, “I never speak anything but the truth; and I mean no harm to anybody; but I must have something to talk about when my neighbors come in, and many of them would think me tiresome if I should try to interest them in religious matters.” But it is evil speaking, slander all the same, and the scandal-monger, however refined his methods or words, well knows that so far from the scandal ministering grace to the hearer, it ministers evil; that the hearer, impelled by the forces of his fallen human nature, goes out to tell the scandal to others. The fallen nature feasts and revels in just such things, assuring many that they are thus moralizing, preaching against sin, and that in thus discussing and impliedly denouncing the transgressions of another, they are mentioning matters abhorrent to themselves. Alas! their reasoning is seriously defective when the Lord’s counsels in righteousness are ignored.

There is surely broad scope for conversation among Christian people on the subject of the riches of God’s grace in Christ Jesus our Lord, expressed in the exceeding great and precious promises of the Divine Word. In these things we have indeed that which not only ministers grace to the hearer, but that which adds also to the grace of the speaker. It showers blessing on every hand so far as the New Creature is concerned, and assists in deadening the old nature with its evil desires, tastes and appetites.

This, evidently, is what the Apostle had in mind when he said that the Lord’s people should “show forth the praises of Him who called us out of darkness, into His marvelous light.” And a heart filled with the spirit of love, the spirit of God, the spirit of the Truth, and overflowing with the same will be sure to bestow it upon others; for, “Out of the abundance of the heart the mouth speaketh”; “Blessed are the pure in heart.” 1 Pet. 2:9; Matt. 12:34; 5:8

CHRIST'S COMING WORLD'S END 1914

March 22--The widely known Pastor Russell, whose great and free PHOTO-DRAMA OF CREATION is being set before the people daily in many large cities, and everywhere arousing enthusiasm for God, religion and the Bible, chose for his text today, "Thus it shall be in the coming (Parousia presence) of the Son of Man; they shall be eating, drinking, planting and marrying, and know not." (Matt. 24:37,38.) He said in part:

I was prompted in the selection of my text for today by reading an extract from the sermon of a Canadian minister delivered recently. In it he declared that 1914 would witness the Second Coming of Christ, etc. His statement allowed the inference that he holds the view common to nearly all the creeds; namely, that the earth is to be burned up and the human race blotted out; and that, incidentally, Christ will come a second time, to see that none of the Church are included in the destruction.

MISTAKES OF DARK AGES BEING CORRECTED

To my understanding, all such expectations are wholly unscriptural, untrue, misleading, and hindrances to a right understanding of the Bible. They belong to the Dark Ages, when public teachers seemed to lose all appreciation of poetic language, figurative language, mental imagery. They belong to the time when Christ's references to Gehenna Fire, which burned outside the wall of Jerusalem, were understood to mean an eternity of torture for all except the saintly few. They belong to the time when Jesus' words respecting the cutting off of the right hand and the plucking out of a right eye were misunderstood, and taken literally.

St. Peter's words are generally urged to be the foundation for the theory that the world will be destroyed by literal fire at the Second Coming of Christ, when the heavens shall be on fire, and the earth also and the things therein shall be burned up (2 Pet. 3:10). A literal interpretation here overlooks the fact that St. Peter, speaking of the very same time, in Acts 3:19-21, declares that Times of Restitution and blessing not times of world burning will follow the Second Coming of Jesus. It also overlooks the fact that St. Peter and the other Apostles, as well as the Master, frequently used the word fire in a symbolic sense, to represent tribulation. Thus St. Peter, addressing the Church, says, "Think it not strange concerning the fiery trial that shall try you."

St. Paul says that the fire of that Day shall try the work of every man (the Church), of what sort it is. Those who have built with gold, silver, precious stones (the promises of God's Word), shall be fire-proof in that Day; while those who have built with the wood, hay and stubble of human tradition Higher Criticism,

Human Evolution, etc. will find their faith structure amenable to the fire; and they will suffer the loss of faith and have tribulations accordingly. Yet, the Apostle explains, such will themselves be saved, but these very fiery trials will destroy their misconceptions. They will be saved because, in spite of their errors, they built their faith upon Christ. 1 Cor. 3:11-15.

The Apostle, however, urged that all should build with gold, silver and precious stones characteristics which

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would enable them to pass through the fire of that Day unscathed—"more than conquerors." Similarly, Jesus referred to a testing of faith, by the figure of a flood, telling that those who built upon the sand would suffer loss, but that those who built upon the Rock would be safe. All these Scriptures, however, these references to fiery trials, etc., belong to the end of the Age not the end of the world.

THE EARTH ABIDETH FOREVER

The Bible teaches that in God's great Plan He has provided various epochs, or ages, each for the accomplishment of its own special work; as for instance, the Jewish Age with its work, and the Gospel Age with its work, to be followed by the Millennial Age and its still different work. The Bible declares that "the earth abideth forever" (Ecc. 1:4); that "God created it not in vain; He formed it to be inhabited." (Isa. 45:18.) The earth has never yet been inhabited. There are immense tracts of country still unoccupied. The Divine Plan for the earth has not yet reached consummation. It will require the thousand years of Messiah's glorious Kingdom Power to bring the world out of present sin and death conditions, and into the glorious conditions of Millennial blessings and Restitution, of which the Scriptures so frequently speak, and which St. Peter declares God has spoken by the mouth of all His holy Prophets.

So then, the basis for thinking of the end of the world, now or ever, is purely a misunderstanding, due largely to the fact that our English translation uses the word world where it would more properly have used the word Age, Epoch, or order of things. In a word, the present order of things, of which the Scriptures declare Satan is the prince, or ruler, is not to be perpetual; it is to pass away. A new order of things, under the control of Messiah, the Prince of Light, is to take the place of the present reign of the Prince of Darkness. A reign of righteousness and life is to succeed the present reign of sin and death, according to St. Paul. Rom. 5:17, 21.

CHRIST'S SECOND COMING

The Bible everywhere represents that Christ left a Heavenly glory when He came to earth nearly nineteen centuries ago. "The Logos was made flesh and dwelt among us." The Bible explains

that the necessity for this humiliation, this leaving the glory and taking a bondman's form, lay in the fact that God had pronounced a death sentence upon man, which mankind were paying, and from which they could not be released unless someone would become their redeemer and meet the penalty for them a death penalty, not an eternal torment penalty, of which the Scriptures know nothing.

The Bible nowhere tells that Jesus took the human nature to keep it forever, and to return with it to Heaven, where it would be completely out of order and out of place. The Bible teaches, on the contrary, that "flesh and blood cannot inherit the Kingdom of God" (1 Cor. 15:50); and that Jesus was made flesh merely "that He by the grace of God should taste death for every man" (Heb. 2:9); and that after doing this work He would "ascend up where He was before" (John 6:62). St. Paul assures us that this, the Divine Program, has been carried out. After telling of our Lord's obedience to the Father's will in humbling Himself to death, even the death of the cross, he adds, "God hath highly exalted Him"—"far above angels, principalities and powers." Phil. 2:5-11; Eph. 1:20-23

The Master declared plainly, "Yet a little while, and the world shall see Me no more"; but He promised that He should be seen by His followers. St. John declares, "We shall be like Him; for we shall see Him as He is." (1 John 3:2) We read: "Every eye shall see Him"; but this, to be in harmony with the other Scriptures, must refer to the eyes of understanding. The Bible declares that eyes of human understanding are blinded now by error and sin, but that shortly all the blind eyes shall be opened. Then all will see Messiah and His Kingdom with the eye of faith, as the Church now see Jesus, the crown of life, and the things which the natural eye hath not seen.

PAROUSIA--PRESENCE; EPIPHANIA--MANIFESTATION

Our English word coming is used to translate several very different Greek words. One of these is Parousia, which means presence, and is used in referring to the first stage of the Lord's Second Advent. He will be invisibly present. For a time none but the saintly few whose eyes of understanding are anointed through the Word and the Spirit will realize His Parousia, His presence while all things earthly will continue as they have been buying, selling, building, marrying, etc. Then, later on, will come the Epiphania; that is to say, the revelation, or manifestation, of the present One. This will not be a manifestation in the flesh, but in a great Time of Trouble, symbolically represented as fire, as when we read, "He shall be revealed in flaming fire, taking vengeance." 2 Thess. 1:7-10

To my understanding, the Bible teaches that Jesus has been present in the world since 1874. In other words, His Second

Advent then began. The wonderful progress in the world since then Bible students thus explain; the wonderful blessing upon them and their study of the Bible they interpret in harmony with this. They understand the Bible to teach that this Parousia will continue for a thousand years; but that the Epiphania, or manifestation to the world, will be due in forty years from the time the Presence began. For this reason they are looking very interestedly to see what the present year may bring forth.

And do we not see everywhere signs of unrest, a time of trouble brewing? It looks as though this year would mark the beginning of the “flaming fire” of judgments upon the world which will mark the closing of this Age and the inauguration of the New Dispensation of Messiah’s Kingdom, when “justice shall be laid to the line and righteousness to the plummet,” and when the ignorance, superstition and darkness which so long have hindered us will begin to be broken. The transition may be painful, yet it will be blessed, marking the overthrow of Satan’s empire and reign of sin and death and the inauguration of Messiah’s Kingdom and its Reign of righteousness and life eternal.

EATING, DRINKING, PLANTING AND BUILDING

Our Lord, in describing His Second Presence, clearly indicated that it would be unnoticed by the world until the cataclysm of trouble should come. Thus He likened the earlier days of His presence to that period before the Flood, when the world, unconscious of the impending catastrophe, continued to build, eat, and drink as usual, and knew not. So, says the

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Master, it will be in the end of this Age. Eating, drinking, building, planting and marrying will proceed as usual; and the world will not know that they are in the presence of the Son of Man. The great Day of Trouble, noted throughout the Scriptures as “the Time of Trouble such as never was since there was a nation,” will come upon them suddenly. St. Paul says like the pangs of a woman in child-birth. A New Dispensation and new order of things is about to be born, and this great trouble is merely incidental to that birth.

St. Paul refers to the matter, saying, “Yourselves know perfectly, brethren, that the Day of the Lord cometh as a thief in the night. For when they (the world) shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape, But ye, brethren, are not in darkness, that that Day should overtake you as a thief. Ye are all children of the light, children of the Day.” 1 Thess. 5:1-6

CHANGE A CAUSE FOR REJOICING

If this great change from the dominion of Satan to the rule of Christ shall begin to manifest itself this very year, 1914, it will be a cause for rejoicing to all. Although no sufferings are joyous, but rather grievous, nevertheless when we know that our interests are in the hands of a gracious Savior who died for us and who is intent upon doing all that can be done for the recovery of our race from sin and death, we may well be glad in realizing that the Plan which Messiah is about to carry out for the blessing and uplifting of mankind from sin and death conditions is part of the original Divine Plan of the Father. And we have all the more joy, confidence and assurance that all things will work together for good to those that love God.

*“The bud may have a bitter taste,
But sweet will be the flower.”*

The trouble will be an awful one, but we believe not of great length. The Bible everywhere tells of the glorious results that will follow, when the shackles of darkness, sin and error shall be broken, and when all the spiritual powers surrounding mankind will be good and helpful, as in contrast with those of the wicked spirits now operating through mediums, by clairvoyant and clairaudient powers, to ensnare, to deceive, to bewilder, mankind.

The fact that our Lord appeared in seven different flesh-forms on various occasions after His resurrection does not contradict other plain statements. Rather, we see that such appearances resembled the appearances of angels in the flesh, to communicate some good message from God to men. Had Jesus not materialized and appeared to His disciples, what proof would they or we ever have had respecting His resurrection? And would not the fact that He saw them for a few moments and then vanished tend to prove to them that He was no longer a flesh being, but a spirit being, who had merely appeared to them for a special purpose? St. Paul declares that he saw the Lord last, and not as a man, but as a spirit being, whose brightness was above that of the sun; and it injured his eyesight; for our Lord was not veiled in the flesh, as when He appeared to the disciples during the forty days.

The Christ who is to come a second time, then, is not the Jesus of the flesh, but the glorified Jesus, who in nature and glory is far above the angels of the Divine nature.

THIS SAME JESUS SHALL COME AGAIN

When Jesus ascended, two angels appeared to the disciples, saying, “This same Jesus, whom ye have seen go into Heaven, shall so come again in like manner as ye have seen Him go.” In the past many of us have misunderstood this statement not scrutinizing it carefully enough. Assuredly it would be the same Jesus that would come again the same One who died for us, the

same One who left the glory for us before He was born the Babe of Bethlehem. In all His changes He remains the same personality, as He declared: "I am He that is, and was, and is to come." The angels did not say, however, He will come again in the flesh, or materialized, as you have seen Him go away. Their message related to the manner of His going and the manner of His coming. What was there special about the manner of His going away that would correspond to the manner of His coming again? Many things! He went away quietly, secretly, unknown to the world, unknown to any except His disciples. In like manner has been His Parousia silently, quietly, unknown to the world, not known to any except His disciples. Surely, if we are right in saying that His Parousia began in 1874, the manner would correspond with the manner of His going. He did not come with glorious hosts, blaring trumpets, etc., but as a "thief in the night." If we have the correct date and chronology, Gentile Times will end this year 1914.

What of it? We do not surely know. Our expectation is that the active rule of Messiah will begin about the time of the ending of the lease of power to the Gentiles. Our expectation, true or false, is that there will be wonderful manifestations of Divine judgments against all unrighteousness, and that this will mean the breaking up of many institutions of the present time, if not all. Some Scriptures seem to indicate that this will mean world-wide anarchy, not all beginning at the same moment, nor ending at the same time, but beginning and gradually spreading the world around. The further intimation is that this trouble will eventually prove a blessing to humanity, melting their hearts in the Day of Trouble, teaching them more of sympathy for one another, breaking the power of superstition, wealth, ignorance, etc. preparing them for the glorious Reign of Messiah's Kingdom.

[Old Theology Quarterly](#)

AN OPEN LETTER TO A SEVENTH-DAY ADVENTIST

Dear Sir and Brother:—

Even though differing from you in my views of the Law, I feel constrained to express admiration for the zeal with which you and your co-workers have endeavored to promulgate

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what you believe to be the truth of God. If we believe anything to be right we must act upon it until the Lord grants us to see

otherwise. I had far rather be wrong and consistent than right and inconsistent, though it is best of all to be both right and consistent.

I feel justified in addressing you as a Brother in Christ because of the many points upon which we can hold harmonious fellowship. We look to the same Father in heaven. We trust in the merit of the same great sacrifice for sin. We are seeking light from the same inspired Scripture. We are both striving to live in the way that will be to the glory of God. We see eye to eye upon the nature of the soul, the penalty for sin, earth's restitution to Edenic conditions, the Babylonian state of so-called Christendom, and the impending time of trouble along financial, political and social lines. Then last, but not least, we each see the necessity of suffering with Christ if we would be glorified with him, and have already suffered a little of the scorn and derision which the world hurls at the soldier of the cross. The enumeration of all these points on which we are agreed will enable you to realize that what I am about to say respecting our differences is not meant in a spirit of wrangling, but solely for the purpose of sharing with you the blessedness and joy which has dawned in our hearts with this comforting light; and with almost every sentence, I breathe a prayer that the dear Lord will bless and condescend to use this feeble ministry to his glory.

Our differences seem to hinge largely upon the Sabbath question, so I will come immediately to its consideration.

We agree with our Adventist friends that God never authorized anyone to change the Sabbath of the Decalog from the seventh day of the week to the first, but we do believe that just as truly as the Christian has a greater High Priest, and a greater sacrifice, and a greater tabernacle than Israel had, so, too, the follower of Christ has a much greater Sabbath than the follower of Moses. Everything under the Jewish dispensation was typical of "good things to come." (Heb. 10:1.) The Atonement Day, the passover, the sabbatic years, the jubilees, etc., were all figures of more important things; so why should it seem strange that the seventh or Sabbath day was typical any more than the seventh or sabbatic year? But in order that you may see this to be the Scriptural thought hear Paul in Col. 2:16,17: "Let no man therefore judge you, in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: Which are a shadow of good things to come; but the body is of Christ." The seventh-day keepers will argue that the Sabbath here refers to some of those yearly occasions, which were also called Sabbath, because part of their observance required rest from ordinary labor; for instance, the Day of Atonement. But this cannot be the meaning of Paul's language, for he had already included all these yearly sabbaths under the words, "an holy day." In harmony with his usual systematic forms of expression Paul first spoke of the yearly holy days, then came the monthly festivals, the new

moons, and next the weekly rest days. The Christian has a Sabbath too, but, as we shall see, his Sabbath is as much greater than the Jewish Sabbath as the substance of a thing is greater than its shadow

You may ask "Did not the Lord in Ex. 31:16 speak of the seventh day Sabbath as being given for "a perpetual covenant"? I Answer--to this that the very identical language which the Lord used here of the Sabbath he uses elsewhere of the harvest offering (Lev. 23:14), the pentecostal sacrifice (Lev. 23:21), the Day of Atonement (Lev. 23:31,32) and the Feast of Tabernacles. (Lev. 23:41.) The same Hebrew word "olam," which is translated "perpetual" in the seventh day reference, is the word translated "forever" in the other passages. See Young's Analytical Concordance. So if the Advent view is correct we should still be keeping the Feast of Tabernacles as well as the Sabbath, but as some of your own brethren have shown, when dealing with the punishment of the wicked, the word "olam," like the Greek "aion," really means "age-lasting," or "lasting to a consummation." It is sometimes used in the sense of eternal but not necessarily. Thus in Ex. 29:9 we read of the priestly office being given to Aaron and his descendants "for a perpetual statute," the same word "olam" being used. But that it does not properly mean "perpetual" in this passage is evident, for Aaron's family lost the priesthood 1800 years ago. Note Heb. 7:11-14.

We find, then, that Jehovah used the very same language in speaking of the weekly Sabbath which he used respecting other Jewish institutions which passed away when that of which they were typical came; so similarly may not the Jewish Sabbath have passed away, being supplanted by a greater Sabbath? Notice our Lord's words in Matt. 5:17,18, "Think not that I am come to destroy the Law or the prophets; I am not come to destroy but to fulfill; for verily I say unto you, till heaven and earth pass one jot or one tittle shall in no wise pass from the Law till all be fulfilled" Our Savior did not say the Law should not pass away, but that it should not pass away until it was fulfilled. But he tells us first that he came to fulfill it; so if it was fulfilled in him it has passed away. There is a vast difference between a thing being destroyed and passing away as a result of fulfillment. The law of circumcision was never destroyed, but it passed away and was abolished when that to which it pointed, circumcision of the heart, was set forth, and it is this higher circumcision we must observe. (Rom. 2:28,29.) Likewise Christ did not destroy the Law, or set it at naught, but his perfect life fulfilled its every requirement, as we imperfect creatures could not, and thus he became the great inheritor of all the promises of the Law, with the right to distribute what he inherited under the Law to all who would become his. Additionally the Law led to Christ and pointed him out as the holy One of whom Moses had said, "Hear ye him." (Acts 7:37; Gal. 3:24,25.) Therefore to consider the Law given through Moses as binding upon the Christian is to

doubt whether Christ has accomplished what he came for; “to fulfill” the Law. Of course the Christian must study that Law, and he finds jewels of inspired wisdom in it, but he studies it as a shadow of better things, as typical of the blessings promised under the greater than Moses Christ.

Then is the follower of Christ under no law? Yes, he is under a new law, a higher law. Just as he has a better High Priest, a better sacrifice, a better everything than the Jew had, so he has a better law, and it contains a better Sabbath. Isa. 42:21 foretold that Christ was to “magnify the Law and make it honorable,” and we are now under this magnified law. The Law said: “Thou shalt not kill,” but Christ

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magnified that when he taught that whosoever hateth his brother without a cause is guilty of murder. (See Matt. 5:21,22,27,28.) The Law said: “Thou shalt not steal,” but Christ taught us that we should not merely refrain from robbing our neighbor, but be ever ready to share with him what we had, even to the extent of laying down our lives for our brethren. (John 13:24; 1 John 3:16.) The Law said: “Honor thy father and thy mother,” but we are instructed to “honor all to whom honor is due.” Rom. 13:7.

Now, dear brother, the Adventists see that Christ magnified the 1st, 2nd, 3rd, 5th, 6th, 7th, 8th, 9th, and 10th commandments, but they fail to realize that he magnified the 4th, the Sabbath commandment, too. To the contrary, they believe he made it smaller. One of your brethren put it to me this way: “Before Christ every little act contrary to the Sabbath commandment, even the building of a fire, was to be severely punished, but since Christ’s sacrifice, so long as we try to do our best to keep the Sabbath, the Lord will pardon and overlook where we come short in our obedience to that command.” That would have magnified God’s mercy, but it would not have magnified the commandment. Would it be magnifying the 6th. commandment if we should say: “Before Christ murder was to be severely punished, but since then, if you try to keep the Law—” thou shalt not kill" it will be all right if you do kill a man once in a while"? Yet that is the only sense in which I have ever been able to find the seventh-day Adventists viewing the Sabbath differently from the Jews of old.

Let me now present our understanding of how Christ magnified the Sabbath Law. The Israelite was to consider one-tenth of what he had as holy unto the Lord; but do we ever hear the Christian advised to give a tithe to the Lord? Not once. How much are we advised to give him? All that we are and have. We are to give all that we can in as direct a way as we can, and the balance is to be given him in a more indirect way; e. g., we give him the money we spend for food and clothing, because our body belongs to him and is being used to glorify and serve him. The food gives us

strength to do more for him, therefore the money we spend for food is being spent for our Lord. (Rom. 12:1; 1 Cor. 6:20; 10:31; 2 Cor. 5:15.) In Luke 14:33 our Master does not tell us to forsake or surrender a tenth, but “all that he hath.” But the Christian not only gives the Lord more than the Jew gave; he also gives it in a higher sense. The Jew gave to the Lord by giving to the priests and Levites, but the Christian gives to the Lord by trying to do everything in the way the Lord would approve. “Lord, what wilt thou have me to do with this dollar, or this hour, or with these hands?” is his heart’s constant sentiment.

The Jew sang: “Some of self and some of thee.” The Christian sings: “None of self but all of thee.”

Likewise the Jew gave God one-seventh of his time, but the Christian is to give him seven-sevenths. The Lord said in Lev. 19:30, “Ye shall keep my sabbaths and reverence my sanctuary.” The sanctuary was the holy structure through which God manifested himself to Israel; so to them the word meant a certain definite holy place; but the Christian finds his sanctuary wherever he is; every place is a holy place to him. Similarly every day is a holy day, a Sabbath of rest to him. He has a better sanctuary to reverence and a better Sabbath to keep. But not only does his Sabbath differ from the typical Sabbath, the nature of his rest also differs. It does not merely mean a cessation from manual labor, but a rest from laboring for self in order to work and live for God. It means to rest as God rested after he had completed the work of creation, as the Word expresses it: “To enter into his rest.” God’s rest does not mean idleness, “He sends his rain and causes his sun to shine” on the seventh just as much as on any other day. Then how did he rest? He ceased working for himself in order to work for man through his Son. And how do we rest like him? By ceasing to work for self in order to work for him through Christ. Hear Heb. 4:10, “For he that is entered into his rest, he also hath ceased from his own works, as God did from his.” And then Paul continues in verse 11, “let us labor therefore,” not let us cease from labor, but labor to put down those selfish propensities which would lead us, contrary to God’s will, to live for self, instead of permitting us “to enter into that rest.” This rest of which the seventh day was a type will not end with this life, but it will continue an eternal rest, begun here and consummated in eternity.

Let me digress here to say that God’s rest day was not a period of 24 hours, but, like the six days of creation, was a long period of time. In our own language this is a very common use of the word “day,” and it is equally frequent in Bible language. (2 Pet. 3:8; Psa. 95:7-10). While the day of salvation of 2 Cor. 6:2 is already over 1800 years long, so it was with the great days of creation; they were long periods of time, and likewise the seventh day, in which God rested, is a long period; it is not over yet. However, time will hardly permit me to give you the

Scriptural proofs here on this point, but if you wish I may take it up later.

But to return to the subject of this letter. In Isa. 58:13 we have a description by the inspired Prophet of what constitutes Christian Sabbath keeping. We must refrain from doing our own ways, and from finding our own pleasures, and from speaking our own words. That is Sabbath keeping. But the Christian must do that every day, therefore every day must be a Sabbath to him. For fear you may not apply the latter part of the verse to the Sabbath let me refer you to the Revised Version, which reads: "And shalt honor it, not doing thine own ways," etc. Every day we are to "speak as the oracles of God." (1 Pet. 4:11.) Every day God is to work in us "to do of his good pleasure" (Phil. 2:13). Every day "the steps of a good man are ordered of the Lord." (Psa. 37:23.) So again I say, every day is a Sabbath to him who liveth "not unto himself." Is not this a glorious magnifying of the Law?

We can now see how "Christ is the end of the Law for righteousness to every one that believeth." (Rom. 10:4.) We can understand why Paul could say in Gal. 3:19), "The Law was added * * TILL THE SEED SHOULD COME," and then in verses 23 to 25 he boldly compares the Law to a severe pedagogue to whom they were committed for a season, "but after that faith is come we are no longer under a pedagogue." And we can comprehend why Paul mourns because "ye observe days" (Gal. 4:10,11), and intimates that the brother is weak who "esteems one day above another" (Rom. 14:5 read verses 1 to 7), failing to realize that they are all to be counted as days in which His glory is to be sought.

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I know how the seventh-day Adventists divide the Law into two parts, calling the Decalogue "the law of God," and the remainder "the law of Moses," and then claiming that Christ did away with the law of Moses, but not with the law of God. This is an awful mistake; it was all the Law of God, because it came from Him, and it as all the Law of Moses in that it came through him. (Lev. 26:46; Deut. 5:5.) Thus our Savior, in Mark 7:10, quotes one of the ten commandments (Ex. 20:12; Deut. 5:16), and then in the same verse a law which was not in the Decalogue (Ex. 21:17; Lev. 20:9), and yet attributes them both to Moses. He was not the author of either, but he was the agent through whom God delivered both commands. Furthermore, the fact that the Law, which was until John (Luke 16:16; Matt. 11:13), included the Decalog as well as the ceremonial features of the Law, is proved by Rom. 7:6,7; for Paul, after saying, "we are delivered from the law," leaves no doubt as to what law is meant by quoting from the tenth commandment. And as his words show we are no longer under the letter (it was the letter which was on the stones), but under the spirit, the antitype, that which was shadowed forth in the words on stone, the greater law of love. (James 1:26; 2:8.)

When we read, therefore, in the books from Acts to Revelation about the redeemed keeping "the commandments of God," we do not think of the letters in stone given through Moses, but of the magnified law of the spirit of life in Christ Jesus." (Rom.8:2.) Notice another passage, viz., 2 Cor. 3:3-11. The expression, "written and engraven in stones," and the reference to Moses' face shining at the time is evidence that Paul is speaking of the Decalog. In verse 7 he tells us how the Law was accompanied with such glory that it even caused Moses' face to shine. Then in verse 8 he refers to something which would be accompanied with more glory, and following this up shows that when "the glory that excelleth" (v. 10) should come then that which was given with glory i. e the Law written and engraven on stones was to be "done away." (v. 11). Note the remarkable similarity between the Revised Version rendering of verse 11 and Matt. 5:18. Then in verses 12 to 18 Paul shows that while Israel had Moses cover his face so they could not see the glorious results of the giving of that glorious Law, yet we should refrain from covering our hearts with the veil of prejudice, etc., as we wish to see the more glorious results of this more glorious law upon the hearts and lives of our brethren, especially as it was reflected in our great Elder Brother, the Lord Jesus. 2 Cor. 3:18.

Dear brother, much more might be written, but I must refrain from more than one or two brief statements. Paul's preaching upon the seventh day, etc., is no endorsement of seventh-day Adventism. That was a day when the cessation from labor brought the Jews together in their synagogues and gave Paul an opportunity he gladly used. Wherever and whenever he found ears to hear he was ready to preach. There were crowds in the synagogues on the seventh day; so Paul went there, and there were numbers at the market every day; so Paul preached there on other days (Acts 17:17.) So just as Paul esteemed those opportunities, so we esteem the opportunities afforded us on the first day, not because there is a divine command to consider that day a Sabbath above other days, although we consider it a very appropriate day for meetings of the people of God, being our Lord's resurrection day. However, refraining from actual labor on the first day is not an endorsement of the wrong ideas many have held about it, any more than a belief in the Bible would mean an endorsement of the many wrong views which have been entertained of its teaching.

I fear the seventh-day keepers have been putting the new wine into the old bottles; let us rather use the new bottles provided through our Savior.(Matt. 9:17.) "Prove all things," including these things, and if found in harmony with the Word of God may you have grace to act upon this fuller light, of which Sinai's light was but a type, and to rest in this better sense. It has been a great comfort to me to find that salvation did not hang upon such a slender cord as the keeping of a weekly rest day.

There are other features of the Sabbath, for instance it is foreshadowing of the Millennium, which I have not touched upon at all. Pastor Chas. T. Russell, of Allegheny, Pa., has treated that phase of the subject most beautifully. Have you ever read his book, "The Divine Plan of the Ages"? It is a book of 386 pages, cloth bound, for 25 cents. The Watch Tower Bible and Tract Society, 612 Arch Street, Allegheny, Pa., supplies them. It puts the Scriptures upon the Millennium in a new light by helping to lay aside that "veil" we have already referred to.

Trusting you will be willing to receive this in the same spirit in which it was written, and asking our heavenly Father's blessing upon its mission, I subscribe myself,

Your Brother in the service of the King of kings,

B. H. Barton

SABBATH QUESTIONS ANSWERED

Question 1. Were two laws given to Israel, a ceremonial law and a moral law; and was it the former only that was done away by Christ, while the moral law remains?

Answer. There is no Scriptural authority for such a division. On the contrary, there was but one Law, its ceremonial features providing typically for the cleansing away of sins resulting from the violation of its moral precepts. If it could be seen as the Covenant mediated by Moses, it would be evident that all of its parts must stand or fall together. But after comparing Ex. 34:28; Deut. 4:13,14, and Heb. 8:6-8, there should be no question on the part of any one that the Ten Commandments were a part of the Law Covenant which is to be supplanted by the New Covenant sealed with the blood (death) of Christ, its Mediator Jesus the Head and the Church his Body.

When the apostles wrote to the new Gentile converts respecting the Law determined not to put upon them the yoke of the Law which they as Jews had been unable to keep and contradicting certain teachers who had said that they "must be circumcised and keep the Law," James remarked incidentally that the Law of Moses to which they referred was that "read in the synagogue every Sabbath day." Acts 15:9-11, 24, 28, 29, 19-21.

Question 2. We Seventh-day keepers claim that God's commands are, that we labor six days and rest on the seventh; and many of us have gone to prison because of our conviction that it is our duty to labor on the first day and on all days except the seventh. And we believe that the time

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is coming when the keeping of Sunday will be a yet more severe test, and bring further suffering upon us.

Answer. We have nothing to do with the making of the social

laws which prohibit labor on the first day of the week; but we obey them as civil laws, as commanded in the Scriptures (Rom. 13:1-7; 1 Pet. 2:13); and we find it to be to our profit as well as to our pleasure. We sincerely sympathize with the poor people who are deluded by such an argument, and suffer therefor; and we admire their willingness to suffer for what they consider to be the truth. But they are mistaken. The laws of this land do not compel any man to violate his conscience by working on the seventh day or any other day.

And it is not sound reasoning to claim that a man must labor during the other six days. If so, are those days of twenty-four hours, or of how many hours? In such a case, for a man to be sick, or to go on a journey or on a visit, would be to violate the Law, and fall under its curse. What nonsense! False reasoning has surely blinded whoever cannot see that the Fourth Commandment of Moses' Law means, "(Within) six days shalt thou labor and do all thy work!"

As for future persecution on these lines, it is probable; not because of any opposition to Seventh-day-keeping, but because, according to the Scriptures, there will ere long be a federation or union of religious systems which, gaining increased prestige and honor, will make the demands of popular religionists more arrogant supposedly in the interest of peace and the cause of Christ.

Question 3. We Seventh-Day Adventists claim that as the Mosaic Covenant had a tabernacle, with a holy place in which the high priest offered for the sins of the people during the entire year, and a most holy in which he finished that work on the last day of the year, so there is a Holy and Most Holy in heaven; and that Christ has officiated for the sins of his people in the Holy during the Gospel Age, and will for a short time before its close officiate in the Most Holy. This we understand to be the "cleansing of the Sanctuary." We consequently used to teach that all probation ended about 1845, when Christ (we believe) went from the Holy into the Most Holy. We hold, therefore, that the judgment is all over, and that naught remains except for Christ to come forth and receive us Seventh-Day Adventists, and to destroy all the remainder of mankind.

We hold, too, that we Seventh-Day Adventists are fulfilling the "Third Angel's Message" of Rev. 14:9-12. In the Expression, "Fear God and keep his commandments," we place the stress upon the Fourth Commandment. Answer. You err respecting the antitypes of the Jewish Atonement Day and Tabernacle. The antitypical Holy and Most Holy are "heavenly," in the sense of being higher (such is the meaning of the word heavenly). In Israel's typical service these were places: in the antitype they are conditions. All of the antitypical or "royal priesthood" have access to the Holy condition as soon as they consecrate themselves or present their bodies living sacrifices to God's

service. (Heb. 9:6.) They at once have access to the antitypical “shewbread” (Lev. 24:9), “meat to eat that the world knoweth not of.” They at once have the light of divine revelation, represented by the “golden candlestick,” which the natural man perceiveth not. (1 Cor. 2:5, 7, 9-12.) They at once have access to the Incense Altar, and their prayers and services are acceptable to God through Christ as sweet incense. Thus the first apartment of the Tabernacle represents the present condition of the Church while still in the flesh; and thus we are now blest with Christ Jesus “in heavenly places (higher conditions).” Eph. 1:3.

But the vail (death) still separates between us and the perfect spiritual condition the divine nature into which Christ has entered, and into which he has promised to conduct all his faithful joint-sacrificers and joint-heirs at the close of the Antitypical Day of Atonement.

You err also in supposing that Israel’s typical Day of Atonement was at the end of the year, to atone for past sins. It was, on the contrary, for the nation, and at the beginning of their year, to make atonement for the whole nation and to bring the whole nation into God’s favor for the year following it. And the thank-offerings, peace-offerings, and trespass-offerings, offered by individuals during the year following, were acceptable upon the basis of that Atonement Day offering. At the close of the year, for which the Atonement Day sacrifices applied, the people were again as defiled as the residue of Adam’s race, and required a new Day of Atonement as a basis for another year’s acceptance with God as a typically justified nation.

You err also in supposing that the coming out of the Great High Priest at the close of the Day of Atonement will be for the blessing of Seventh-Day keepers. He comes out to bless, first, the “royal priesthood,” they that have made a covenant with him by sacrifice. (Psa. 50:5.) “They shall be mine, saith the Lord, in that day when I make up my jewels.” (Mal. 3:17.) But, as in the type, not priests only were blessed, but “all the people,” so in the antitype all the families of the earth shall be blessed at the revelation of Christ Jesus, when he shall come to be “glorified in his saints, and to be admired in all them that believe in that (Millennial) day.” (2 Thess. 1:10.) The sacrifices and offerings subsequent to the typical Day of Atonement will find their antitypes in the Millennial Age, when all those who desire fellowship with God will come to him through the Royal Priesthood; who will offer their sacrifices for them.

You are in serious error also respecting the Cleansing of the Sanctuary; but for our view of this subject we must refer you to DAWN-STUDIES, Vol. 3, Chap. 4.

As to the Third Angel’s message: Suppose we were to admit your claim, that you are fulfilling Rev. 14:9-12. That would prove nothing as to the truth or untruth of your message. The

Book of Revelation is a symbolic prophecy, a history written in advance. What is occurring and what will occur are faithfully related, often without comment, just as the Old Testament prophecies relate evil things as well as good things, and often without comment. For instance, Dan. 7:8 tells about the Papal horn “speaking great things,” but does not say whether they are great truths or great untruths. So, too, in Revelation, Papacy is described and its language quoted without adverse criticism.

Question 4. Christ said that he came not to destroy the Law and the prophets, but to fulfill them Matt. 5:17.

Answer. Yes, that is just what we hold: He fulfilled the Law Covenant, met all of its requirements, and obtained

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its reward, Life. That fulfilled it, for that was the end for which it was intended and given.

Question 5. Christ said, “The Sabbath was made for man, and not man for the Sabbath.” (Mark 2:27) We understand this to mean that the Sabbath was made for all mankind.

Answer. Your inference is not reasonable. If the Sabbath were meant for all mankind, the fact should and would have been clearly stated to all mankind. But the facts are that it was commanded only of one nation, and that Christ and the apostles did not so command. In this text our Lord is showing to the Jews, to whom the command was given, that they were putting an extreme construction upon the command when they refused to do good on that day to a fellow creature, as well as to an ox and an ass. The Sabbath was intended for the blessing of the men who were commanded to keep it: they were not created nor called as a nation simply to serve the day.

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THE JEWISH LAW AND EARLY CHRISTIANITY

Many Christians do not realize the conditions which existed in the Church in the beginning of the Gospel Age. The Jews as a nation had been typically justified by typical sacrifices, from the Adamic curse, or condemnation, and put under the Law given at Sinai, as a Covenant under which, if obedient, they were to have life. But the Law proved valueless to them so far as giving them the hoped-for life was concerned, though it taught them some good lessons. All the other nations, known as Gentiles (heathen) were still under the original condemnation of Eden. Consequently when our Lord came, both Jews and Gentiles were under condemnation to death, the Jew by the Law from which he had expected so much, but with which he was unable to comply,

because of depravity, and the gentile by the original sentence upon father Adam, from which he had in no sense escaped, not even typically as the Jew had. But the Redeemer whom God provided was sufficient for both; for in the one sacrifice of himself he accomplished the redemption of both, and reconciled both unto God in one body by the cross. Eph. 2:16.

The Jewish converts (and they composed the majority of the early Church) could scarcely realize the greatness of the change from the Law Covenant to the new arrangement in Christ, and were continually adding Christ's teachings and his law of love to their Mosaic Law, thus adding to their already heavy burden, instead of accepting the sacrificial death of Christ as the atonement for their sins under the Law, and as the end of the condemnation of that Law Covenant. (Rom. 10:4; 3:20,28.) It is not surprising when we remember their early prejudices in favor of the Law, that the spirit of truth was able to guide them but slowly into the full truth on the subject. Even the apostles were slow to learn, and we find St. Peter so slow to follow the lead of the spirit, that he had to be taught by a special vision that Gentiles needed no longer to become Jews and to conform to the Law of Moses before they could share Divine favor, but that they had access to God through Christ regardless of the Law Covenant.

THE JEWISH LAW COVENANT NOT OURS

Some complained to the other apostles and brethren about St. Paul's recognition of Gentiles, and this brought the question before them all, and led to an investigation of God's dealings in the matter. "When they heard these things they held their peace and glorified God, saying, then hath God also to the Gentiles granted repentance unto life." Acts 11:18.

St. Paul, most easily led of the spirit, got clear views on the subject earliest, and had to oppose others among the apostles less strong and less spiritually clear sighted. (Gal. 2:11.) Jerusalem was long considered the center of the Christian religion, the largest number and oldest believers and apostles living there; and as St. Paul's views of the changed condition of things became clearer and clearer, and he did not hesitate to preach boldly what he saw to be dispensational truth, some prejudiced ones desired to know whether the brethren at Jerusalem would concur in the advanced views, and St. Paul and Barnabas and others went up to Jerusalem to lay the matter before them and to bring back a report.

A great debate and examination of the question on all sides followed. St. Peter and St. James, finally agreeing with St. Paul, influenced the entire council. St. Peter reminded them of God's wonderful dealing with Cornelius, who was justified and made acceptable to God through faith in Christ, and not through keeping the Law, and urged, "Now, therefore, why tempt ye

God, to put a yoke (Moses' Law) upon the neck of the disciples which neither our fathers nor we were able to bear?" St. James said, "My sentence is that we trouble not them which from among the Gentiles are turned to God." Then the council so decided, and sent a written message to the confused Gentile believers, saying:—" We have heard that certain ones who went out from us (here) have troubled you with words subverting your souls (destroying your faith), saying, `Be circumcised and keep the Law' to whom we gave no such commandment.... It seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." (Acts 15:9-29). And even these suggestions were given as advice, and not as so much of the Mosaic Law, with penalties attached.

THE LAW COVENANT A MINISTRATION OF DEATH

The Apostle Paul's epistle to the Galatians (who had been Gentiles) was written expressly to counteract the influence of the Judaizing teachers who mingled with the believers of Galatia and endeavored to subvert the true faith in Christ by pointing them away from the cross of Christ

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to a hope of acceptance with God by keeping the Law of Moses in connection with faith in Christ: thus making Christianity merely an addition to the Law Covenant and not instead of it. This he calls "another gospel," yet really not another, for there can be but one; hence it was a perversion of the real Gospel. (Gal. 1:7-9.) And here St. Paul indicates that he knew that the apostles at Jerusalem had at first only a mixed Gospel, and that he went up to see them on the occasion mentioned in Acts 15:4, by revelation, to communicate to them that fuller, purer, unmingled Gospel which he already had been able to receive, and which he had been teaching; and, he says, he communicated it to them privately, lest their reputation should hinder them from receiving the truth and even then some false brethren, spies, sought to compel Titus (a Greek) to be circumcised. Gal. 2:2-5.

It is further along in this same epistle that St. Paul tells of St. Peter's vacillation on the question of the Law (chap. 2:11-16) and his words of reproof to Peter We who are Jews by nature, knowing that a man is not justified by the works of the Law, but on account of faith in Christ, even we have believed in Christ that we might be justified by faith in Christ, and not by obedience to the Law. Why, then, should we attempt to fetter others, or longer bind ourselves, by that which has served its purpose, in bringing us to Christ and the New Covenant?

O foolish Galatians! who has deluded you? As many as are trusting to obedience to the Law are under its condemnation or

curse. "Christ hath redeemed us (Israelites) from the curse of the Law, that the blessing of Abraham might come to the Gentiles through Christ Jesus, and that we (Israelites) might receive the promise of the spirit through faith." And surely God's Covenant with Abraham, made four hundred and thirty years before the Law was given, cannot be annulled by that Law. Gal. 3:1,10,13,17.

Next, the apostle answers a supposed inquiry as to what was the object of the Law, and why it was given, if not necessary to the attainment of the Abrahamic promises. He says the Law was added because of sin, to manifest sin in its true light that sin might be seen to be a great and deep-seated malady. The Law was a pedagogue, or servant, to bring to Christ all Israelites who desired to learn the true way of life. Gal. 3:24; Matt. 11:28-30.

As children are under nursery laws and subject to teachers until an appointed time, so were we (Israelites) under the Law, and treated as servants rather than as sons. We were kept under restraints, though we were the heirs through whom, according to the promise, others were to be blessed. But in the fullness of time God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law that we (Israelites), being liberated, might receive the adoption of sons. And so also "because ye (who were not under the Law, but were Gentiles or heathen) are (also now) sons, (therefore) God hath sent forth the Spirit of his Son into your hearts." We were sons under tutelage, and you were aliens, foreigners and strangers, but now you and we, who are accepted of God in Christ, are fully received into sonship and heirship, and neither of us is subject to the Law. Gal. 4:1-7.

Tell me, you that desire to be under the Law Covenant, Do you not understand what it is? It is a bondage, as allegorically shown in Abraham's two sons. Abraham, here, is a figure of God; and Sarah, the real wife, is a figure of God; and Sarah, the real wife, is a figure of the real Covenant of Blessing, out of which the Christ should come as heir of all, to bless the world. For a long time Sarah was barren; so, too, for a long time the original Covenant of God, made with Abraham—"in thy Seed shall all the nations of the earth be blessed" brought forth no fruit, until Christ Jesus. Hagar, the servant of Sarah, in the meantime was treated as Sarah's representative, and her son as the representative of Sarah's son. Hagar represented the Law Covenant, and fleshly Israel was represented by her child, Ishmael. For the time they represented the true Covenant and the true seed of blessing, though they were always really servants child, as well as mother. When the true son of the real wife, the heir, was born, it was manifest that the son of the bondwoman was not the heir of promise. And to show typically that the Law Covenant was not to have any rule over the spiritual sons of God, Hagar was not allowed to become the governess of Isaac,

but in his interest was dismissed entirely. Gal. 4:21-31; Gen. 21:10.

The Apostle's argument, based on this allegory, is, that we, brethren, as Isaac was, are the Seed to whom the promise was made; we are not children of the bondwoman, the Law Covenant, but children of the original Abrahamic Covenant (the Sarah Covenant) born free from the slavery and conditions of the Law Covenant. And not only so born, but the Law is entirely put away from us, and has nothing whatever to do with us—"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" the Law Covenant. "If ye be led of the spirit, ye are not under the Law (Covenant)." Gal. 5:1-18.

But Paul asks—"Shall we continue in sin (willfully), because we are not under the Law (Covenant)?" (Rom. 6:15.) Shall we take advantage of our liberty to break away into more sin because we are sons and heirs, and no longer commanded as servants, Thou shalt, and thou shalt not? No, no; as sons, begotten of the spirit, partakers of the spirit of holiness, the spirit of the truth, we delight to do our Father's will; and the law of obedience to his will is deeply engraven upon our hearts. (Heb. 8:10; 10:15,16.) We gladly sacrifice our all, even our lives, in opposing sin and error, and in forwarding righteousness and truth; hence we Answer--emphatically, "God forbid." We will not take advantage of our liberty from the Jewish Law Covenant, to commit sin. But if any man should think to do so, let him remember that only those led by the spirit of God are the sons of God. Rom. 8:14.

We are not under the Law Covenant, but under Divine favor, and not only so, but being justified and reconciled to God in Christ, we have gone further and accepted the "high calling," the "heavenly calling," and consecrated our justified lives—"even unto death" and been accepted as members of the Body of Christ and are thus heirs of the Abrahamic (Sarah) Covenant. (Gal. 3:29.) Hence, so far from desiring to use our liberty to indulge in sin, we, having God's spirit, detest sin and love righteousness and delight ourselves in the "Law of Christ" Love. Christ's Word is our Law not a law of bondage, but of Liberty. Whoso looketh into the perfect law of liberty and continueth therein (free), being not a forgetful

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hearer, but one who exercises his liberty, this man shall be truly blessed thereby. Such fulfill the royal law, the law of love. James 1:25.

THE LAW OF LOVE

If we have proved that the Ten Commandments were given to Israel, and to Israel only, and that as the basis of a Covenant

made only with that nation, and if we have shown that the other nations of the world have been left by God without any Law except such traces as yet remain of the original Law, written in the nature of the first perfect man, who was created in God's image, and that to the Church our Lord gave the Law of Love, then we have proved that the Ten Commandments should not be recognized by the Gospel Church, except as they are in harmony with the law of Love.

Our Lord has a standard for all who accept him, as Moses, the Mediator of the Law Covenant, had ten commands for a standard. The Master said, "A New Commandment I give unto you, that ye love one another, as I have loved you." (John 13:34.) It is the same law that was expressed in the Ten Commandments, but a more refined and more comprehensive statement of that Law, designed for a more advanced class. The people put under the Law Covenant and baptized into Moses were a household of Servants, while the people of the Law of Love are a household of God's sons. Thus we read, "Moses verily was faithful as a servant over all his House (of Servants), but Christ (was faithful) as a son over his own House (of sons), whose house are we, if...." Heb. 3:6.

The expression of the Divine Law given at Sinai was exactly suited to the House of Servants to whom it was given: it was a series of instructions Thou shalt, and Thou shalt not. The expression of the Law of Love is very different, and implies much more liberty. It simply tells those who are God's sons, and who therefore are begotten of his spirit, You may do or say anything in harmony with love. Pure love for God will lead not only to obedience to his will, but to the study of his will, in his Word. Pure love governing our conduct toward our fellow-men and the lower animals will seldom work to their injury. It will come more and more under the guidance of the Lord's Word, and thus we shall be perfected in love. But from the first it is a safe law: it is a "Law of Liberty," in that it requires us merely to act out, according to our own judgments, that which we voluntarily consecrate ourselves to do, our own wishes as New Creatures.

Since this Royal Law of Love is made only with those whose desires are changed, who no longer love sin but are seeking escape from it as well as from its penalty, who now love God and his righteousness, it would be manifestly improper to give these "sons of God" the statement of God's Law or will in the same form that it was expressed to the House of "Servants." The sons are granted a Law of Liberty, the servants a Law of Bondage. The servants were told what they might and might not do; because they were servants, not sons, not begotten of the Father's spirit; hence, they needed positive commands, restraints and penalties. This is forcibly expressed by the Apostle in his exposition of this very subject in Gal. 3.

How strange you would think it if we were to say, We feel it our duty to tell the readers of this journal who are saints, that they should not make or worship images, that they should not blaspheme God's name, that they should not steal from their neighbors, that they should not murder their neighbors, nor slander them, nor bear false witness against them. The intelligent and consecrated reader would feel offended, and that justly. He would say, The Editor has a very low opinion of his readers, or he would not so address them.

Just so it would be strange indeed if God or Christ had given the Ten Commandments to the Gospel Church as the basis of the Law of Love. And the truly consecrated and spirit-of-love-begotten ones, would have been justified in questioning the wisdom and love of putting them under an expression of the Divine Law so far below their nature and wish and covenant as to be almost an insult.

But the Law of Love, while it is a Law of Liberty and an "easy yoke" to such as have the Lord's spirit, is nevertheless a most searching Law discerning, scrutinizing, judging the very thoughts and intents of our hearts, as well as our actions and words. In that one word Love is expressed the very essence of the Divine Law. Love to God implies full obedience, full recognition of Divine character wisdom, love, justice and power full harmony with and service of God, and the exercise of those qualities of character in all our thoughts, words and deeds.

THE LAW OF THE SPIRIT OF LIFE IN CHRIST JESUS

This Law of Love to God and our fellowmen, which we delight to obey to the extent of our ability, not of compulsion, but of a willing mind, as partakers of the spirit of Christ, is the only Law with which we have to do. While it entirely ignores the Mosaic Law, its "thou shalt," and "thou shalt not," it really accomplishes far more than the Mosaic Law; for, with his heart ruled by love for God and man, who would desire to dishonor God or to injure his fellowman?

But as of the Mosaic Law it was true that its utterances were only to those under it Israelites for "whatsoever the Law saith it saith to them who are under the Law" (Rom. 3:19), so it is true of the Law of Love; it speaks only to those who are under it, and these are only the consecrated believers in Christ. It is a law of liberty, in that all who are under it are under it from choice. They came under it voluntarily, and may leave it when they please. In this it differs greatly from the Law put upon fleshly Israel as a nation, in which they had no individual liberty or choice, being born under bondage to that Law Covenant. Our Law is the Royal Law; because the "little flock," developed under this Law of Liberty and love, is the royal family, the Divine family, selected

under their Lord and Head to be heirs of God, joint-heirs with Jesus Christ, partakers of the Divine nature. Rom. 8:17; 2 Pet. 1:4.

Those now being selected as members for the Body of Christ, are only such as delight to do God's will, sons of God and "brethren of Christ," having this likeness to Christ. And at the close of the Millennial Age, when the rod of iron shall have broken the proud hearts, and shall have caused the stiff knees to bend in obedience, and when the obstinate are cut off as incorrigible, wilful sinners, then the Law of

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Love and liberty will again be virtually in force over all God's creatures. All who shall be permitted to enter upon that grand age of perfection following the Millennial reign of Christ will first have been tested, and will have given abundant proof that they delight to do God's will and that his righteous law is continually their hearts' desire.

ALIVE WITHOUT THE LAW ONCE

In his letter to the Romans (chapter 7), the Apostle reasons to Jewish converts to Christianity: "For," he says, "I speak to them that know the Law."

He then represents the Law Covenant as a husband and Israelites bound by it as a wife to a husband. He shows that as it would be a sin for the woman to unite with another man while her husband lives, so it would be wrong for Israel to leave Moses and his Covenant of the Law, and to unite with Christ unless released by death; either the death of the Law Covenant or their death to the Law Covenant.

It is a common mistake to suppose the Scriptures to teach that the Law Covenant died, or was destroyed by our Lord. It still lives; and all the children of Jacob are still bound by it, unless they have died to it. Only those who realize that they could not gain everlasting life through their union with Moses (the Law covenant) are ready to abandon all hope of saving their life by that union with Moses, to become dead to all such expectations, and to accept the death of Christ, the ransom for Adam and all his race, as the basis of a new hope of a new life. Hence, only such Israelites as by faith reckoned themselves hopelessly dead under the Law Covenant, and as risen with Christ to a new life secured by his sacrifice, and who in will are dead to sin, only such could be united to Christ as the New Husband. Thus, according to the Apostle's reasoning, the thought of blending the two Covenants, and being united to both Moses and Christ, was wholly out of the question. Compare Rom. 6:2.

The text, "Christ is the end (or fulfillment) of the Law (Covenant) for righteousness to everyone (under it) that believeth" (Rom. 10:4), does not conflict with the above,

because only believers are specified. (Compare Rom. 3:31; Gal. 2:19.) Eph. 2:15 should be read: "Having abolished in his flesh the enmity of the law of commandments contained in ordinances," etc. Col. 2:13,14 refers to "quickenened" Jewish believers for whom the handwriting of ordinances is blotted out. Verse 20 refers to the Gentile converts who had to become dead to the "rudiments of the world," before becoming members of Christ, the heir of the original Abrahamic Covenant typified by Sarah, even as the Jews must become dead to the rudiments of their Law Covenant, typified by Hagar.

THE LAW COVENANT NOT DEAD

That the Law Covenant with Israel is still binding upon that nation is further evident from the fact that upon their nation rejection of Christ they were nationally blinded until the end of the Gospel Age (Rom. 11:7,25), and that God declares that he has "not cast away his people" of that Covenant, but that under that Covenant he will yet open their eyes to see Christ as the only door of hope, and that of a new life purchased with his own. (Rom. 11:2,27,29; compare Deut. 30:1-9.) Meanwhile, we have the evidence that their Covenant continues in force in the fact that, as a nation, they have for centuries been receiving the very "curses" specified under their Covenant. See Deut. 28:15-67. Verses 49-53 describe the Roman siege, etc.; verses 64-67 describe the condition of Israel since. (Isa. 59:21.) As heretofore shown (See DAWN-STUDIES, Vol. 2, pages 88-93) the Lord in Lev. (26:18-34-45) declared the symbolical "seven times," 2520 years, of Israel's subjection to the Gentiles; and their deliverance A. D. 1914. Thus their present experience was foretold as a part of their Covenant.

Rom. 7:6 is not out of harmony with this explanation (that the Israelite who would unite with Christ must die to his nation's Covenant, and that the Law Covenant is not yet dead); for, properly rendered, (See marginal reading, Revised Version and Diaglott) it reads, "But now we are delivered from the Law (Covenant), being dead to that wherein we were held; that we should serve in newness of spirit (with our minds, our wills)," and not (be required to serve) the very letter of the old, Law Covenant, which has passed away.

What was defective in the old or Law Covenant? Was it sinful or bad? No. How came it then that under that Covenant we learned so much about sin?

Because, previous to receiving the Law, Israelites were like the remainder of the world dead in trespasses and sins; and, being already under sentence of death, we were like the remainder, unrecognized of God, and without any special commands; and hence we could not disobey or increase our sin by disobedience, until the Law Covenant began to command us.

But, notwithstanding that death sentence under which we and all

the world rested, we Israelites were “alive” before the Law Covenant came, because God had promised our father Abraham that somehow and at some time he would bless his Seed, and through it all the families of earth. Thus, in God’s promise to Abraham, a future life was assured to us all, before the Mosaic Covenant was made; but just as soon as that Law Covenant went into force, and required that we must obey its every command, in order to secure life, that soon we found that we could not absolutely control our poor, fallen bodies, however much we willed to do so with our minds. And, as sin developed, we died our hopes of life expired, because we could not keep that Law covenant. I speak for, or as representing, our whole nation. Thus we found that the Law Covenant, promising life to the obedient, really sentenced us to death, because we could not obey its requirements.

Thus we acknowledge that the Law and the Covenant were good in themselves, but not helpful to us, because we were fallen beings. But God intended that it should show us how imperfect we really are. (Verse 13.) For the Law is adapted to all who are in full harmony with God’s spirit perfect beings and this we Israelites were not; we were and are by nature carnal, depraved, even as others. And if our hearts be right, we can and will admit that we are unable to obey God’s perfect law and that perfection is not to be found in our fallen flesh, even though in our mind we approve God’s Law and would gladly obey it.

This is the wretched condition in which we find ourselves (verse 24), wanting to obey God’s Law, and to have his favor and the everlasting life promised to them that love and obey him, and yet unable to do so because of

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our dead bodies fallen and sentenced through Adam’s transgression. Oh! How can we get release from this, our difficulty? We cannot obey God’s Law, and God cannot give us an imperfect Law to suit our fallen condition. Oh, wretched, hopeless condition!

But no, brethren, there is hope in Christ! Not a hope of our fulfilling the Law Covenant no hope of doing those things commanded, and living as a result; nor any hope of saving anything out of the wreck of Adam’s fall and sentence. That must all be abandoned. We Israelites must die under the Law Covenant, as unsaved by it as we were before it was made, as unsaved as the Gentiles who never had a share in it. But as we realize ourselves dead under the terms of the Law Covenant, we see that Christ has died for Adam’s sin, paid his penalty and thus redeemed him and all lost through his disobedience Jew and Gentile, bond and free, male and female. And this relieves us Jews, because Christ was a Jew, “born under the Law” Covenant, that he might redeem those who were under it. (Gal.

4:4,5.) In consequence, therefore, God can be just and accept all who serve his Law in their minds and wills, and whose only hindrance from perfect obedience is the weakness of the fallen flesh.

Thanks be unto God for his unspeakable gift Christ through whom we become heirs of the chiefest of God's blessings on the divine plane and members of the Mediator of the New Covenant (typified in Keturah, Abraham's third wife) by which many will be blest with Restitution during the Millennium.

CREATOR'S PLAN OF SALVATION

Allegheny Carnegie hall was crowded to the doors yesterday afternoon to listen to Pastor C. T. Russell's second "chart-talk." The speaker was powerful in his presentations and held his audience for two hours while he discoursed upon the subject of "Salvation From What and to What?"

The regular subject was preceded by a short resume of the topic of last Sunday, in which the speaker pointed out upon his chart three great periods of time into which the history of the world is divided the first, from creation to the flood; the second from the flood to the second coming of Christ, and the third an unending condition. These periods the Scriptures were declared to refer to under the cognomen "worlds," referring, not to the physical earth, but to dispensations or orders or arrangements successively placed upon the earth. In these three periods, and in the smaller periods, called ages, into which some of the worlds are subdivided, God is carrying out His plan of salvation, the various periods illustrating some special feature of the one entire work of restoring mankind to harmony with God.

THE DOMINATION OF SATAN

The speaker dwelt especially upon the period or dispensation in which the world is at present called "the present evil world," which was declared to be of an evil character because under the domination of Satan, who has been permitted to have as much control in the affairs of mankind as would not interfere with God's purposes, and this in order to the experiencing by the world of the exceeding sinfulness of sin and the desirability of righteousness. In this period evil, of course, predominates, and righteousness is a matter of greater difficulty, Satan, the usurper of control in the present time, exercising his influence against those who would live godly.

The speaker pointed forward to the future period, "the world to come," which he pointed out would be upon the same physical earth (the word world merely signifying the change of dispensation to another arrangement), and in which righteousness would rule, Christ would be the king instead of Satan; Satan would be bound for 1,000 years, and the principles

of truth and equity would be applied to the affairs of mankind.

DIVINE VIEWS OF SALVATION

The text for the afternoon was announced to be, “The Son of Man came to seek and to save that which was lost,” and the speaker proceeded to elucidate it as it related to his topic of salvation. He declared that there were various conceptions of salvation in the present time; old ideas are being challenged, and today, more general than any other view, is that expressed by those who are termed higher critics and evolutionists, that the real salvation is a social uplift, a release of the race as a whole from conditions of poverty, ignorance, superstition and degradation. Theological seminaries, colleges and pulpits were declared to be the fathers of this theory, which, while it should be sympathized with, and everything connected with the moral and social advancement of the people should be encouraged, was not the kind of salvation which the Scriptures held forth. The theory was the result of a desire to get rid of the hitherto accepted view that man fell from a condition of innocence and virtue, and that sin is the result of an original direct disobedience of God’s commands; therefore that such a view is antagonistic to the word of God and a species of infidelity, more deadly than the open kind, because the latter was preached outside the pulpits, while the new theory is advocated within them. Such a social-uplift theory could not recognize any force in the text of the discourse.

THE THEORY OF EVOLUTION

According to evolution nothing was lost; according to that theory man was made a little higher than the monkey, while, according to the Scriptures, he was made “a little lower than the angels.” If the gentlemen upholding such wrong views spent as much time looking for the truth as they did for the missing link they would know more of God’s plan as it really is.

The speaker applied the apostle’s words, “As by one man sin entered into the world, and death by sin, and so death passed upon all men, in that all are sinners.” (Rom. 5:12) Man was declared to have been originally in a state of innocence, perfection and harmony with God, and that wilful sin resulted in a condemnation to death, which not only affected Adam, the original sinner, but fell upon every member of his race, by heredity, in a natural way. The speaker quoted extracts from the first chapter of Romans

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to elucidate his point, and to substantiate the claim that the present degradation was the result of sin and a lack of submission and acknowledgment of God in a spirit of desire to do His will. Thus it is that today the Scriptural declaration is applicable. “Darkness covers the earth, and gross darkness the

people.”

GOD’S PLAN OF SALVATION

God has been allowing this condition of degradation, evil, sin and death to continue upon all, ever since Adam’s time, although He has been manifesting His favor toward individuals in the different periods of the world’s history since that time, as illustrated by His dealings with Abraham, Isaac, Jacob and the Jewish nation. These exceptions to the race in general were chosen by God for special purposes in connection with His future favors to the world as a whole. Even today, in a time of great enlightenment in the world in general, the speaker declared that out of a population of 1,600,000,000 there are but 300,000,000 who profess to know the Lord in any sense of the word, the other 1,300,000,000 being in gross darkness. But why? Does not God care for them? Oh, yes; because He sent Jesus Christ into the world to die for the members of the race—“Jesus Christ, by the grace of God, tasted death for every man.” Has then God something of salvation for every man in His plan? Yes; it was for this reason Jesus Christ came into the world, that He might die on its behalf.

The speaker laid special emphasis on the statement of the Scriptures, “Christ was a propitiation for our sins, and not for ours only, but also for the sins of the world.” The word “our” he applied to the church of the present time, the first subjects of divine grace, and pointed out the significance of the balance of the statement, as intimating that the whole world would ultimately share similar blessings at God’s hands.

GOD’S TEST OF ADAM

To speak of salvation would be to imply that a great catastrophe had occurred from which those involved needed to be saved, otherwise no Redeemer would be needed. When God placed man in the garden of Eden, and gave him His favor and blessing, He placed a test upon him of obedience; the promise of obedience was everlasting life, and the promise of disobedience was everlasting death. The expression stating this was: “In the day that thou eatest, thereof thou shalt surely die.” Satan, the liar from the beginning, in tempting our first parents, controverted this expression of the divine purpose, and declared: “Ye shall not surely die.” The speaker dilated upon this point, to prove death as the wages of willful sin, and attacked with vehemence the representations of theologians of the old school that the sentence was to eternal torture.

The words to Adam in pronouncing the sentence were: “Dust thou art, and unto dust shalt thou return,” God, in effect, saying: “I will take from you the life which you were not willing to use in accord with My just and wise directions, and you shall return to the dust as you were.” He had no being before; he was simply dust; was made of it, and when he would return to the dust it

would mean the utter loss of his being. The fulfillment of this is noted in the dying condition of the whole race today, and the greater degradation of mankind now, as contrasted with the generations immediately following Adam was shown in the latter, although all eventually dying, were able to survive the curse for several hundred years, while today the average of human life is not more than 35.

THE CURSE OF DEATH

The speaker argued, therefore, that life was the great need of mankind, but that until some remedy had been found which would remove the great curse of death, no life would come to the world. This remedy was declared to be in Jesus Christ, who satisfied the claims of God's justice by dying on behalf of the race, and is to fulfill the purpose of God's love by giving to mankind the life, which it lost through its first parents. The significance of the word "Savior" in the Syriac was dwelt upon as literally meaning "life-giver," to enforce the thought suggested, that only through Christ was a return of the life lost in Adam possible to any. But such a blessing can only come to those who come into accord with the requirements of God's laws, and until these laws are made applicable to the whole world, there can yet be no release from the condition of death, which still exists.

"The wages of sin is death," according to the Scriptures, "but the gift of God is eternal life through Jesus Christ." "There is none other name given under heaven or amongst men whereby we may be saved but the name of Jesus," hence until those for whom Christ died shall have learned to believe on Jesus as the Redeemer, the life-giver, there is no rescue from death for them. "He that hath the Son hath life; he that hath not the Son shall not see life, but the wrath of God abideth in him."

DEATH THE WRATH OF GOD

Death was the wrath of God God's sentence, which began at the fall and continues to rest on all who know not God and believe not the gospel of Christ. The speaker refuted the theologians who claim that the Scriptural declaration that death was the penalty must have been an error, because the soul cannot die. He quoted the prophet: "The soul that sinneth, it shall die;" "He poured out his soul unto death," etc., and in Answer--to supposed objections that death would be a very small penalty dwelt at length upon the blessing of life, happiness, perfection and favor with God enjoyed by Adam in the beginning, which were all taken from him as a fulfillment of the death penalty upon the race. He attributed to the dark ages of the past, when intellectual attainments were limited, and spiritual instruction was confined to a priest-ridden church, the promulgation of the theory of eternal torture as the wages of sin, and offered to supply to all his hearers, without charge, a pamphlet considering every passage in

the Scriptures which seemed to support any theory of torture as a portion for the sinners. He argued that had God intended such an awful penalty to be the result of sin, it was a gross injustice to our first parents to have kept them in darkness of the real character of it, while expressing the sentence under the terms “thou shalt surely die,” and “unto dust shalt thou return.”

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NOT AN UNIVERSALIST THEORY

Pastor Russell denied the charge that in showing the true character of the penalty of death and the fact that Jesus Christ therefore “tasted for every man,” in order to release them from death, he was presenting a theory of universalism. He declared that he found in the Scriptures a plan of God broad enough to grant an opportunity of salvation to all the world which received a sentence of death through Adam, and a plan narrow enough to limit such a salvation to those who would believe on Jesus Christ, who paid the penalty. This involved a declaration of the message of salvation, not merely to all members of the race living, but to every member of it in the tomb. He showed that the gospel had not been preached in Noah’s time, or in that of Abraham, Isaac or Jacob, because in their day the satisfaction for sins had not been made through the blood of Jesus Christ, and no ransom having been offered, no announcement of it would be logical. On the contrary, Paul was stating the fact when he declared that salvation “began to be preached by the Lord,” and has only been proper of announcement since the death and resurrection of the life-giver. This great Redeemer is declared in the Scriptures to have the keys of death and of hell (hades, the condition of oblivion), and that in God’s due time he will open the great prison house of death, release the captives and give them the opportunities of life and blessing. According to the Scriptures, he will “say to the prisoners, Come forth, and to them that sit in the darkness, Show yourselves.”

TWO CLASSES OF MANKIND

In the Lord’s own words, “The hour is coming when all that are in their graves shall hear the voice of the Son of Man and come forth, they that have done good unto the resurrection of life, and they that have not done good unto the resurrection of judgment” (revised version).

The good were declared to be those of the church, who in the present time have heard the gospel message and, having brought themselves into harmony with it, have been given the opportunity of suffering with Christ, that they might reign with him in his Kingdom. They are declared in the Scriptures to be “the little flock, to whom it is the Father’s good pleasure to give the Kingdom.” This class is to “live and reign with Christ a thousand years.” All the rest of mankind is of the evil class in the sense that they have not believed on Christ, and are not therefore

acceptable to God. They are to have a resurrection of raising up through the judgments of the thousand-year period during which Christ shall reign, if, upon having the gospel preached to them, they shall heed the message of salvation and conform themselves to the righteous rules of Christ's Kingdom. The speaker quoted the Lord's words, "The hour is coming when the dead shall hear the voice of the Son of God, and they that hear shall live." He quoted the apostle Paul's words, "God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, Jesus Christ the righteous."

JUDGMENT WILL BE JUST

He pointed out that if this judgment is to be of a righteous character, it must deal toward all mankind for whom Christ died with equal fairness, that all may benefit by the atonement which he made for all else the redemptive work was partially in vain.

The speaker compared his view with the Roman Catholic idea of purgatory, and while rejecting the claim that masses and penances would release souls from a spiritual condition of suffering, he pointed out that the trial time for the world during the next age would consist of disciplinings, training, punishments and instruction, in order to give all mankind a full, fair and impartial opportunity to attain life, salvation in full. He quoted the expressions of the prophet, "When the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness." "He that knew the Master's will and did it not shall be beaten with many stripes; but he that knew not the Master's will shall be beaten with few stripes."

The speaker pointed his hearers to the second coming of Christ as the time for the fulfillment of these gracious blessings for the world, the time when Satan's power should be taken away, and Christ, as the rightful king, should take his throne.

WHEN CHRIST RETURNS TO EARTH

Then the righteous should flourish, and there should be abundance of peace. Then the knowledge of the Lord should fill the whole earth as the waters cover the great deep; then none would need to say to his neighbor, know thou the Lord, for all should know him, from the least to the greatest. He described Christ and his church as the reigning powers of the time, and intimated that when then "the Sun of Righteousness should arise, with healing in its beams," there would be no further need for the Bible as an instructor, which the Scriptures themselves term "the lamp," which is to lighten the Christian's pathway while the nighttime of sin is in full force. To Christ's advent all must look who would wish to see the great and true social uplift, and at the culmination of which, at the close of the thousand years of trial and judgment, would witness the everlasting destruction in the second death of all those who failed to profit by the experience then given and to become amenable to the will of the Most High.

The subject for next Sunday will be "Election and Free Grace: How Harmonized." A song service at 2:30 o'clock precedes the regular service at 3 o'clock.

"ELECTION" and "FREE GRACE" CAN BE HARMONIZED.

1 Peter 1:1, 2

Allegheny Pa

The same attention and careful consideration manifested at the previous meetings held by the Watch Tower Bible and Tract society, in Allegheny Carnegie hall, was exhibited again yesterday, when C. T. Russell gave the third lecture upon his "Chart of the Ages." Whatever private opinions may be entertained by his auditors, they were free

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to acknowledge the lucidity and forcefulness of the speaker's utterances, and the apparently complete Scriptural backing presented in support of his somewhat extraordinary views.

At the close of yesterday's discourse it was announced that a second series of chart talks would be given by the same man upon other features of the "way of salvation made plain," beginning February 8 and continuing for three Sundays, at 3 p.m.

WHERE CHURCHES DIFFER

The subject yesterday afternoon was "Election and Free Grace Harmonized," and the text was "Elect, according to the foreknowledge of God, our Savior, through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ" (1 Pet. 1:1-2). The speaker called attention to the dissimilar views of the character of God's plan, as represented in the theological tenets held by the great bodies of Christian believers, on the point of the afternoon subject.

He intimated that the Christian world was about equally divided between election and free grace. Upon the one side, the Presbyterians, Congregationalists and Baptists clung with tenacity to the former, while on the other hand the various bodies of Methodism represented the latter view, all finding in the Scriptures much to support their claims and views of God's work, and yet at total variance each with the other side, as regards an opposite presentation.

HARMONY IN SCRIPTURES

He asserted that the Scriptures were thoroughly harmonizable, and that if his auditors would look with him into the subject, without prejudice in favor of former opinions and views, he would endeavor to draw the lines of harmony together.

Using his chart to illustrate the various points, the speaker referred to the manifestations of favor shown by the Creator to Abraham, Isaac and Jacob, and declared that these were exclusive recipients of God's grace during the term of their several lives, and that a similar exclusiveness of favor was exhibited to Jacob's 12 sons, after his death, and to their descendants, constituting the 12 tribes of Israel. Upon these God showered great blessings and apparently overlooked and ignored all the rest of mankind.

In dealing with Abraham there was no intimation that the blessing conferred upon him was intended for others contemporary with him, and even his relatives were omitted from God's expressions of special interest at the time.

WAS A FAVORED NATION

The same course of dealing was evidenced toward Isaac and Jacob, and of God's dealing with the Jews as a nation. The prophet Amos was referred to, who declared, speaking for Jehovah, and addressing the nation, "You only have I known of all the families of the earth."

Answering a hypothetical question, as to the reason for thus arbitrarily electing certain individuals and classes and ignoring others, the speaker called attention to the promise made originally to Abraham, when God showed his special interest in him, "In thee and in thy seed shall all the families of the earth be blessed." God was choosing the individuals whom he preferred to have associated with the work represented in the promise.

The Jewish nation lived in constant hope of the fulfillment of the promise in them as a nation, and at various times, as their kings attained power they looked for the carrying out of the promise, and the co-operation of the people of the nation in its fulfillment. That these were disappointed in their expectations did not signify any failure of the divine plan, for the Lord knew His work and had His purposes ordained from the beginning.

THE NATIONAL ERROR

The real fulfiller of the promise, Jesus Christ, was unrecognized by the majority of the Jewish nation because of his meekness, lowliness and the altogether unlooked-for character of his work. Because of the failure to recognize him, the majority of the nation were cast off from special favor; but nevertheless those individuals who had previously shown their faithfulness to the Lord were acknowledged as a part of that class who were specially dealt with as elect ones.

The speaker drew attention to the fact that none of those who were special recipients of God's favors previous to the first advent of Jesus Christ were elected to heaven. On the contrary, there were no promises of a heavenly blessing granted to any. The declaration made to Abraham was, "Look now, from the

north to the south, the east to the west, all the land that thou seest to thee will I give it, and to thy seed after thee,” but comparing this with the declaration of the martyr Stephen, the speaker suggested that Abraham had not yet gotten that blessing, for Stephen declared, “Abraham received none inheritance in it, no, not so much as to set his foot on.”

PARADISE FOR THE ELECT

The inference drawn was that the elected class of the past were to enjoy earthly blessings; they were to receive a paradisaic reward, a restoration to human perfection, and the blessings of the perfect man, so that eventually the prophet’s declaration might be fulfilled, “They shall sit, every man under his own vine and fig tree, with none to molest or make them afraid.”

But the speaker pointed out that prior to such work being accomplished a further elective work was to progress, a work begun when the Lord sent his disciples forth after his resurrection, declaring to them, “Go and make disciples of all nations,” and giving them a message of heavenly salvation to preach such a message as had not been previously declared, as expressed by the apostle Paul, “How shall we escape if we neglect so great salvation, which at the first began to be preached by our Lord?”

The special feature of the heavenly blessing was referred to as being expressed by Peter in the words, “Whereby are given unto us exceeding great and precious promises, that by these we might be made partakers of the divine nature, having escaped the corruption that is in the world through lust.”

These promises have been made to all in the world who “have ears to hear, and will hear.” Not all have such hearing ears, because the Lord declared, “No man cometh unto me

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except the Father which sent me draw him.” Those who do hear are declared by the Scriptures to be “a little flock, to whom it is the Father’s good pleasure to give the kingdom,” and this company, “the church, whose names are written in heaven,” are the elect of this Gospel age.

A nucleus for this class was found in the Jewish nation when Christ preached his kingdom message to them they were “Israelites indeed,” and the apostle John referring to them said, “He came unto his own, and his own received him not, but to as many as received him to them gave he power to become sons of God.”

It was but a remnant of the chosen people, because as a whole they failed to recognize Christ, and so God turned to the Gentiles to complete the class he wished to elect to become the “sons of God.”

GENTILES BECOME ELIGIBLE

James' words were referred to, "God did visit the Gentiles, to take out of them a people for his name," and the words "take out" were shown to have the significance of selection or election. And this election was manifest not in the taking out of individuals arbitrarily, as Abraham and his descendants were elected, but by granting special favors of knowledge and light to certain parts of the world. The speaker contrasted the darkness of India and Africa with the great opportunities and advantages throughout Europe and America, and called attention to God's arbitrariness in sending his apostles to the latter countries rather than to the former. He claimed that India and China were greater centers of learning, and more advanced in the civilization of the days of Paul and Peter, than western countries, but to the latter God specially directed the gospel message, hindering the apostles when they " essayed to go into Asia," and revealing to Paul in a vision the will of God that he should go into Macedonia, and thus throughout Europe, with the favor of the message of special grace of the present time.

RESULTED IN CIVILIZATION

To the gospel of Christ, notwithstanding encrustations of error, with which it has frequently been surrounded, the speaker gave the credit for the marvelous increase in knowledge, and the various advantages of civilization. The people were not to be credited with being more worthy, noble or great, so that the truths of God's word should reach them first, but God's elective work has been in progress, and He has thus been manifesting His own direction of the matter as to which classes of people in the world shall receive the most favorable opportunities.

The speaker combated the theory that the world in general has had an opportunity to know God's will. The prophet's words were quoted, "Darkness covers the earth, and gross darkness the people." The prayer taught the disciples, "Thy kingdom come; Thy will be done on earth as it is done in heaven," was shown to be still unfulfilled, for even in the most enlightened parts of the world, no one could say truthfully that righteousness prevails to such an extent that any comparison could be made between such a condition there and in heaven itself.

THEORY OF ELECTION

Taking up the query as to the subject of the election, the speaker compared the object of electing members of congress. Not all were elected presumably not one within hearing of his voice was a member of congress, but being thus non-elect did not prove an injury. Such an election to congress implies a work to be done by congress on behalf of the people; and so in God's election; a great promise had been made to Abraham that his seed should bless all the families of the earth; He purposed to elect that seed for the blessing of mankind in general. Although the seed was

looked for in Isaac, and in Jacob, and in various sons of Israel, no fulfillment was manifest until Christ came. But when He came He brought no general blessing to mankind He died for all, according to the Scriptures, but the blessing is still delayed. And the speaker eloquently pointed out that the delay was in order that the church of Christ should constitute with Him the great seed of Abraham for the fulfillment of the promise.

THE CHURCH SELECTED

To substantiate this thought the Apostle Paul was quoted, from Galatians, 3:16, 29: "He saith not, And to seeds, as of many, but to one, And to thy seed, which is Christ... and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." The church, being elected during the gospel age, was then, according to this scripture, a part of the seed, and in order to perfect her and make her ready for the great honor of being associated with the blessing of the world it was necessary that she should be polished and fitted by various trying experiences and disciplines of the present time. To all who had the ears to hear, and who would obey when they had heard, and follow in the footsteps of Christ their Lord, a place was reserved in the body of Christ, the seed of Abraham, the church of God. The "ancient worthies," who shared in the favor of God prior to the coming of Christ, were not called to this high and heavenly calling, because there could be no such favor until after the head of the body had come, and so it was that no heavenly promises were given to Abraham and others up to the time of the first advent.

MILLENNIUM TO BEGIN

On the contrary, the speaker found scriptural statements to declare that they should be princes in the earth, and rule under the church, the heavenly kingdom. Psalm 45:16; Heb. 11:39, 40

When this elective work is completed, and the foreordained number found, which shall become the members of the seed-class for the world's blessing, then the election shall cease, and the work to be accomplished by such a class shall begin. This work was assigned to the future period called the millennial age, in which righteousness is to rule, and the principles of equity and justice to be established by the glorified Seed Christ, head and body. The purpose of the millennial age being to bless all the families of the earth, the great instigator of evil in the present time, Satan, is to be bound for the thousand years, that he may deceive the

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nations no more. Then will be fulfilled the Lord's utterance, "I, if I be lifted up, will draw all men unto me."

Here was a contrast of the present age the Lord declared, "No man cometh unto me except the Father draw him," but in the

Millennium the Son shall draw all mankind. This is not because the Father has no power to draw all men now, but because He wills not to do so, purposing rather to elect a limited number for the special work of drawing all later.

The speaker discussed a number of Biblical statements, used by those favoring the doctrine of free grace, and pointed out their thorough appropriateness during the future age of general blessing. In particular the 22d chapter of Revelation was referred to, and the statement, "The Spirit and the Bride say, Come; and let him that heareth say, Come; and whosoever will, let him come and take of the water of life freely." It was shown that this was a symbolical picture, representing the completion of the church, and glorification with her Lord, Jesus Christ, who thus shall accept the church as His bride.

WORD PICTURE EXPLAINED

The speaker insisted that there is no bride in existence as yet that the most the Scriptures admit of her now is that she is a "chaste virgin, espoused unto one husband, even Christ," and that the nuptial feast, proclaiming the complete union, will not take place until the church is resurrected in glory. Now, in the present time, instead of the river of water of life flowing freely, there is no general channel of truth open to mankind in general, "pure as crystal," from which all may drink. The waters of truth have been largely befouled, and Satan's evil influence has hindered the world from knowing of the source of supply. In the "little flock" who accept the Lord as their guide, the Scriptures declare that the truth is in them as wells of water, springing up into everlasting life. When these well-springs come together, as the one glorified church, and begin to let flow their united supply of truth, then the river shall have begun its course, for the refreshment and comfort of all.

THE SUN OF RIGHTEOUSNESS

Again, according to the Scriptures, the individual members of the church of Christ are little candles, set to lighten in their own little sphere of influence; but when the kingdom shall have been established, and those who now are said to be candles have been changed, to be with their Lord, the figure also changes, and the Scriptures say, "Then shall the righteous shine forth as the sun in the kingdom of their Father." Then it is that "the sun of righteousness shall arise with healing in his beams." While the present time of evil, and general darkness and uncertainty regarding God's purposes, is likened to a night, that future time will be the full day, in which the sun shall shine gloriously, for all, and those who walk in the day shall not stumble or fall. Nevertheless, the speaker declared, as there are some today who having ears to hear the message of special grace now, and refuse to obey their call, also in that time of general blessing there will be some who will fail to appreciate the gracious purpose of God,

and will be cut off from divine favor—" punished with everlasting destruction from the presence of the Lord and from the glory of His power." All, therefore, who have knowledge of God's way in the present time were urged to "make their calling and election sure," in accordance with the drawing of the Father's holy spirit.

WHAT IT IS TO BE BORN OF THE SPIRIT

John 3:6-8

Despite the inclement weather, those who have attended C. T. Russell's "chart-talks," at Allegheny Carnegie hall, for the last four weeks, were eager to be present yesterday, at the fifth lecture, upon the subject, "Born of the Spirit." Next Sunday's talk will conclude these special meetings, after which the congregation will return to its usual place of worship, at the Bible House chapel, on Arch street, near Ohio, where Mr. Russell preaches regularly. The subject for the closing meeting, Carnegie hall, next Sunday, will be: "The Great Consummation."

The text for yesterday's talk was found in John 3:6-8: "That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth. So is everyone that is born of the spirit."

In the Lord's conversation with Nicodemus, in which these words were uttered, the declaration is made that only those born of the spirit could enter the kingdom of God; hence the importance of knowledge on the subject, in order to make sure of attaining that position. Much confusion, the speaker intimated, was to be noted in the treatment of this subject. Many people do not know what the experience is, and many others apply the expression "born of the spirit" to something entirely different to that which the Scriptures suggest.

THE NATURAL AND SPIRIT BIRTHS

Since the Lord contrasts the natural birth with the spirit birth it is evident that there is some relationship and so the speaker found in the former a picture or pattern of the latter. As no child is ever born of the flesh without having first been begotten, so no person is ever born of the spirit without first a begetting. A begetting of the flesh results in a birth, and a begetting of the spirit results in a birth. The speaker drew attention to the Greek word usually rendered "born" in the New Testament, *genao*, and remarked that the same word is translated both "begotten" and "born," and the proper significance of a passage containing this word can only be determined by the context.

Where the context uses the word “into” the significance of genao is begotten; and where the word is “out of” the proper translation of genao is “born.” The latter form is used in the text quoted as the basis of the discourse. This is conformable to the natural law, where the father begets, but the mother brings to birth. So with the begetting of the spirit the individual must be begotten of the Father, God, else he will not in due time be born, or delivered. Many people misunderstanding this Scriptural manner of treating this subject speak of themselves

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as having been born of the spirit, when they do not realize what the expression means, and really intend to say that they have been begotten.

OUR CONDITION AT PRESENT

We are not, said the speaker, yet born of the spirit. We are only begotten when the Holy Spirit has commenced His work in us, as new creatures in Christ, and we shall be born again when the Holy Spirit shall have fully developed in us the conditions required by God, and we are given a place in the first resurrection.

There are three stages in the natural birth begetting, quickening, birth; and so there are three stages belonging to the spiritual birth. We are begotten of the spirit by receiving it from the Father into our hearts, and if we continue in harmony with Him, in due time we shall be quickened, and then if we continue faithful subsequently to that, in due time we shall be born in the resurrection. The begetting and quickening belong to the present life; and the birth appertains to the future the resurrection life. In harmony with this the Scriptural declaration is made, that Jesus Christ was “the first born from the dead.” Again, “He is the first-born among many brethren.” The brethren are the members of His body, the members of the church, and all of this class are to follow Jesus Christ in His experiences and to attain the same birth in their resurrection.

RESPONSIBILITY OF CHURCH MEMBERS

This throws a large responsibility on the members of the church of Christ if they have received the Holy Spirit, and are growing in the grace and knowledge of the Lord as a result, and thus become meet for the inheritance of the saints in light, then they shall be granted a part in the “first resurrection” (the resurrection in which Christ had a part), born from the dead.

The speaker insisted that the Scriptures do not use meaningless or vain terms, and that many who use Scriptural phrases without care give hazy impressions of the Lord’s word, and lose the benefit of the beautiful imagery of the Biblical presentations. There was a particular purpose in using the expressions concerning birth in connection with the Christian life, because

God intended to make clear to his people in the present age that they were to attain ultimately to a new nature.

The world is not included in these expressions the church alone is begotten of the spirit, and is alone to receive the complete birth. For the world in general there have been promised conditions of restitution to the original human perfection lost through Adam, and to be given back to the obedient of mankind during the millennial age; but for the church, called, selected and made ready now, a peculiar people for God's name, a little flock to be heirs of God and joint-heirs with Christ, there is to be a new creation. The Lord said, "I have chosen you out of the world; ye are not of the world, even as I am not of the world," and the apostle declared, "Ye are God's workmanship, created in Christ Jesus unto good works."

PARTICULAR WORK FOR GOD

God has begun this work in taking those who have an ear to hear His truth, and who are willing to obey Him in all things, and is preparing out of them a people for Himself to perform a particular work in His kingdom in the future. Since this chosen class is to be of a different nature from the remainder of the world, it must be born again it must go through the process of birth analogous to that of the natural birth. The original nature of every member of our race is the human we were all children of Adam, and all fell in him from the plane of perfection before God.

And out of this general mass God will take those who have a desire to know him and please him, and transform them from their present earthly human condition to a new condition what? Not angels, for there is no statement in the Scriptures anywhere that God purposes to raise anybody to an angelic condition, although the hymns which we used to sing expressed a thought like this, as "I want to be an angel, and with the angels stand, A crown upon my forehead, a harp within my hand." That would be a glorious condition, but it is not the one the Scriptures suggest for the church, the members of the body of Christ.

PROMISES OF THE LORD

Something higher than angels the stupendous honor of being partakers of the divine nature that to which the church is reserved, as declared by the apostle Peter, "There are given unto us exceeding great and precious promises, that by these we might be made partakers of the divine nature." Since this is the Bible declaration we are not over-ambitious in following its leading and claiming its promises. It is not a question of what we would be satisfied with in God's purpose, for we would be satisfied with the humblest position in God's favor, but it is a matter of accepting the Lord at His word, and following His directions to have that word fulfilled in us.

This purpose of God to place the church, the joint heirs of Jesus Christ, in the divine condition, the highest nature it was possible to give them, was fixed before the plan ever began to be worked out. For the class which would attain such high honors the very narrow way discussed the previous Sunday has been mapped out, and only those who walk in it faithfully are to be made partakers of the ultimate blessing of a change into the glorious new condition. It is because of the narrowness of the way that few find it, and that of those having found it, they fail to walk in it. The scriptures declare that those who accept the conditions and enter the way are called to partake of "the fullness of Christ."

REWARD FOR FAITHFULNESS

The speaker considered the exaltation which had been given to the Redeemer upon His faithfulness to the Father's plan, as expressed by Paul. "Him hath God highly exalted, and given a name that is above every name, that at the name of Jesus every knee should bow, and every tongue confess, to the glory of God the Father"—" far above angels, principalities and powers, and every name that is named." If the church is to partake of Christ's fullness similar honor awaits them, as again expressed. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne." And further, "We know that we shall be like Him, for we shall see Him as He is."

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This is to be the end, the completion, of the begetting of the spirit when the begetting work has fulfilled in the present time its work in developing the new creature, the birth in the resurrection shall bring to all the faithful called ones these glorious conditions which are promised in the word of God. Only those who have attained such a condition can possibly share in God's kingdom, joint heirs with Christ, because the apostle declares that "flesh and blood cannot inherit the kingdom of God."

THE NEW CREATION

Humanity cannot be the kingdom, since it has been reserved for the new creation, which shall make its calling and election sure through the begetting of the spirit and development through experience of the present time. So the apostle again declares that the church is called through patient perseverance to seek for glory, honor and immortality in other words, the divine nature, because immortality is the essential quality of the divine nature. According to the word, God alone has this quality—" who only hath immortality, dwelling in light which no man can approach unto." But He gave the same quality to His Son, upon His faithfulness, as He declares, "as the Father hath life in Himself, so hath He given to the Son to have life in Himself," and further, glorious privilege, the Son has power to "give it unto whomsoever He would."

In explaining how the individual is to reach the condition termed “begotten of the spirit,” the speaker illustrated upon the chart the fall of man from his original condition of perfection and righteousness to the plane of sin and death, and how, while in this latter condition, none is able to help himself or raise himself again to the original perfect condition. All are undone, and declared through the scriptures to be wholly unrighteous.

DONE BY GOD’S MERCY

God’s mercy, through the Redeemer, has devised that those who believe in Christ shall, by reason of their faith, be reckoned as restored to that original condition not actually, because the present is not the time of restitution but on account of faith reckonedly given the standing of perfect human beings, and able, because of being covered by the robe of Christ’s righteousness, to be called “holy” by God. In this condition the individual is in a fit state to offer himself a consecrated offering to the Lord and for His service. He could not do so before, because God could not accept an imperfect sacrifice upon His altar of service, and man was not fit to present himself as he was, but needed the reckoned perfection given him through faith in Christ, to make him eligible to present himself.

As a reckonedly perfect human being he is considered a “human son” of God, just as Adam, in his perfection, is said in the scripture to have been God’s son, and it is from this point that the receiving of the Holy Spirit by the individual offering himself to the Lord will begin the begetting work which is to ultimately transform such a person to that condition which will make him ready for the first resurrection and full “birth of the spirit.” The exhortation of the scriptures, “My son, give Me thine heart,” is to this class of justified reckonedly perfect human sons, upon whom God calls for a devotion of their affections, their interests, their all, to this service, as a reward for which the divine nature, and joint heirship with Christ, is promised to them.

SPEAKING OF THE WORLD

The world is not spoken of as sons of God, and the apostles never speak of them as brethren, but the apostle does address the justified with this term, when he exhorts them: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, and your reasonable service.”

Again the apostle refers to these two steps to be taken in the Christian way, when he says, “Being therefore justified by faith we have peace with God, through our Lord Jesus Christ.” This represents the first step, and the consequent harmony with God by reason of having believed on Jesus Christ and received forgiveness of sins through him. But the apostle proceeds, “and have access,” a going further on in the Lord’s favor, “into this grace wherein we stand,” the grace of the Holy Spirit, received

by consecration to God's service, "and rejoice in hope of the glory of God."

No one can rejoice in the hope of the glorious condition of the kingdom of God unless he has taken both these steps and thus placed himself in the position where he may be fully born into the new creation, to which is reserved the special features of the glory of God. The apostle's declaration, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for those that love him," does not apply to those who merely do not hate him. To love God is to love him with all the heart, soul, mind and strength, and to act in daily life in accord with these sentiments, and only this class is promised the special favors of the church.

APPRECIATE THEIR PRIVILEGE

These alone appreciate the privilege of offering themselves to the Lord, and consider that the most they can do is an offering far too small and mean for his service, were it not that he had graciously arranged to make up, through Christ's righteousness, the imperfections and lack manifested in it.

The speaker referred to the experiences of the Lord Jesus, the head of the church, in this connection. His humility in becoming poor, for our sakes, was commented upon, and attention was drawn to the fact that the Redeemer actually took this position of poverty he did not assume a humble place not possessed in reality; he did not pretend to become poor, while really retaining all his rank and titles, as the grand spirit being which he was with the Father. Becoming poor, in the speaker's mind, signified entirely divesting himself of his former glory, and actually taking the position of a man.

This was pointed out as an absolute necessity in order to redeem the race. The Scriptures declared, "By a man came death; by a man came also the resurrection of the dead." As neither blood of bulls nor of goats could take away sin, so neither could the death of an angel accomplish deliverance. A man's life must pay the penalty against the race, that man might go free, and hence the Lord Jesus actually became a man—" He took upon him a bondsman's form, and was made in the likeness of men; and being found in

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fashion as a man, he humbled himself and became obedient unto death."

AN ACTUALLY PERFECT MAN

He was not a "mere man," certainly, because he possessed all the perfections of a human being uncontaminated with the race's sin and penalty of death, else he could not have been a proper substitute and sacrifice. He was actually perfect, and at the age

of 30 years he had attained the full maturity of manhood under the law. When 30 years of age he promptly began to carry out the divine will regarding the sacrifice which should redeem the race from death.

This was in accord with the typical priesthood's requirements. No man could be a priest until 30, and so the Lord Jesus, when coming as the great antitypical priest, to offer the great sacrifice for sins, fulfilled the law to the letter by waiting until his maturity before offering himself. At once at the fruition of the time he presented himself to John in Jordan, to symbolize his consecration to God's will by baptism in the water, and John bore record that upon such presentation the Holy Spirit was represented as coming upon him, in the visible likeness of a dove.

This represented his begetting of the spirit begotten to a new nature. Jesus was a perfect man, having taken the human nature in order to die for the race, and now from the moment of his consecration, to do the Father's will, and accomplish the race's redemption, his mortal body and all his earthly powers were sacrificed to God, the new creature acting as the priest to offer up constantly the human offerings until it should be completed at Calvary.

THE FIRST-BORN FROM THE DEAD

For three and one-half years this sacrifice was being consumed, and when, following the crucifixion and the burial in the tomb for three days and nights, the resurrection took place, it was the new creature, perfect and glorious, which God's power brought forth—"the first-born from the dead."

Everyone who aims to attain a place in the kingdom with Jesus Christ must follow in the footsteps of Jesus as thus marked out. He must have the perfect human standing (reckonedly) as Jesus Christ had it actually when he offered himself at 30 years. He must offer himself to God, completely, as an underpriest of the Lord, the great high priest. The new nature, to which he is begotten, must see that the human nature is made a complete sacrifice, and that the experiences which will be met by the individual while he is dying as a human being, in the service of God, are to be constantly developing in him fruits of the Holy Spirit, by which he is begotten, until the work shall have been fully accomplished until the character-likeness conforms to that of Jesus Christ, the great pattern, and finally, when the covenant or consecration shall have been completed in death. The faithful overcomer is to look forward with joy to the glorious entrance into the kingdom, representing the birth of the spirit, when no imperfection shall surround him, and when he shall be able to fully appreciate the joys of the Lord to which he has been called to partake.

SIMILAR RESURRECTION

The resurrection must be the same as that experienced by the Lord, because the Scriptures say that the Redeemer is the “first-born among many brethren.” Again they declare “Blessed and holy are all they that have part in the first resurrection; upon such the second death shall have no power; and they shall live and reign with Christ a thousand years.” Christ is their head, and his honor is their honor, his glory their glory, in every particular.

The apostle declares, “I count all things but loss and dross, that I might win Christ... that I might know Him, and the power of His resurrection, being made conformable unto His death, if by any means I might attain unto the resurrection of the dead the special resurrection which is to come to that special class which consecrates unto death, in the footsteps of Christ their Redeemer.” Special reference was made to the apostle’s explanation of the relationship of the church to the resurrection of Christ, in Philippians 3 and 1 Corinthians 15. In conclusion, the speaker made brief reference to the make-up of the “nominal” church, as it has existed throughout the ages. It is composed of four classes:

FOUR CLASSES IN A CHURCH

First A class unjustified, which attaches itself to the church for reasons of pride or vain-glory, without having tasted of the Lord’s grace in any special degree hypocrites, whether consciously or otherwise, and referred to in the scriptures as “tares.”

Second The “household of faith,” the justified class, a large class, many of whom have become satisfied with their present condition, and have failed to make use of their justification for the real purpose for which it was intended viz., consecration.

Third and fourth The two classes which constitute the only ones ever recognized by the Lord as members of the church proper those only who have made a full consecration of themselves to God “even unto death.”

One of these classes is that which joyfully fulfills its covenant, seeks to make its calling and election sure, and depending upon the Lord’s grace, goes forward in offering its sacrifice, as filling up that which is behind the afflictions of Christ. These, the speaker said, are those “whose names are written in heaven,” whether written on denominational rolls or not, for he recognized no denominational lines in the true church of God, deeming that all people, everywhere, who had made an intelligent devotion of themselves to God were members of one true church, outside of which there could be no special blessing in connection with the favors of the gospel age.

ONE OTHER CLASS

The remaining class is the one referred to in Revelation 7 as having “come up out of great tribulation, having washed their robes and made them white in the blood of the lamb.” These were represented to be those who having made their covenant had neglected it, allowed the spirit of worldly things to hinder them, and had permitted their white robes of reckoned righteousness, through faith in

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Christ, to become soiled and bedraggled by contact with the world.

These must experience severe tribulations to teach them needed lessons, and instead of reaching the high honor which is reserved for the willing sacrificers, are to be given a place “before the throne,” where they “serve God in his temple day and night forever.” The faithful ones, on the contrary, quick to note the manifestations of imperfection, apply for cleansing of their robes with alacrity at any time temporary weakness should overcome them, and thus remain constantly in full harmony with the Lord, and receive the reward of a place “in the throne,” as kings and priests unto God.

The speaker referred to the necessarily fragmentary way of treating the elaborate subject, and invited his hearers to make application for the free reading matter which was cheerfully supplied through the tract society arranging the meetings the Watch Tower Bible and Tract Society, Arch Street, Allegheny

FUTURE FAVORS TO ALL MANKIND

Isaiah 28:22

The final “chart-talk” of the series conducted by C. T. Russell in Allegheny Carnegie hall was given yesterday afternoon to a crowded house. Till long past the hour considered by ordinary church-goers as a respectable time to close, the speaker held his hearers by portraying “The Great Consummation—” in other words, the features of the plan of God in closing up the affairs of the “present dispensation,” and the ushering in of the “times of refreshing” constituting the future favors to mankind. The speaker evidently felt that he had an important message to deliver, and must make use of the opportunities which his closing special service would afford to press it home to his hearers.

The congregation returns to its regular meeting place next Sunday, where services will be held as usual, at 3 p. m. and 7:30. Pastor Russell will have charge at both services.

The text for yesterday's discourse was from Isaiah 28:22, "Now therefore be ye not mockers, lest your bands be made strong, for I have heard from the Lord God of hosts a consummation, even determined upon the whole earth."

PROPHECY OF GREAT EVENTS

These words were suggested as a portion of the great prophecy concerning events which were due to take place in the end of the history of the dispensation of evil, which closes concurrently with the gospel age, during which God has been selecting the church of Christ. On his chart the speaker rehearsed the various periods into which human history has been divided, and dwelt specially upon the call of the church and the different classes which claim a membership in it whether entitled to recognition as such by God or not.

These classes constitute the "nominal church" first, those who are interested in the social attraction of association found among religious people, but who have no interest in the Lord from a personal standpoint of devotion to his service; secondly, a class justified by faith, and having a reckoned standing before God as at peace with him, through the sacrifice of Christ; and, third, the two classes who alone properly represent the real church those who have fully consecrated them selves to the Lord and his cause, one of which classes is seeking daily to fulfill the Lord's will, counting it all joy in tribulation, and rejoicing in the privileges of sacrificing with the Lord; and the other class, although still maintaining their willingness to serve the Lord, which has permitted the cares of this life to interfere with zeal and earnestness.

THOSE WHO WILL GET TO HEAVEN

Only the class of willing sacrificers will be eventually given the kingdom, and become joint-heirs with Christ, with a place in his throne, while the other class constituting the true church is to be given severe trials, and must pass through great tribulation, in order to bring the individuals of it to the proper condition of full submission, after which they are to be accorded the position of service in the kingdom before the throne, serving God in His temple forever the temple being the willing overcomers, as the Apostle Paul declared—" Know ye not that ye are the temple of the living God?"

This Jewish nucleus of the church was "out of every tribe of Israel," but God in filling up the remainder of the definite number required has gone among the Gentiles, "to take out of them a people for His name," "that the fullness of the Gentiles might come in," and in selecting these the thought was expressed that each Gentile is apportioned to some tribe in order to fulfill the arranged apportionment of 12,000 to each making in all a "little flock" of 144,000, to rule the world as the kings and priests of God in the Millennial age, for the blessing of mankind.

Continuing, the speaker pointed out that while the nominal church consisted of various classes it was not the ideal arrangement which God approved and purposed to continue. Only one true, faithful class really was entitled to God's special favor, and all the others are to be subjected to the trials of the time of consummation referred to in the text, the basis of the discourse. God never expressed an invitation to a class to attain merely to a position of justification by faith in the present age. Justification is a means to an end.

Since only those who are perfect in God's sight either on a reckoned basis or actually could make an acceptable offer of sacrifice to him, it was necessary to provide the way to justification, in order that the call to sacrifice might be carried out, by such reckonedly perfect ones, but those who fail to take such a step of consecration are declared in the scriptures to have "received the grace of God in vain," and are misusing their privileges. Similarly it was not a part of God's design that there should be such a class of unjustified ones as are evident in the church today they are hangers-on and are not beneficial to the interests of the true church, and the more relieved from their attachment the church is, the speaker declared it, spiritual conditions would be in proportion much more satisfactory.

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But God has permitted these conditions to exist for a testing of His true people, and for fear lest in making a separation before the proper time injury would be done to His faithful ones.

SEPARATING WHEAT AND TARES

But God has not been separating these wheat and tare classes, but has been allowing both to "grow together until the harvest," when He would cause a separation and blessing to His own and casting off of those not truly His. To this harvest time the speaker especially referred, and called attention to the associated verses surrounding his basic text. As the plowman was there said to plow for a purpose, the sowing of seed, and the seeding, for the purpose of bringing forth fruitage later on, so God has been carrying on His work, expecting to reap a harvest of faithful sons, after His plowing and sowing had been completed.

The "harvest time," the speaker declared, had come. The time for the separation of nominal Christians from the true was at hand, because God's purpose has a time and a completion. In the Scriptures the mixed condition of the church was described as "Babylon," and at the time when the harvest is due the message of the Lord, through the Scriptures, is applicable to all his people, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

The word "Babylon" was shown to signify "confusion" the state in which the nominal church continues to be, because of its

various classes of adherents a condition which the Lord has not interfered with until the time for making the separation shown in his parable of the tares, and this time was represented to be the present.

The speaker intimated that in the Scriptures there was sufficient evidence to show that, according to the chronology of the Bible and its prophecies concerning time, the Lord's purpose was about to be consummated the great separation is already taking place, and the plagues and punishments of the Lord are being prepared to be poured upon the illegitimate classes in the church. These time features were not considered, for lack of opportunity, but are given considerable space in the speaker's published writings.

With telling force the speaker arraigned "Babylon" in its present sinful condition, out of which the Lord's people are exhorted to come. He asserted that today the real plan of God is hidden, and the professed standards of various denominations in Christendom blaspheme God's character by their representations of his purposes for the race.

A noble man would not be thought guilty of such heinous cruelties as are ascribed in the creeds to their theological God, whose plan has been from before the foundation of the world to send to a condition of everlasting torture the billions of human beings who did not happen to be in the elect "little flock" which has been predetermined upon for salvation. Such a calumny upon the character of God, who in the Scriptures is declared to be full of mercy and long-suffering, wisdom and power to do good to all, in his own time and way!

WHAT HE CALLS BLASPHEMY

He demanded Scriptural authority for such blasphemous utterances concerning God's character, and declared that there was not one, from beginning to end of the Bible, a few "dark sayings" of the Master, and some symbols of the book of Revelation being interpreted in thorough harmony with the plain statements of other Scriptures.

The only text which the speaker ever heard offered as an excuse for the theories of the creeds was, "As the tree falleth, so shall it be." So far from this teaching eternal torture to all who have not heard of and believed upon the name of Jesus Christ their Savior, in the present time, it was shown to prove that as man, by reason of his condemnation unto death goes down into the tomb, he must there remain until the awakening which has been purposed for him in God's due time, according to the promises of His Word.

The fact that eternal torture is not generally held to in the present time (which the speaker was quite willing to admit) would not release the "Babylonians." Though the ministers should admit in

private that they had discarded such a theory, and make excuses for its presence in the confessions of faith, so long as they held to such a creed by upholding their denominations they were responsible for every word the creeds presented, and every individual who, knowing God's true plan, still adhered to the section of Babylon in which he found himself, was characterized as dishonest with himself, with his associates and with God. There was no other course to pursue than to follow the divine command, "Come out of her, my people," in order to escape God's plagues.

SOME OF THE PARADOXES

The speaker dealt with the real attitude toward God's word, as contrasted with the creed expressions, on the part of the chief ones of the denominations of the day. While the Scriptures make most prominent the doctrine of the atonement, through the blood of Jesus Christ, as a ransom for the sin of mankind, in the great pulpits there is no disguising the general tendency to denial of the inspiration of the Scriptures and the ignoring of the redemption through Jesus Christ. Instead of accepting the Scriptural account of a fall from perfection, man is declared to be in process of evolution from a low condition to a very high one, and that if any fall took place at all, it was a "fall upward" if God would let man alone for a few more centuries he would attain all he wanted by his own efforts.

In presenting proof that he was fully cognizant of this unfaithful condition of the reputed leaders of the Lord's flock, the speaker mentioned having had some of the prominent ministers of Pittsburgh and Allegheny interviewed upon the subject of their belief in the ransom through Jesus Christ. One of them, in response to such a query, replied negatively, but hastily, retracted his statement, and remarked that "he was not prepared to state, positively, his view on the subject."

CRITICIZED A LOCAL PREACHER

The speaker forcefully criticized the attitude of such a gentleman, presuming to be a servant of the Lord, and uncertain as to his standing upon the most vital doctrine of

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the scriptures. He denounced as thoroughly unfaithful to the Lord such vacillating men. Another minister, in response to the same question, made no pretense of uncertainty, but laughed at a theory of Jesus Christ having "died to pay it all," and declared that that doctrine had quite "gone to the wall."

The completion of the judgment of Babylon is to mean the bringing in of a great "time of trouble, such as was not since there was a nation," during which the saints, the "little flock," are to be glorified in the kingdom; the "great company," which failed to live up to its consecration vows, will receive its trying

experiences and be purified through the trouble, and then changed also to spirit conditions.

The remainder of the world, including the justified who failed to make any use of their reckoned standing as God's sons, according to his arrangement, are to be counted in with the world, to share their severe experiences in the same trouble, and to receive whatever benefit and blessing the Lord may have to give them, with the world in the future, after the trouble has ceased, by the establishment of the kingdom of Christ, the overthrow of all the institutions of the "present evil world," and the binding of Satan, the usurper of power now, and who has been the chief agent in blinding the people in general to God's good purposes.

Chief among the world's inhabitants in the new age, the millennium of favor to come to all mankind, will be a class called "the ancient worthies." These are they who during the ages preceding the gospel age recognized God and exercised faith in His promises, and sought to please Him in all their ways. They were such persons as Abraham, Isaac, Jacob, Joseph, Daniel, Jeremiah, Isaiah, David, Samuel, etc. These were not called to the church's high calling, which only began to be promulgated by Christ, as the Apostle Paul declared, in Hebrews 11:3. Christ is the head, forerunner, leader of the church, and this being the case no one could have preceded Him in the race. But the faithfulness of the ancient worthies, manifested in extreme trial and difficulty, is not to go unrewarded, because the apostle, in referring to this class in Hebrews 11, declares that though they died "not having received the promise," they are to be blessed after the church's blessing. The promise made to this class was of earthly favors as, for instance, when Abraham was told, "All the land that thou seest, to thee will I give it," although during his lifetime he was not permitted to own so much as a foot of it. (Acts 7:5)

These earthly favors will be granted to the ancient worthies when the kingdom of God is established, and these faithful ones will constitute the beginning of the perfect humanity which is to fill the whole earth in due time; that is, that these faithful ones are to be brought from the tomb fully perfected as human beings, and to be used as God's human agents in bringing order out of chaos, and assisting in administering the laws of the kingdom of God on earth.

Reference was made to Psalm 14:16 in this connection: "Instead of thy fathers, they shall be thy children, whom thou mayest make princes in all the earth."

The thought thus expressed of two phases of the kingdom of God, one of a spiritual kind, represented in the Christ, head and body, and the other the earthly, represented in those "worthies," was supported by the scriptural statement, "The law shall go

forth from Mount Zion, and the word of the Lord from Jerusalem.” This was explained as signifying that the spiritual phase of the kingdom (Zion) would promulgate all the laws for the direction of the affairs of mankind, and would hold supreme authority and rule, in connection with the bringing of the purposed favors to mankind; while the “worthies” would exercise representative authority, as the visible agents of the kingdom promulgating the laws from the earthly capital, Jerusalem.

SPECIAL FAVORS FOR JEWS

At this time the Jews are to be the recipients of special favor also. The speaker laid much stress upon the statements of Romans 11 as showing that while the Jews as a nation had been cast off from the divine favor, after their rejection of Christ, they were to be in that condition only for a definite time fixed in God’s purpose. They were cast off in order that the Gentiles might find a place in the elect church, but upon the “full number of the Gentiles coming in,” and the church being made complete, favor is to return to the Jews.

So he quoted: “Blindness in part is happened unto Israel, until the fullness of the Gentiles be come in; and so all Israel shall be saved” saved from its blinded condition and alienation from God, and placed in a position to attain eternal life under the conditions of the Millennial age.

The speaker dwelt upon the comprehensiveness of the promise that in addition to these classes who are to be blessed under the administration of the Christ, head and body, all mankind is to have a full and complete opportunity for salvation. He called attention to the explicit declaration of the Lord (John 5:28,29): “All that are in the grave shall hear His voice and come forth” and that contradicts the thought that going into the tomb ends any hope of the condemned world being recalled to be dealt with by the Lord in the future.

The text describes the classes who shall come forth—“they that have done good to a resurrection of life.” These the speaker declared were all those who had been pleasing to the Lord in the past. They would include the “ancient worthies,” who had faithfully fulfilled the Lord’s will; they would include the church itself, as the most highly honored recipients of life from God; and the “great company,” although it shall attain its blessings through severe experiences of chastisement. But the class here specified would not include the “tares” or the merely justified ones in the nominal church, because these had not pleased God they had not fulfilled His will in the present time.

REWARDS FOR THE DUTIFUL

Only those who had obeyed the Lord, in compliance with His instructions, when they came in contact with His favors, would

be raised “to life” and this signified raised immediately to perfect life conditions, on whichever plane of being, divine, spiritual or human, God purposed to grant them this favor. All the remainder of mankind is included in the concluding expression of the text, “they have done evil.”

No matter how moral or upright a person might be naturally, he must acknowledge that he is not perfect; no one is perfect unless he has been approved of God, and no

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one in the present or past has been approved of God unless he has been justified freely from all things by faith, and has remained in harmony with God and been constantly seeking to do His will. All the world, therefore, except the comparatively small number represented in the exceptions named, are to share in the resurrection of the “evil” ones and this resurrection is described in the common version of our Bible as “of damnation.”

The speaker strongly condemned the translation, showing that in five other places in the same chapter the original Greek word is rendered “judgment,” and should be so rendered in this text. The word “resurrection” was explained to signify “raising up to life,” and the two words together would give the real scope of the work of the Millennial age the raising up of all the obedient of mankind to perfect life, by a process of judgments chastisements, disciplines, instructions and final decision, according to the character developed by all thus dealt with.

THE MILLENNIAL AGE

Acts, 3:19-23 was quoted as indicating that the whole period of the Millennial age was to be one of repair restoration, restitution, and that the second presence of Christ and His bride was a necessity, in order to accomplish the work fully. In this passage the Apostle Peter refers to a prophecy by Moses: “A prophet the Lord your God shall raise up unto you of your brethren, like unto me.” This “prophet” the speaker stated was Christ, because Moses is represented in the Scriptures as a type of Christ.

The raising up of this prophet began with the glorification of Jesus Christ, but the work which the prophet was to do was not begun then, because Jesus was only the head of the prophet. The church, the body of Christ, must complete the raising up, and when it is glorified with the Lord the work of the prophet shall be begun. Moses’ statement proceeds: “Him shall ye hear in all things whatsoever He shall say unto you, and the soul which will not hear that prophet shall be destroyed from among the people.”

The instructions of the world are here comprehended, and the final decision, for everlasting life to the good and obedient, or everlasting death, to the evilly-disposed, at the end of the Millennial age, is the thought of the concluding clause of the statement. Then God will have wiped all tears from off all faces,

and at that time it will be true, “No more crying, no more sighing, no more dying, for the former things have passed away, and behold, I have made all things new.”

THE DOCTRINE OF THE MILLENNIUM

Before the Bible House congregation, Pastor C. T. Russell delivered a discourse yesterday afternoon on “The Reasonableness of the Doctrine of the Millennium.” The text was taken from Matt. 6:9-10, “After this manner, therefore, pray ye, Our Father which art in heaven hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is done in heaven.” Pastor Russell spoke as follows:

The latter part of the text is the particular topic for this afternoon: “Thy kingdom come; Thy will be done on earth as it is done in heaven.” We are met by those who oppose the doctrine of the coming kingdom with the objection that it would be an impossibility for our heavenly Father to accomplish the thing which has been declared, that the kingdom would never come, that the blessing of all the families of the earth would be an impossibility. We want, therefore, to discuss that feature of the subject first. We want to examine some of the objections that are stated. One of them, for instance, is in respect to the impossibility of the earth accommodating all the families of the earth if they were restored, and then the argument that it is impossible to have a “restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began,” as the Apostle Peter mentions. The words of the critic are these:

“This millennial doctrine encounters a very serious difficulty. If the world’s population had doubled each century for the past 60 which seems a very reasonable estimate the present population of the earth would be two and one-third quintillions of people. That would cover over the 50,000,000 square miles of land surface on this globe with people as thickly as they could stand, 4,000 feet deep. If each were 5 feet high, they would reach up into the sky nearly four miles. No doubt people enough have been born to make that number.”

The above remarks were addressed by the Rev. Dr. E. L. Eaton to the Methodist Episcopal ministers of Pittsburgh, at a meeting held April 27, 1903. The address was favorably received by the learned gentlemen present and thought so highly of that it was printed for circulation. Six months later, on October 29, 1903, the same Rev. Dr. E. L. Eaton, in debate with the present speaker, repeated so much of the above as applied to his method of calculation, but revised his figures as to the total of humanity for the past 6,000 years. As illustration the large concession we place his figures side by side:

First statement.	2,333,333,333,333,333,333
Second statement	98,098,300,000,000 Shrinkage
in 6 months	2,333,234,235,033,333,333

A DEFENSE OF THE TRUTH

Let us hope that a man of so liberal a mind and so easy a pencil may yet get to see the question he is discussing in its true and reasonable light. Let us hope, also, that the intelligent, thoughtful, educated clergymen, who so innocently swallowed the first exaggeration will be as ready to receive the truth on the subject as they were to accept the error. It is not our thought to speak slightly of anyone's honest endeavor to ascertain truth, however egregiously he may err in his attempts; neither is it our wish to make personal criticisms; but extravagantly erroneous statements have been so freely made by men of large reputation and deficient comprehension, that it is necessary in defense of the truth and for the assistance of the unlearned and non-professional, that this matter be critically examined. Our statements, therefore, are not to be considered personal, but a general criticism of all the learned men

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who have talked so foolishly upon this subject. Dr. Eaton and his figures merely come in conveniently at the present time. Our criticisms apply equally to the thousands of other great heads which have similarly misapprehended the truth on this subject.

Before showing the reasonable figures for the total of humanity who have ever lived on this earth, let us give a simple illustration of the inaccuracy of Dr. Eaton's computations that will be proof positive of the grossness of his error, even in his revised figures, to everyone possessing a sufficiency of gray matter to be able to reason on any subject. Anyone can demonstrate this matter, for the doctor has told us his method of computation, namely the doubling of the population each century. Accordingly, the last century of the 60 would be the one-half of the entire sum. The demonstration follows:

According to Dr. Eaton's largest figures the total population of the world at the present time would be 1,166,666,666,666,666,666. According to his second statement, 49,049,150,000,000. According to the census taker the figures should be 1,600,000,000. We cannot suppose that Brother Eaton questions the accuracy of our last census returns, for he surely knows that at the present time the "50,000,000 square miles of land surface on this globe" are not covered "with people as thick as they could stand" 2,000 deep reaching up in the sky nearly two miles. Yet, above, he tells us that to him all this "seems a very reasonable estimate" and adds that he has "no doubt" on the

subject. Evidently the brother's desire to make the doctrine of the millennium "look like 30 cents," as he expressed it—" to strike that doctrine a blow between the eyes from which it would never recover" blinded him to the antics of his pencil.

REJECTING THE CLEAR TESTIMONY

But, alas! Dr. Eaton and many of those who applauded his ludicrous statements, are as far from the truth in their general understanding of the divine plan as they are in error on this simple mundane proposition. The secret of this unwisdom lies in rejecting the clear testimony of the Bible opposing it claiming that the apostles and early church, in looking for the millennium, were misled by their ignorance now well known (?) by modern theologians of the higher criticism school. Well says an apostle that to these the teaching of the cross is foolishness they have no use for the doctrine of the ransom that we are bought back from destruction by the ransom price, even the precious blood of Christ. The words of the prophet, quoted by the apostle, are still applicable to such and still explain why it is that worldly wisdom is so liable to err, unguided by the letter and spirit of revelation. The quotation is, "I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" 1 Cor. 1:18-20.

We should reason of unknown things from the basis of that which is known. We know that the world's population today is approximately 1,600,000,000. We know that the present rate of increase is 8 per cent for the past 10 years: this would give an 80 per cent increase for a century. However, that the increase has not been so great in the past, we are certain. This is easily demonstrated, for if we should reckon backward at this ratio of increase we would get back to the first pair (Adam and Eve) in about 3,000 years, and we have scriptural grounds for believing that it is fully 6,000 years since the creation of our first parents.

We believe that every careful, thoughtful calculator, who with us will take Bible history and secular history, will come to close agreement with our conclusions on this subject. Our figures for the whole number of people who have ever been born on this earth are 28,441,126,838 to date including the present population. It is our conviction that these figures are probably double the actual number, but we desire to make them so generous that even opponents can find no fault with them. We arrive at these figures as follows:

HUMANITY LIVED LONGER THEN

During the first 1,656 years, down to the flood, the scriptures show us that humanity lived longer and reached development more slowly than now, many of the children not being born until the parents were more than 100 years old. Thus Seth, the son of

Adam, was 105 years old when Enos, his son, was born; and Enos was 90 years old at the birth of his first son, Cainan; and Cainan was 70 years old when he begat Mahalaleel, the latter was 65 years when he begat Jared, who was 162 when he begat Enoch. The latter when 65 begat Methuselah, who when 187 begat Lamech the father of Noah.

We are inclined to believe that the whole population in that time may not have exceeded 100,000, but to be liberal we have placed it in the foregoing estimate at 1,000,000. After the flood humanity began again with 8 persons, and for a time evidently the increase in population was much more rapid than before the flood. In our liberal estimate we reckon the population to have doubled five times in each century for the first five centuries, which would bring us down to about the time of Abraham, and show a population in Abraham's day of over 58,000, although it is our opinion that these figures are double the actual facts. "Higher critics" are so in the habit of using wild unreason in respect to matters of ancient times that we make this concession. They will declare, for instance that Assyria was a great nation at this time, and that evidences have been unearthed mentioning the great King Chedorlaomer, whom they estimate as probably the ruler of millions taking no thought of the flood and the impossibility of having more than 50,000 in the world at that time.

The scripture narrative, however, will save the Lord's people from such error of judgment, for this great king, Chodorlaomer, is distinctly mentioned in Genesis 14, in connection with three associated kings who, joining their combined forces, attacked five other kings in the vale of Siddim. The great Chedorlaomer and his valiants conquered, and carried away the spoil including Lot, Abraham's nephew, and his goods. The narrative shows that these kings though great for their time, when there were few people in the world, had very small armies for they did not venture to attack (King) Abraham, who was "very rich" in flocks, herds, etc. On the contrary when (King) Abraham heard that his nephew Lot was taken

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prisoner he armed his 318 servants and pursued after the four great kings and their armies, smote them hip and thigh and brought back Lot and all his goods.

BIGGEST THING HIS NAME

To the Bible student, therefore, the biggest things about King Chedorlaomer was his name, and such will not be confused by the exaggerated estimates of the higher critics respecting the millions of those days; for their figures are just as reliable as Dr. Eaton's given above. Continuing our liberal allowance, we have estimated that during the next five centuries the world's population doubled three times each century. This would give us

as the world's population at the time of the Exodus 14,241,744. Again we believe that our figures are at least double the actual facts.

We now reach the time of wars, and must reckon the increase of population more slowly than during the pastoral period. Proceeding, we group the next six centuries together and remember that the Israelites in Canaan were some 18 times in bondage to their enemies during this period, and that a census taken near the close of David's reign by Joab showed the number competent to serve in the army to be 570,000, hence the entire population of Palestine at that time cannot have been much of any above 2,000,000. The same warfaring spirit affected other nations and similarly hindered rapid propagation; hence our estimate is that the race doubled during those six centuries, which would show a population in Solomon's time of over 37,000,000 throughout the world. Again a very liberal estimate according to all reliable information at our command probably double the actual number.

We group the next 12 centuries together; concluding that the race doubled during those 12 centuries. To some this may appear too slow a ratio of increase, but we should consider the immense wars of that period, during which Assyria went down and Babylon rose and conquered the whole world, destroying many nations entirely; and that it subsequently fell before the Medes and Persians, who also shed blood in a wholesale manner, and who in turn fell before the Greeks; and that the latter, under Alexander the Great, conquered and dominated the world, but who in turn fell before the Romans; and that these at a cost of thousands upon thousands in the prime of life, did their share also in staying the rapid propagation of the race.

IN NEBUCHADNEZZAR'S TIME

These figures would give a world population of 82,000,000 in the time of Nebuchadnezzar, of 100,000,000 in the time of Christ, and of 113,000,000 at the time when the Roman empire was at its zenith its boundaries extending over Europe, Africa and a considerable portion of Asia. The historian estimates the population of the Roman world then at 50,000,000, and our estimate shows a surplus therefore of 63,000,000 for the known and unknown portions of the earth at that time. Again, evidently, a very liberal reckoning.

We estimate the next four centuries as increasing the population 25 per cent each century, for the decrease of war resulting from the firm establishment of the Roman power, must have had such an effect. This gives us at the time of Charlemagne at the opening of the eighth century a world population of over 227,000,000. Following came the centuries of the crusades, etc., in which millions of the youth of the world perished. Our reckoning is that the world's population doubled during the six

centuries from the year 800 to 1399 A. D. This gives us for the population of the world for the year 1400 the sum of 455,733,808.

The next four centuries were more favorable to the multiplying of the race, great battles and desolating plagues being fewer. The religious reformation belongs to this period. We reckon the population to have doubled during these four centuries and this would give us the world population for the year 1700 of 911,467,606. These figures so far as we know, are very greatly in excess of any reliable statistic. We reckon the period from 1700 to 1800 A. D. at a 20 per cent rate of increase, giving the population in the year 1800 at 1,093,759,939. For the century just closed, from the year 1800 to 1900, 1,531,163,915. Although, as already stated, the ratio of increase in population for the 10 years of the last census was 8 per cent, representing an increase of 80 per cent for the century, it is manifest that the increase during the earlier portion of the century was at a much slower rate. Present conditions are increasingly favorable to the propagation of the race, as well as to its longevity; and it would not surprise us if the increase would show much greater in the near future.

THE WORLD'S POPULATION

The following table of estimates of the world's population made during the nineteenth century shows clearly that the estimates we have given are exceedingly liberal; besides in reckoning the total we have counted the entire century at the figures of its close:

Volney, in 1804, estimated the population of the world at 437,000,000; Pinkerton, 1805, estimated the population of the world at 700,000,000; Malte-Brun, 1810, estimated the population of the world at 640,000,000; Morse, 1812, estimated the population of the world at 766,000,000; Graberg v. Hemso, 1813, estimated the population of the world at 686,000,000; Balbi, 1816, estimated the population of the world at 704,000,000; Balbi, 1843, estimated the population of the world at 739,000,000.

We believe that the liberality of our figures will be conceded by all careful, thoughtful people, and in our opinion they are as a whole double the truth.

Our next step was to approximate the number that died each century. We have estimated that twice the number of the whole population at the end of the century died every century down to the time of Solomon; and that since then, to the present time, three times the number of the whole population at the close of each century have died each century. It is on the basis of this calculation that we have already stated the number 28,441,126,838. Be it remembered also that in this calculation we have nearly doubled the actual facts. Take for instance the last century, which began with 1,093,759,939 and closed with

1,531,163,915. In estimating this we did not multiply by three the supposed number living in the middle of the century 1850, but multiplied by 3 the total number living at the close of the century.

Now, with this large allowance and liberal estimates everywhere of probably double, what can we say respecting

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the ability of the earth to furnish these habitation and food? Remembering the Lord's promise that in that Millennial period "the earth shall yield her increase" and the desert and wilderness places of the earth "shall become as a garden of Eden," we may safely estimate upon all the land which we find according to recent estimates to be 57,000,000 square miles, or over 36,000,000,000 acres.

THE FAITH OF ABRAHAM

What would this mean as to space for each individual who has ever lived in the world according to this very large liberal estimate? It means that there would be 1,275 acres for each little village of 200 families (1,000 persons). Quite a sufficiency of room, all will agree, under the new conditions promised; but if more space be necessary let us have a little of the faith which Father Abraham exercised when he counted that God to keep his promise was able to raise Isaac from the dead. With this faith we will see readily that it will be quite within the divine power to raise vast continents from the depths of the oceans, or indeed, to give a literal as well as a symbolical fulfillment to the declaration, "There shall be no more sea."

Our conclusion then must be that those who hold to the teaching of the Lord and the faith of the apostles and primitive church respecting a coming kingdom and blessing have not been put to shame in any degree by the wisdom of this world. Now let us look on the other side of the question and see if it be not true respecting the worldly wise as was written nearly 3,000 years ago. "The wise are taken in their own craftiness." Those who stand loyally in support of the teachings of our Lord and His apostles in respect to the coming kingdom "under the whole heavens" have generally been content to be on the defensive. Those who trust fully in the promise of God to Abraham, "In thy seed shall all the families of the earth be blessed," have too long perhaps endured the sneers of the worldly wise and refrained from pricking their bubbles of self complacency, pride, sarcasm and folly set afloat by those who think themselves to be somebodies and discredit the inspired revelation and those who stick closely to the Book.

The time is come to forever silence these opposers of the divine word and we shall now proceed to do so. Again we must use Brother Eaton's words, but we again disclaim any personality,

and recognize that he is merely one of a class, a large class, an influential class, a D. D. class, whose minds and expressions on the subject are the same as Brother Eaton's. We take his words rather than those of some one else, because they were uttered recently and in public contention with this very subject of the Millennium; and were heard by hundreds and read by thousands; we must have some positive statement to deal with, and his is the nearest and most suitable one; therefore, and not from any personal reasons, his words are criticized. Dr. Eaton's words in his argument against the reasonableness of expecting a millennium not only were as above quoted and criticized, but additionally he said that he did not expect the second coming of our Lord until the conversion of the world, and the end of this dispensation, which would not be for probably "50,000 years yet."

TREACHERY OF HIS PENCIL

Brother Eaton by this time has gotten used to the treachery of his pencil, and we trust will conclude finally that while it may be safe to use the pencil ad lib on the subject of astronomy, where a few hundred thousand solar systems will not be noticed by the credulous public, it is nevertheless a very uncertain pencil to use in respect to earthly things. Now let us weigh carefully this statement made not only by the Rev. E. L. Eaton, D. D., but by hundreds of other equally titled gentlemen whose position before God's people and before the world as teachers has been trusted too confidently by their flocks. We hope that on the subject under discussion and on all subjects they will revise their methods of "foolish talking," and remember that those who pose as ministers of the gospel of Christ should, according to the exhortation of the Apostle Paul, "Speak as the oracles of God" truthfully, accurately in a manner to be depended upon. Meantime we hope their followers will give them no more credit for accuracy in other features of their religious teaching than in the one under consideration.

Let us do a little figuring; let us do it in a manner that any school boy can follow. We want to inquire how many people will be living on the earth at the end of 50,000 years about the time Dr. Eaton estimates that Christ will come. We will take as the basis of our calculation the present population of the world as 1,600,000,000. We will take as the basis of our reckoning for increase the census returns for the last decade, namely, 80 per cent increase for the century. If the favorable conditions of the present continue no doubt the increase will be far in excess of 80 per cent, but let us confine ourselves to present conditions.

A little figuring shows us that at the end of the first of these 50,000 years the living population of the world would be over 580,000,000,000; and at the same ratio of increase the close of the second thousand years would find a living population on this earth of over 210,500,000,000,000; and by the close of the third

of these 50,000 years the living population on earth would be over 76,328,500,000,000,000.

WHAT THE FIGURES MEAN

What do these figures mean? They mean that if God's word is not true, if the great change of dispensation which we preach is not soon inaugurated, the whole world of mankind will be in great distress, not only for food to eat but for standing room. We have only counted three of Dr. Eaton's 50,000 years! What would the figures be if we were to run them up further? Those who deny the teaching of a Millennium must of course ignore the promises which declare that "the wilderness will blossom as the rose and the solitary places be glad;" and consequently any reckoning of the earth's surface from their standpoint must exclude all the at present useless portions of the earth's surface. Approximately estimating the usable portion of the earth's surface at 25,000,000 square miles we find that this would give us 16,000,000,000 acres or 696,960,000,000,000 square feet.

Comparing these figures with the above reckoning as to population, we find that at the close of the first thousand years there would be more than 36 people for each acre of the habitable earth. At the close of the second thousand

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there would be barely standing room of less than 3 1/2 square feet for each person. At the close of the third thousand there would be 109 persons for each square foot of the habitable earth, or in other words they would be standing on each other's heads about 200 persons high; or, if we include the polar regions and waste portions of the earth, there would be about 100 persons high on each other's heads, or if we include the ocean surface as well as all the land surface, there would be 12 persons for each square foot. Allow 2 square feet for each individual and the population would need to stand in piles 24 deep closely packed together all over the surface of the land and sea in 3,000 years from today! What would the figures be at the end of 50,000 years if each of the succeeding 47,000 were estimated on the reasonable basis of the three already calculated.

MILLENNIUM INDISPENSABLE

Is it not time that those who do not believe in a coming Millennium should begin to pray that God would arrange for one? Is it not evident that if Christ's kingdom were delayed even 500 years the world would be in terrible straits? The population at the present rate of increase would then be over 30,000,000,000 with less than one habitable acre apiece; and only by very "intensive farming" could they subsist at all. Very evidently the facts as we look backward and forward, all indicate that we are just at the right time for the establishment of "the kingdom of God's dear Son."

The declaration of the Lord at the beginning was that the earth should be filled; and according to our computations we have now reached a place where a sufficient number of people have been born into the world to about reasonably and properly fill it, if they were recovered from the tomb. On the contrary, looking into the future, we see not only an impossibility of long continuance under the present conditions, but we see likewise that even three centuries more at the present rate of increase would add to the numbers of the dead 52,000,000,000 or nearly double the number of our above liberal estimate of all the past dead, making the total number 80,000,000,000. Three centuries are not far ahead either! The more we investigate this question upon a proper basis, the more strong our faith must become in the promises of the divine word respecting the “times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began,” and which are to commence with the second coming of our Lord. Acts 3:19-21. Another objection that is frequently urged as against the theory of the Millennium is that it would be inconsistent for our Lord to appear as a man in the flesh to establish an earthly court, and to have a throne somewhere at Jerusalem or elsewhere, and to have men pay their homage as they would to Kaiser William or the czar. We agree that that is unreasonable; we never took that position, and such statements, whether intentionally or unintentionally, are a misrepresentation of our position. It would be a gross injustice to attempt to show that we take any such view. We hold that the scriptures teach that the kingdom of God’s dear Son, as it will be established, will be a spiritual kingdom, and not a fleshly kingdom, for according to the Scriptures, “Flesh and blood cannot inherit the kingdom of God,” and therefore we must all be changed if we would have part in the kingdom. We hold that this kingdom class is to be composed, first of our Lord Jesus, the “great King over all the earth in that day,” and secondly, the Church, his associated Bride, the Lamb’s wife, according to the picture or symbol, his brethren, according to another symbol.

ASSOCIATED IN THE KINGDOM

These are to be associated in the kingdom, and all of these will be changed, no longer to be of flesh and blood, no longer human, visible to men, but spirit beings, like unto the Father, like unto the angels, invisible. We hold also that the Scriptures teach that there will be an earthly visible representation of this kingdom that the ancient worthies, Abraham, Isaac and Jacob, and all the prophets shall be the earthly representatives of this spiritual and invisible kingdom, and that while the real rulers of the world will be unseen to men, there will be seen visible agents among men, perfect as men, and therefore splendid representatives of the unseen kingdom beyond the sight of men.

We hold that the instruction of the world will be carried on through the supervision of the spiritual kingdom and through the agency of the earthly representatives as the Lord said respecting this earthly feature of the kingdom: “Ye shall see Abraham, Isaac and Jacob and all the prophets in the kingdom” but He never said a word about their seeing Him, the King, nor seeing any of the apostles. They would see Abraham, Isaac and Jacob, because Abraham, Isaac and Jacob will be among those who will be earthly representatives of the kingdom.

The Apostle Paul refers to the place which the ancient worthies will occupy in Hebrews 10:1-39-40-. In the preceding verses He has been recounting the faithfulness of Abraham, Isaac, Jacob, Moses and others, and now in summing up his argument, he says: “These all having obtained a good report through faith, received not the promises” they did not get the thing that was promised to them; the thing promised to them was an earthly thing, an earthly kingdom. They could not get their kingdom until first the church would get the spiritual kingdom, because the spiritual must precede the earthly. The apostle proceeds: “God having provided some better things for us” for the church of the Gospel age, a better thing than for Fathers Abraham, Isaac and Jacob and all the holy prophets—” that they without us should not be made perfect.” They can never reach the perfection of blessing that God has provided for them until first the Christ, head and body Jesus the head, the saints the members of His body —shall have been glorified. Then the time shall come of which the Apostle James speaks in Acts 15:14-17, for the Lord shall return and build again the tabernacle of David that is fallen and rebuild the ruins thereof, etc.

KINGDOM OF THE JEWS

This is the kingdom coming back to the Jewish people, not as Jews, but because they were God’s people; not to every Jew, because as the apostle says: “He is not a Jew that is a Jew outwardly,” but to every one of them who are Jews indeed, having the faith of Abraham. And, by the

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way, we remark that when the kingdom is established there will be many others coming in who will belong to that class besides these ancient worthies, who will accept the Lord and seek to walk in His ways, and thus gradually the whole world may become children of Abraham, as it is written again: “I have made thee to be a father of many nations” not merely a father of the Jews. And so all the nations of the world shall ultimately be brought to a knowledge of the Lord, and whoever shall accept of the Lord’s favor and grace in Christ, and conform themselves to the clear laws of the kingdom then enforced, they will be

counted as indeed the children of Abraham, whatever may be their earthly nationality. Thus he will become “the father of many nations.”

Another thought worthy of consideration is this: Does not the world recognize the need we have of a perfect government? Is not the cry of every political party, “We will give you a perfect government?” That has been the cry for centuries, each nation striving to have the mastery of the world, declaring that it, and it alone, is competent to bless the world. And now what do we see? We see that in the very best governments of the whole world there is necessarily an element of corruption unavoidable, let us say so that even where comparatively pure men are elected to office you do not know what influences may be brought to bear upon them to more or less cause them to deviate from the rule of rectitude and righteousness. As a matter of fact, if occasionally an upright man does get into office it is generally because he can be used as a puppet and representative of others who desire the power, and he is generally used as long as they can use him to advantage, and then usually dropped. But what can we see respecting the Millennial kingdom and how could we hope that if the Lord should then take His great power and exercise it in the world that the world would have better rulers or governors than at present? Ah, we answer, our God is making the very preparation that is necessary in this matter.

WHAT GOD REVEALS TO US

He reveals to us in His word that He is selecting a peculiar people, a little flock, and that they are all saints! Not all are saints who name the name of Christ by no means; but those who will be of the very elect, those who will make their calling and election sure, will all be “copies of God’s dear Son.” And if copies of God’s dear Son, what think you of the government that they would establish in the world? We answer, nay! Would it be a charitable, generous government, of love and righteousness? We answer, yes! The Lord and His character assure us that the government of which He would approve and which the saints, the members of his body, would approve and establish would be a pure government, a righteous government, built upon love, and not upon selfishness. We have every reason, therefore, to have absolute confidence in that government, as we could not have in any government established by the world, or in any government that we could ourselves establish while we still have the flesh and its human weaknesses and frailties to contend with.

And what about these ancient worthies, if they be given power will it not be possible that they will be the subjects of corruption and bribery? No, because they also will be a tested and proven class. Mark the apostle’s description, in Hebrews, 10:1, of how they were all found worthy. If they pleased God that is sufficient testimony, and the apostle declares: “They had this testimony, that they pleased God!” Then they will please you and me! If

satisfactory to God they will be satisfactory to all in harmony with God and righteousness, and “the Lord knoweth them that are His.” If the Lord has made such an arrangement respecting the kingdom and has provided such under-rulers or earthly rulers, in the control of the world, under the spiritual kingdom, may we not have absolute confidence in the results, that all the families of the earth will be blessed under that glorious kingdom?

The question then may arise in the minds of some, Could we be sure that these ancient worthies might not be liable to change? We answer, No, because they have already passed their trial and have been accepted, and in their resurrection, according to the Scriptural use of the word, they will be raised perfect men absolutely perfect, as Adam was perfect, in the beginning, in the image of God, and therefore with all the qualifications of perfect men, and under the guidance and instruction of the glorified saints, and the greatest saint, our Lord Jesus, surely they will be quite sufficient for the task that is before them.

THE NEEDS OF THE WORLD

And what shall we say respecting the needs of the world? Does not the world need help along the line of good government and the bringing in of blessing of God to be generally distributed among all the people, and not merely among a class? It is not the real object of the Lord that the blessings that are now being so freely showered in this wonderful day of the world's understanding should be generally dispensed to every creature? Surely! We do not say that that is possible under present conditions; it could not be attained under present conditions.

We have no sympathy with anarchists or Socialists, in their endeavors, under conditions as they exist today, to introduce an order of things which would result in blessing to all mankind alike. We are not only assured by our reasoning faculties that man cannot do this now, but also by the Lord's word itself. When present conditions shall have brought the world to a great time of trouble, in which all present institutions shall fall because of their imperfection, then upon the ruins of those institutions the God of heaven shall set up a kingdom. It is the very matter pictured by Daniel in interpreting the prophecy of Nebuchadnezzar; after picturing the kingdoms of this world, Babylon, as the head of gold, Persia, as the breast and arms of silver, Grecia as the belly and thighs of brass, and Roma as the legs of iron, and present institutions as the feet of mixed iron and clay then he says: “I beheld until the stone was taken from the mountain without hands.” A stone! what was it? God's Kingdom, the church!

God is taking it out of the kingdoms of this world without hands—without the operation of human power. It is “not by might nor by power, but by spirit, saith the Lord of hosts.” Humanity

indeed acts as an agency of God in proclaiming the truth, but it is the power of God that is unto salvation to every one that believeth. The stone is taken without hands, and in due time the smiting shall take

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place, and then all present institutions shall go down. This does not mean that it is for you or me or any of the Lord's people to have anything to do with bringing about the terrible trouble which is to wind up present conditions, but it does mean that we view the matter from the Lord's standpoint, as enlightened of Him, who knows what to look for, because the Lord hath spoken it, and what are to be the grand results.

A TERRIBLE CATACLYSM

And although the time of trouble will be serious, an awful affair, a terrible cataclysm which will involve every existing evil institution, including much that is miscalled good, God will use that trouble as His agency in bringing in the Kingdom which shall be for the blessing of all the families of the earth, the establishment of a righteous government, as promised, and for which we are taught to pray, as in the text before us, "Thy kingdom come, thy will be done on earth as it is done in heaven" not merely as it is done in Allegheny, nor as in some other city of good moral character; but as it is done in heaven, and up to the standard set by God.

We are not to suppose that the world is to be converted, and then the kingdom established, but the kingdom of God is to be exercised in the world while sin and sinners will be largely in the majority, and the kingdom is to be established so that it will put down all authority and every evil thing, as the apostle declares in First Corinthians 15,— "He must reign until He hath put all enemies under His feet." During Christ's kingdom all things will become subject to Him, all the wicked persons and evil influences, and He shall reign for the suppression of every evil. When the Lord is king over all the earth will it be as now? No! Those who look about today and think that Christ is reigning must have the opinion either that our Lord Jesus has very poor character or exercises very little power.

When they see all the sin, the iniquity, the crime, the evil tendencies that are permitted to go on today, if they have the thought that Christ is recognizing these evils either in the sense of approving them or else in the sense that He acknowledges His inability to suppress those things. But He does neither! On the contrary, the Lord's word assures us that he is allowing Satan to be the prince of this world in the present time, and that the time is coming when He shall take to Himself His great power and shall reign. Already the power and authority are His, but He has not yet taken it in the sense of exercising it. There is a time set apart of the Father when "He shall reign from sea to sea, and

from the river unto the ends of the earth;" when "the knowledge of the Lord shall fill the whole earth, as the waters cover the great deep," and when "none shall need say unto his neighbor, "Know thus the Lord, for all shall know Him, from the least unto the greatest of them."

MAKE GOD'S WORD VOID

We will allow others to make void the word of God, preaching salvation of the heathen without faith or without even knowledge of the only name given under heaven or among men. As for us, we have this one commission, and that is, to preach the word, to preach the kingdom, and to declare that this kingdom shall accomplish a great blessing to the world, and to declare that in this present time, while sin is still permitted, God is choosing out of the nations the little flock, to be joint heirs with His Son to sit with Him in the throne, to be associated with Him in all the work of blessing all the families of the earth according to the gracious promise given to Father Abraham. It is respecting that promise that the apostle says, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." That promise is not fulfilled. We are still heirs of it.

The world has never been blessed yet; but as soon as the seed class shall have been developed, as soon as the little flock shall be complete, as soon as the body of Christ shall be glorified with the Lord, then the kingdom will be come, and God's will shall be enforced, and all the ends of the earth shall turn unto the Lord, as it is written. Let us then proceed, just as the apostle did, to declare the kingdom, to preach Jesus as the Redeemer from the great penalty of death, to preach resurrection as the hope respecting the dead, and to preach the kingdom as the grand agency of God for blessing the world, and to preach a share in the kingdom as the grand message to all those who have an ear to hear and a heart to obey it.

And what is the effect of this upon us? The apostle tells us, and I trust it is your experience and mine, respecting this true message, the message about the second coming of the Lord, and the kingdom to be then established, and the work of that kingdom in the blessing of the world—" He that hath this hope in him purifieth himself, even as He is pure." So while we are praying, "Thy kingdom come, Thy will be done on earth as it is done in heaven." If we are praying in sincerity and truth, we will be striving to enter in, to have a share in the kingdom class, and correspondingly striving to be pure as He is pure.

**SUPPLEMENT TO ZION'S WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE**

**To The Readers Of
"The Herald Of The Morning"**

Dear Friends:

My connection with the "Herald" having been terminated rather suddenly, and under circumstances which must seem rather remarkable and peculiar to you, I feel it to be a duty both to you and to myself to offer an explanation of the manner of withdrawal and my reasons for so doing. Quite a number who were personally acquainted with me thought there must be more of the story to tell, and I have received a number of letters asking an explanation. To these inquiries and to many unexpressed of similar character, let me offer the following statement:

I have been a Bible student since I first had my attention called to the second coming of our Lord, by Jonas Wendel, a Second Advent Preacher, about 1869, who was then preaching the burning of the world as being due in 1873. But

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though he first awakened my interest on the subject, I was not a convert, either to the time he suggested nor to the events he predicted. I, in company with others in Pittsburgh, organized and maintained a Bible class for the searching of the Scriptures, meeting every Sunday.

We reasoned that, if Christ's coming were to end probation, and bring irrevocable ruin upon ninety-nine in a hundred of mankind; then it could scarcely be considered desirable, neither could we pray with proper spirit, "Come, Lord Jesus, Come quickly!" We had rather request much as we should "love his appearing" that he remain away and our sufferings and trials continue so that "if by any means we might save some." Not only so, but great masses of scripture referring to the Millennial glory and teaching that "All nations which thou hast made shall come and worship before thee," &c., &c., would be left unfulfilled if at His coming there should be a wreck of matter and a crush of world.

We first saw Millennial glory then the glorious work which is offered us as His Bride; that we are by faith the "seed of Abraham;" and as such, heirs of the promises, &c., in whom "all the families of the earth shall be blest." (Gal. 3) This most certainly points to a probation in the future after He has come.

Thus, speedily, steadily and surely God led us to recognize the second coming of our Lord as being not the sunset of all hope to mankind, but the rising of the Sun of Righteousness with healing in his wings."

The Lord gave us many helps in the study of His word, among whom stood prominently, our dearly beloved and aged brother, George Storrs, who, both by word and pen, gave us much assistance; but we ever sought not to be followers of men, however good or wise, but "Followers of God, as dear children." Thus growing in grace and knowledge for seven years, the year 1876 found us.

Up to this time we persistently ignored times and looked with pity upon Mr. Thurman's and Mr. Wendel's ideas. (the latter was preaching the same time as Bro. Barbour; viz: The burning of the world in 1873.) We regarded those ideas as unworthy of consideration, for though we believed the event "nigh even at the doors," yet we recognized the fact that the church will be withdrawn translated before there would be any open manifestation to the world, or, in other words, the two stages of Christ's second advent, viz: coming for his saints, and coming with all his saints.

About this time I received a copy of the "Herald of the Morning," Bro. B. was its publisher; I read with interest how he and others had been looking for (to use his own expression) "a bonfire"; how scriptural arguments pointed to the autumn of 1874 as the time it was due; how that as the disappointment connected therewith began to abate, he and others had re-examined the scriptural proofs that appeared to teach that the end of the world was due at the time supposed; how clear and firm all those proofs still seemed; etc.; how that then, they began to examine what was due to take place at the end, and found that instead of a bonfire, scripture taught that "The harvest is the end of the world" (or age), and that though the age ended, the earth remained and a new age unfolded in which "All the families of the earth shall be blest."

When I read the account I was deeply interested, and as I read on I saw that, if the arguments were true they proved that we had entered and were then in the harvest or end; and if in the harvest, Jesus was due to be here present. This was all reasonable enough for it was much what we had been expecting, and it linked time to our expectation in a harmonious and beautiful manner. My thought now was: Are there sufficient proofs of our being in the time of harvest? If so, this brother and I were in perfect harmony. The paper came in the morning, and I had read it and written to brother B. before noon. I examined more of the time proofs, and though not yet settled with reference to them, made arrangements with brothers B. and Paton to come to Philadelphia, where I was engaged at the time (1876), and hold some meetings, giving evidences, etc., of time, to which I listened with interest, and of the truth of which I felt convinced.

Br. B. and I talked over various methods of promulgating these truths and finally decided to travel and preach them wherever men and women would hear, and to thus spend (D. V.) the

remainder of the harvest, which we then supposed was three and a half years, and would close in 1878. While I was arranging my affairs, brother B. returned to Rochester to prepare for publication of the "Three Worlds." (We found during the Philadelphia meetings that such a book was necessary to furnish hearers with chapter and verse for what was claimed), and to close up the "Herald" as it could not be properly attended to while traveling, and the suggestion was made that if any new evidences of truths were developed, a paper could at any time be published and issued from any point. In the meantime, to do justice to subscribers and give them reading matter for the remainder of their year, brother B. had parts of the "Three Worlds" book, then on the press, arranged with a heading, "Herald of the Morning Quarterly," which were left with a sister in Rochester to be mailed as they became due.

We, Bros. Barbour, Paton and myself, traveled, lectured, etc., for some months, when it seemed advisable to us all that a paper should go continuously to those who were hearing, thus keeping alive and watering seed sown. This seemed good to us all, and while brother Paton and I continued lecturing, brother B. went to Rochester and fitted up our office, type, etc., for which I furnished the money. The old type, &c., had been sold before we started out, although I know nothing of how much was obtained for it, nor what was done with the money. The paper thus started was essentially another paper but took the same name because we could think of none better or more expressive. That it was a new paper, or had at least undergone a change of management, was witnessed monthly by the heading of its fourth page where it expressly states that it is "Published by C. T. Russell and N. H. Barbour." Since the paper's change of form, July 1878, this has been omitted. Possibly Bro. B. forgot it, or possibly he thought that the page being small this could be advantageously left out. What amount of money I invested in the paper I do not know. Of such things I never keep account. I remember sending Br. B. money several times; one of which was when we were leaving a camp meeting at Alton Bay, N. H.; I gave him \$100 which he lost from his vest pocket as he afterwards wrote me,

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when, I presume I sent him another \$100. I made neither mental nor written note of any money sent I simply sent whatever money was called for and seemed to me to be needed, aggregating altogether perhaps \$300 or \$400 dollars. The \$660 referred to by Bro. B. in the May Herald I never gave to the Herald. The paper has never been self-supporting, and particularly not at first, when we sent many thousands of copies to persons who had been readers of the paper of old when it did not advocate the glorious "Restitution of all things," as it now does, as well as to those who sent their names as two months subscribers free. At its outstart considerable money was

necessary; the receipts were slow and uncertain, so, to avoid the necessity of continually sending, or of the Herald's being in any way hindered from lack of money, I placed on deposit at Rochester the above sum which before, I had deposited in a Pittsburgh bank. I deposited the money in our joint names so that should occasion require, Bro. B. could draw and use it, but I repeat, I never gave that \$660 to either Bro. B. or the Herald. It, as well as all I have, is the Lord's, and was intended to be used wherever and whenever it was needed, wither by the Herald, any of the preaching brethren, or by myself. The greater part of it has been used for all these. When I was traveling, it was equally convenient for me at Rochester or at Pittsburgh.

Besides these cash items, the "Herald" had a regular income from the sale of the "Three Worlds," a book familiar to most of you. We published 3500 of them prices twenty-five, fifty cents and one dollar, according to binding. These were all disposed of, some by each of us while traveling, the proceeds helping to defray traveling and other expenses, and a part were sold from the office orders being filled from all parts of the country. It would be moderate to estimate that about one-fourth of the edition was thus disposed of from the office to the direct benefit of the Herald, which at an average of thirty cents each, would be over \$260, besides a smaller amount the proceeds from the sale of the hymn book, and more recently from the sale of the tract, "The Object and Manner of Our Lord's Return," the latter probably not so inconsiderable as some ordered by the dozen for distribution.

The moneys so received were all clear gain to the "Herald," as the cost of publication was paid by myself; Bro. B. doing the composition of the "Three Worlds" and hymn books. Whatever I gave to or invested in the "Herald," was not to Bro. B. but to the Lord, and I much regret that circumstances seem to demand this recital, but we are commanded, "Let not your good be evil spoken of." Bro. Barbour has put into the Herald his time and ability, and has drawn out of it his living. It was his own fault if during the last two years he did more than his strength justified, or if he did not live comfortably. It was not from lack of money. I know he lives frugally, and so do all who realize that all things are God's and that they are simply His stewards. I am willing to admit that in investing his time and ability he put in that which was of greater value than the money I invested. Still, I think that our brother would claim that the time invested was not given to me, but to the Lord, and the pay he expects is not merely the living of the present time, but that his is "The promise of the life that now is, and of that which is to come."

In consideration of the above, I confess I did not, and do not, feel that in supposing the Herald to be partly mine, I was "immodest."

But there are other points of our brother's reply to my proposition that seem to require re-stating to be fully understood. First, however, read below an exact copy of the letter which I wrote to Bro. B., and to which the article referred in the May "Herald" is the sole reply I have received.

Pittsburgh, Pa. May 3, 1879

Dear Brother N. H. Barbour:—Your postal card and letter came duly to hand, and I hope my delay in answering will not be attributed to lack of interest. The fact is that with moving of house and store, spring purchasing of goods (for which I went East), and the work which our Father seems to have put into my hands for the present, viz.: ministering to His children the bread of life each Sunday, as well as baptism and prayer meetings &c., &c., I have been kept so busy as to seldom get above six or six and a half hours sleep per night. With this explanation, let me reply to your letter.

First: It was not possible for me to attend the proposed meeting at R., and I presume, though invited warmly, you scarcely expected me, knowing my pressure of time, &c.

Second: I cannot understand how our bank account has so suddenly decreased. I expected that we still had \$100 to \$125 in bank. If I recollect aright the balance in bank when I was in R. was \$163. Am I right? In your reply, please let me know how our account stands, viz: How much was to our credit in bank Jan. 1, '79, how much has been received in cash since, and how much in bank and on hand now, also, what largest items of expense have been, &c.

While I still feel that you are a brother in Christ, and still love you as such, while there are many pleasant memories of the past to refresh my heart, yet, my brother, there has arisen a difference of view between us as to the teaching of our Father's word (see note. 1), and while giving you credit for all sincerity and honesty in your views, which I claim for myself in the opposite view, yet I must be guided by my own understanding of our Father's word, and consequently think you to be in error. Now I do not think that every difference of opinion need necessarily break fellowship and communion, yet in this case the points of variance seem to me to be so fundamental and important that the full fellowship and sympathy such as should exist among publishers and editors of a paper or magazine, no longer obtains between you and me, and because this is the case, I feel that our relationship should cease.

I believe that we are both children of God, and anxious to know and teach the truth. Our Father's promise is that all truth seekers shall be guided into it; therefore permit me to express the hope that we shall yet see in harmony and understand in unison, the Word. May whichever of us has truth be strengthened and established in it, and the one in error be led to discern the error.

Now how shall we dissolve? Will Bro. Withington or some other brother buy out my interest for you, or take my place himself, or do you wish to resign your connection with the Herald. (See note 2.) In that case I shall continue it (D. V.) As you are the senior, I give you the opportunity to mention the terms of purchase or sale, I know not whether you feel disposed to purchase

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or not. In case you and friends wish to purchase, I expect to start another paper. I do not know that, as I feel at present, it would be an auxiliary, as I had at first intended, but neither should it be understood to be an opposition paper; it should be an independent one. I should be the more studious of this, because I should fear that if the friends the readers knew of our difference, &c., the truths which we both aim to honor and advance, might be reflected upon unfavorably in consequence. Please let me know your Answer--and proposition as soon as possible, within a week certainly.

Truly your brother in Christ, C. T. Russell.

EXPLANATORY.—Note 1. The doctrine of Substitution, or Atonement. Note 2. When I first mentioned another paper to brother B. January last, he suggested that I take editorial charge of the Herald, which I then declined; I did not know but that he might still be of the same mind.

The Answer--which I received through the May No. of the Herald is known to you all perhaps. In reply to it I wrote brother B. as follows:

101 Fifth Avenue, Pittsburgh, May 22, 1879

Brother N. H. Barbour: I was much disappointed at your reply in last Herald (May No.) j to my letter of the 3d. inst. I did not expect that its proposition would be made public as intimated in the last clause and I certainly did not expect that it would be stated in so partial and one sided a manner. To my mind it was unjust. And now I leave the Herald with you. I withdraw entirely from it, taking nothing from you; or it, or anyone, save christian charity, which we owe one another. This is exactly the amount expected when I wrote to you the former letter. Please announce in next No. of the Herald the dissolution and withdraw my name. Yet still believe me, the Herald's friend, and yours.

Respectfully, CHARLES T. RUSSELL.

I have other reasons than those stated in my letter to Bro. B. which I might as well mention here, as "other management" has been suggested. One feature of the Herald's management which gave me much annoyance, and of which I wrote to Bro. several times, was the careless handling of names of subscribers, by which many were lost, and the failure to keep any proper account of when money was paid, or when a subscription expired. He

simply marked P opposite the name, and when he thought from the color of the ink that the subscription was about expired, he stopped sending. Time after time I have been asked personally and by mail, "Why don't I get my paper?"

Another objection is that in some cases there has been too much management. Articles sent by Bro. P. and myself, were not to my mind respectfully treated. If I had a right to the paper, and I think I had, and I wished Bro. P. to have, while Bro. B. had an equal right to write an opposing article, he had no right to cut up and interpolate ours. Nor was an appended Answer--proper when the writer was an "Associate Editor" and had a right to present his views over his own name. Further, while writing against substitution, Bro. B. was seemingly anxious to publish letters from subscribers, which mentioned his view commendingly. Among others was one from Rev. W. V. Feltwell, of Philadelphia, a personal acquaintance of mine. In this extract Bro. F. is made to endorse the new views strongly.

I was much surprised, and seeing the brother in March, I inquired; why? He informed me that the article referred to had not stated him correctly that he had written to Bro. B. to have it corrected, and, said he, "Didn't you see the correction in the March Herald"? No, I answered. Then he got me his copy. There it was Bro. B. regrets at any error, &c., and a quotation from Bro. F's last letter: "I am now and always have been a believer in the vicarious atonement of Christ." This seemed all right and I know that it was possible for any one to make a mistake, when merely making an extract from another's letter, and I was rejoiced to think that the correction was so freely made.

But judge of my surprise and sorrow when upon attempting to show it to Bro. P. a few days after, I found that in my March No. a notice of Bro. Rice's paper "The Last Trump;" occupied its place How was it in yours? We could not understand it; it seemed like double dealing too much management for a Herald of the Millennial Morning. Alas!, I said to myself; is this the fruit of the new views of the atonement?

To Summarize: In money direct and through publications, I presume that I furnished the Herald with about, as nearly as I can approximate, six or seven hundred dollars, in addition to its type &c. Bro. B. put in all he had his time &c. He drew out what he has since lived on, and by this new arrangement has drawn the "Herald" as well.

In the light of the above it may not be amiss to offer a few criticisms of the May article. How does it appear now, about those thousands of gratuitous papers? Did Bro. B. do all the giving? [I take no credit to myself in the matter, I did what was my greatest pleasure.]

Then too from the account above given, which many of the brethren here can corroborate, does it indeed look as though "our

dear young brother Russell came into these views, and a small interest in the paper so recently?" Is it true that "this young man came into the views advocated by the Herald, no longer ago than Nov. 1876?" Again, is it true the Bro. B. "advocated all the advanced truths and all the prophetic arguments?" And did the "young brother learn all these beautiful truths by hearing repeated courses of lectures by Bro. B.?" Let us see what are these beautiful advanced truths? Is it the time of Christ's coming? No, there is no beauty in time, it is only a thing of dread, unless the glorious object of His coming is recognized. Bro. B. can scarcely be considered the one, who brought this most glorious and most beautiful truth to our attention, for, while he believed a bonfire to be the end of the world, and that probation ended with it, Bros. Geo. Storrs, Henry Dunn and others were preaching and writing of "the times of restitution of all things which God hath spoken by the mouth of all His holy Prophets: [Acts 3:21,] and that "In the ages to come, God would show the exceeding riches of his grace." (Eph. 2:7) Again, of what value would it be to know the time if we know nothing of the manner of Christ's coming? But while Bro. B. was looking for and preaching outward demonstrations, others saw and taught the two stages of the second advent, viz: Coming unobservedly for His bride and his appearing, when "we also shall appear with Him in glory." Lest some should suppose these statements unwarranted by facts, let me here give extracts from writings on

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the subject by Rev. Jos. Seiss. "The Last Times" a work published by him in 1856, says of:

"The Day of the Lord." [pp. 150-151]

"There shall be upon the earth distress of nations with perplexity, the sea and the waves thereof roaring," great popular and revolutionary disturbances; "men's hearts failing them for fear and for looking after those things that are coming on the earth, for the powers of heaven shall be shaken." These words describe scenes of the judgement, which are to be witnessed before the visible manifestations of Christ, scenes which will glide in upon the world without the least suspicion on the part of men generally, that they are the beginning of the great judgement. Yes, "every eye shall see him" but not necessarily at the same time, and only when he shall come "with all his saints with him," and all his saints cannot be with him until after the pious dead are raised and the pious living be translated. The day of judgement shall come "as a thief in the night." He will be here, gathering and removing His elect before the world shall have become aware of it. Referring to

THE RESTORATION OF THE JEWS.(pp. 206-209)

"The Jews shall return to their ancient home. Jehovah Elohim shall come down again more glorious than when of old, he dwelt

in cloud and flame in the Holy of Holies, even Jesus in His own glorified humanity and they shall say: "Lo, this is our God! we have waited for him and he will save us. We will be glad and rejoice in his salvation." Jerusalem's light shall then have come, and the glory of the Lord have risen upon her and she shall arise and shine. But Jerusalem below, radiant in all its untold glory shall be but a type and earthly picture of the higher and sublime Jerusalem that is above.—[The Church] Concerning the

OFFICE OF THE GLORIFIED CHURCH. (pp. 221)

"Much of the great plan of redemption yet remains unfulfilled and this Church of the first born is exalted to its high place, not only for its own glory and the Savior's praise, but as another great link in the chain of agencies, and administrations by which the entire world is to be restored to the high sphere for which it was destined. When this elect Church shall have been completed and its members come to be Priests and Kings with Christ in the glorious Messianic kingdom, the same general calling which they now fill will continue.

These sublime principdoms of the eternal empire are a part of God's great plan to let forth His love, wisdom and blessing upon earth's generations. Blessed shall it then be for the world, when once the saints shall be installed with their promised dominion and set with Christ upon His throne." And again, concerning

SPIRITUAL BODIES. (pp. 220)

"That the glorified saints will to some extent mingle with those who live in the body and at times unveil their radiance to them, I think there is reason to believe. If they are to govern, direct and minister to those in the flesh, it is natural to suppose they will also be visible at least occasionally.

Angels in the performance of similar offices have often been manifested to living men, and why should it not be so with Christ's servants in the wonderful administrations of his glorious kingdom? Glorified or spiritual bodies are perhaps in their nature insensible to our earthly senses. Christ after His resurrection, was not visible, except at certain times when he manifested himself. The angels are invisible and yet we have many instances in which they were revealed to the view of mortals.

And in that new world in which the glorified saints are to be enthroned and commissioned as the ministers of Christ to execute his orders and administer his government over the nations, we may reasonably expect that they will often appear and converse with those who live in the flesh, and that intercourse between them and those in the body, will be as real familiar and blessed as that which Adam enjoyed with heavenly beings in Paradise."

At the time the above was written Bro. Barbour was entirely uninterested in these matters, a gold miner in Australis, and even

since his return to the United States, and his interest in the second coming of Christ, his preaching and teaching has, until quite recently, opposed rather than favored these doctrines.

From whence came all these beautiful and advanced truths to young Bro. Russell and others of the flock? Surely not from Bro. Barbour, nor, we may add, from any man. These precious truths are given freely to all in Christ by the Lord, the Holy Spirit being our teacher and the only one, for “The anointing which ye have received of Him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you all things, and is truth.” (1 John 2:27) Truth and knowledge are the food upon which God’s children feed, and He himself has made perfect arrangements for their supply, as it is written, “Light is sown for the righteous.” (Psa. 97:11)

He supplies the light to the “Pathway of the just that shines more and more unto the perfect day,” and as the Master promised so we have had “The spirit of truth to guide us into all truth, and He has shown us things to come.” (John 16:13)

But while the spirit guides, human instrumentality is often employed by the spirit. Men are only the “earthen vessels that the excellency of the power may be of God and not of us.” (2 Cor. 4:7) The vessel is nothing, the treasure has the value. All God’s children are to some extent vessels, some with greater capacity than others. O that we might all be very humble as treasure bearers.

*“Broken and emptied vessels,
For the Master’s use made meet
Rather be nothing, nothing -
To Him let their voices be raised,
He is the fountain of blessing,
He only is most to be praised.”*

Truth when due, is due to the household, and it is of little consequence either to the Spirit, who has it to communicate, or the Church for whom it is intended, whether it come by one vessel or another. If Luther had refused to carry the message given him for the Church, some one else would have carried it. And what he brought was not his, it was the Church’s, and each member of the Church was as much the owner as Luther.

The Lord’s way seems to be to give truth through various channels “—Here a little and there a little.” Possibly, the reason is, lest the vessel should “be puffed up above measure,”

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and that the Church should know that its Head is the “Fount of every blessing.”

But is there nothing which Bro. B. has brought us as the Spirit’s vessel? Oh yes, while he did not bring the glorious and beautiful

advanced truths, nor yet the “prophetic arguments.” [The chronology, showing scripturally that the 6000 years from Adam ended in 1873, was I believe, first dug from the Bible, arranged and printed by Rev. Bowen of England, and is there known as “Bowen’s chronology.” Most of the Prophetic arguments which we now use, were used long ago by Second Adventists misapplied and their harmony not being seen, they were thrown aside.] Bro. B. was permitted to so arrange, (gradually) and harmonize these various Prophetic teachings of time, that now, they give those of us who see them, great joy. He has caused these Precious Gems (God given) to sparkle and shine because of their harmonious arrangement, and the light which he brought us (God given) on the time of the realization of “The exceeding great and precious promises of God.” For this harmony of time we thank God. For his labor in bringing it to us we sincerely and heartily thank Bro. Barbour, and pray that as a vessel the Lord may use him still further to the edification of the body of Christ.

This has been to me a painful recital, and it will be the same to every reader of the “Herald” who is truly interested in what has been taught through it for the last two years, but I believe it is absolutely demanded as an explanation of the article in the May “Herald.” I have finished. My wish is to dismiss the matter entirely from my attention, and I now expect never to refer to the subject again under any circumstance.

I have published this as a “Supplement.” because first I wanted it to go to none but “Herald” readers, and secondly, I would not want the pages of “Zion” s Watch Tower”sullied by a recital so derogatory in some respects to the character of a member of the body.

I have been extremely careful in preparing this article that no part of it should be over stated. First: Because I do not wish to misrepresent and Secondly: Because I have every reason to expect that some sort of an Answer--will be attempted, and desiring never again to mention the subject, I want to make such statements as cannot be contradicted.

Yours, &c., C. T. RUSSELL

THE NARROW WAY AND OTHER WAYS

The Watch Tower Bible and Tract Society began its second series of chart-talks at Allegheny Carnegie hall yesterday afternoon, with Pastor C. T. Russell again as the speaker. This series is to last for three weeks (Sunday afternoons), and is announced to deal with features of Scriptural truth which will prove interesting to all Bible students, the lower portions of the “chart of the ages,” which is kept in constant use, being given particular attention. The subject for next Sunday afternoon will

be, “Born of the Spirit,” a rather mysterious title, which is likely to arouse much curiosity and induce a large attendance.

The subject yesterday afternoon was, “The Narrow Way and Other Ways.” The speaker’s texts were: “Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat; because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it.” (Matt. 7:13, 14) “An highway shall be there, and a way; it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there, but the redeemed shall walk there; and the ransomed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.” (Isa. 35:8-10)

DIFFERENCE IN TWO WAYS

Attention was directed to the wide difference between the two ways expressed in these Scriptural statements one a narrow, difficult, stony way, with opposition at every step; the other a highway a traveled, well-kept roadway; distinguished from the former by the entire absence of evil influences to interfere with progress. In leading up to his explanation of the two diversely described ways the speaker noted the past findings regarding different epochs of man’s history, pointing especially to the three great periods called “worlds,” the first of which, extending from creation to the flood, the second, from the flood to the second advent, and the third into illimitable future.

In this second period all Scriptures were to be applied which speak of the domination of Satan, the “god of this world.” “the prince of this world, and the world itself as an ”evil world.” In bringing an end to this period, and ushering in the next period of time, the third world, the first work to be accomplished is to bind Satan, the instigator of evil, that he may deceive the nations no more for 1,000 years. During a portion of the period of time encompassed in the “second world,” the narrow way is said to be in existence a way so difficult of access that it is said “few there be that find it,” and this because in this period Satan is still unbound, and still fulfilling the apostle’s word. “The god of this world hath blinded the minds of them that believe not.”

GOD VERSUS SATAN

While Satan is exercising his power, and endeavoring to oppose the way of righteousness. God is calling out His elect class. His “little flock,” the church of Jesus Christ, which finds its experiences exceedingly trying and difficult because of the circumstances under which they are thus called. Many who would desire to live soberly, righteously, godly, are hindered

from doing so because they note the opposition given to all of that class, and they therefore draw back from a full devotion of themselves to the Lord's service, doubtless wondering in their own hearts why God made the way so narrow and difficult, instead of plain and easy of following. Not merely these, but Christians in general, it was suggested, must have frequently queried the reasonableness of the narrowness of the way to life, so that

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in the present time it is true, "Whosoever will live godly in Christ Jesus must suffer persecution."

The explanation for this was declared to be that God desired a class of specially selected ones to be the church of Christ a class so thoroughly tried and tested that they would be worthy to be accounted "joint-heirs" with Him in His kingdom. Because Christ is to bear such a relationship to the faithful ones who walk in the narrow way, and is called in the Scriptures, "The head of the church, which is His body," there was no opportunity for walking in the narrow way previous to the beginning of the gospel age. Jesus is "the captain of our salvation," and if such, He is the chief One the One who first walked in the way. So He says, "He that would be my disciple, let him take up his cross and come after Me" not precede Him, as those would have done prior to the gospel age, had they been called to walk in this way. The thought is that none could be the Lord's disciples, in this special sense, and go before Him.

WHEN SUFFERING IS AT AN END

When the present world is at an end, when the gospel age shall have been completed, the church made up, and glorified, and Satan bound, there will be no longer necessity for any man to suffer persecution for Christ's sake no one to cause him to suffer. Since Christ is to be the king, and the government of that time will be righteousness, everything will be favorable to righteousness, and only those who would do evil shall receive punishment.

Then will be fulfilled the prophetic declaration regarding the highway a way of public travel, easy of access and far from difficult to walk upon. This is provided by the context of the verse referring to the matter: "The wilderness and the solitary place shall rejoice even with joy and singing;... they shall see the glory of the Lord and the excellency of our God." This has not yet come to pass, for no matter how we may regard this as a symbolical picture we see no correspondency yet to the grand glorious blessings from the presence of God here depicted.

The world is to see the glory of God, in a way that it cannot see it now, on account of the blinding influences being exerted by Satan. Remarkably few of mankind are in such an attitude of

mind and heart to appreciate the Lord's excellency and glory. "Strengthen ye the weak hands and confirm the feeble knees; say to them of a fearful heart, fear not... Then the eyes of the blind shall be opened, and the ears of the deaf be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb shall sing."

A POINT MADE CLEAR

This "then" makes the application of the passage clear when God has come with vengeance upon those who are in deliberate and willful opposition to Him, and with a recompense for those who are His people, seeking to walk in His footsteps at the end of the present evil world when the Lord shall come in all His glory, for the blessing not merely of the church, to be glorified with Him, but for all the families of the earth. It is "then" that those blinded with ignorance and superstition and various false representations of the divine character and plan shall have their eyes opened.

It is difficult today to get the eyes of the blinded ones opened, but "then" He who shall have come for the fulfillment of the promised blessings of the world, which He redeemed with His own blood, shall quickly enlighten those who are to be blessed. And so, the lameness that belongs to the fallen condition of humanity shall be healed such lameness as has hindered many from following in the footsteps of the Lord and "making straight paths for His feet."

The speaker claimed a fulfillment along physical lines of the whole statement, but pointed out that it must be applied to the mental and moral conditions, as well, to be fully carried out. "In the wilderness shall waters break out, and streams in the desert; the parched ground shall become a pool, and the thirsty land springs of water. And an highway shall be there."

DIFFICULTIES WILL BE OVER

There is no difficulty then, as in this age. The gospel age has to contend with all the difficulties and stones of stumbling and ravenous beasts, which may be found represented in the lion of intemperance, the beast of passion, pride, temper, hindering from walking in the narrow way, and which would devour the spiritual life of those who had not sufficient confidence in the Lord to seek His grace in walking in the narrow way. Some people who have said that this highway, wherein a wayfaring man, though a fool, should not err, is appropriate to the present age, have grievously misunderstood, or else many persons today are a great deal worse than fools.

For, according to the speaker, diverse creeds and theories of men are set up as the standards by which the Lord's word is to be understood, and each overthrowing the other in some form of view, it is evident that one or all must be wrong and, therefore, that the scriptures are out of the way entirely. They do err, and

thus argue against the existence of a highway in the present time, in which they might walk with ease. When the highway is in existence the scripture will be fulfilled; “The whole earth shall be filled with the knowledge of the Lord.” “None shall need say to his neighbor, Know thou the Lord? for all shall know Him, from the least unto the greatest.

WOULD BE A DENIAL OF SCRIPTURE

To say that these conditions exist today would be to deny the scriptures and the evidence of one’s own senses, which recognize that the very coming together of the Lord’s people in assembly is to build one another up in a knowledge of the Lord, because they do not know His way fully.

The speaker urged honesty in dealing with the Lord’s word along this line and a readiness to accept the scriptural presentations, no matter how they might overthrow preconceived opinions based upon imperfect instruction. Since the Lord had distinctly declared the proposed existence at different times of two different ways in which He should be served, it is for His people to accept His word with candor, and conform their views to the facts. Nor should one hastily conclude that the Lord was dealing

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partially with any class in making a difference in the terms upon which each should worship before Him. The Lord had a distinct purpose in His arrangement.

He wanted a “peculiar people,” tested by evil experiences, for a special work in His kingdom, and hence, instead of delaying the opening of any way until the second advent of the Lord, at the time when evil conditions would be removed, He began in advance, while evil still existed, to call the church to polish, fit and prepare each member of it for a place He would have for them by and by, as stones in the temple of the living God. This process is not necessary for the world, because in the case of the latter their preparation would be to fit them to occupy an earthly position of blessing, attained through experience, instructions and assistance, gained throughout the Millennial age, and the work of the elect class would be to give this teaching and instruction to mankind.

HUMAN CLASSES ON A CHART

The speaker drew attention to the lines upon his chart which illustrated the different positions occupied by the classes referred to in the texts. At the bottom was represented the plane of human degradation the condition in which all the world of mankind exists today as a result of sin. To this plane Adam fell, from a plane of human perfection, the next line above. As a perfect human being, perfectly able to keep the divine law, he transgressed God’s command, and fell from his high estate into degradation and sin death. This is the “broad road to

destruction,” which the Lord spoke of in contrast to the narrow way.

It is not a broad road to eternal torment, because the scriptures do not say that that is the end of the wicked but rather that those willfully disobedient to God are to be “punished with everlasting destruction from the presence of the Lord and the glory of His power.” In this condition of death all mankind has been included ever since the fall of Adam. The only ones who have escaped from his plane, and been restored to the plane of perfection formerly occupied by Adam are those who have exercised faith in God. Abraham was of this class—“ He believed God, and it was accounted to him for righteousness.”

REPRESENTATION OF ABRAHAM

He is, therefore, represented as occupying the plane of human perfection but not in an actual sense yet, because the scriptures say this condition is now merely reckoned to those who have the faith, and Abraham is to receive his actually perfect human condition, as a result of his faith, when his blessing shall come with the remainder of the world in the future. All who accept Jesus Christ as their redeemer today have faith in Him and desire to escape from the plane of condemnation, are likewise accounted as possessing life in this reckoned way, and are, therefore, said to be upon the plane of justification human perfection; it is “counted” to us, as it was to Abraham by reason of faith.

The speaker impressed upon his hearers that this justification was not an entering upon the narrow way. It was merely the beginning of the steps which would lead to that way; it signifies a return to God’s favor, as Adam was in God’s favor before he sinned against His law. So the apostle says, “Being justified by faith we have peace with God through our Lord Jesus Christ.” This is a precious step to take, and we could never get along without it, but it is only preliminary. It does indeed require some self-denial to believe and acknowledge Christ there is some incline and uphill work to it, but it is not the narrow way.

NECESSITY OF CONSECRATION

The next step must be taken before that can be entered upon, viz., consecration. After we have been justified by faith, and after God has accepted us, and we are considered God’s children in a general sense, members of the household of faith represented, in the Jewish type by the Levites, who served in the tabernacle the step of consecration brings us to the position of the priesthood the royal priesthood, which God is selecting in the present time. To all the Levite or justified class come the apostle’s words, “I beseech you, therefore, brethren (mark, he does not say sinners, for they could not obey this injunction at all), by the mercies of God, that ye present your bodies living sacrifices, holy, acceptable to God, and your reasonable service.”

There is something, then, beyond being brethren, Levites; sacrificing does not belong to this class, but it belongs to the priest, as the apostle declared, no man could be an offerer without something to offer, and the offering we are to make is our justified selves in the Lord's service, as again we have the apostle's words," We thus judge that if one died for all, then were all dead, and that we which live should live henceforth not unto ourselves, but unto Him who died for us."

This signifies sanctification, holiness far more than that doctrine frequently means amongst so-called holy people, said the speaker, because they frequently think of holiness as simply abstaining from sin; but we are to not only abstain from sin and to seek to walk righteously before God, but we are to devote our lives to God's service completely, with all that we are and possess, seeking to use these things to His praise and to our own progress along the lines of His will, expressed in His word.

SACRIFICE BY THE LORD

This was what the Lord Jesus did He offered Himself as a living sacrifice, and for three and a half years carried out that covenant of consecration. So each individual who wishes to be of His church must follow in His steps, taking up his cross of self-denial, and sacrificing earthly interests for the Lord and the interests of the higher condition to which we are called.

The new condition to which we enter when we make such a consecration, according to the speaker, is called in the Scriptures "a new creature" new aspirations, desires and hopes, of a spiritual, heavenly kind, the feeding of which becomes a prominent part in the individual's life, and for the advantage of which the temporal sacrifices will continually minister. This new creature receives the trials and testings of the narrow way; it develops according to its faithfulness, and its aspirations and hopes are toward the great blessing of a place in the heavenly kingdom of the Lord a clothing with spiritual powers, and endowing with such abilities as will enable it to execute the great blessing work purposed to be poured upon the world, in its time of

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opportunity, when the highway of holiness shall have been opened up.

ALL ARE HEIRS OF GOD

To this the apostle referred when he said, "God's spirit witnesseth with our spirits that we are children of God; and if children then heirs of God, and joint-heirs with Jesus Christ, if so be that we suffer with Him, that we may also be glorified together." The suffering is linked with the special reward, because without walking in the narrow way of sacrifice the glory will never be attained. The kind of glory to which such a

consecrated individual will ultimately attain was referred to in the words of Peter: “There are given unto us exceeding great and precious promises, that by these we may be made partakers of the divine nature.”

The stupendous proposition, therefore, is that he who accepts the opportunity of walking in the narrow way, and is faithful to the end, shall ultimately be raised to a nature such as that possessed by God Himself, as further promised by the Lord Jesus in His message to the church, through John: “He that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne.”

APPEAL TO THE AUDIENCE

The speaker closed with an earnest exhortation to those present to consider the wonderful privileges thus expressed in the Lord’s word, and to accept the terms as well as the blessings which such acceptance carried. He deprecated excitement and undue haste in making so portentous decisions, and the generally wild efforts exhibited at revival services, urging that the Lord Jesus took a different course, and so instructed His people, representing that the counting of the cost of such an undertaking required deep meditation and prayerful consideration.

But to all influenced by the right spirit, and having a desire of heart to do the Lord’s will, the conclusion could only be one a determination to show the Lord the full appreciation of heart experienced for all His mercies, and a consequent complete consecration of life to Him who had redeemed that life from death.

Although the way is declared to be narrow, the promises were represented as complete to sustain every individual who would completely surrender himself to the direction of his Redeemer, who had said, “My grace is sufficient for thee; My strength shall be made perfect in weakness.”

Section 3

Selections from

Pastor Russell's Newspaper Sermons

Plus

Unpublished Books

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[Old Theology Quarterly—Number 24, April, 1893](#)

FRIENDLY HINTS ON BIBLE STUDY

Our Redeemer prayed for his disciples—"Sanctify them through thy truth;" and then added, "Thy Word is truth." (John 17:17.) He thus showed us a general principle, and one which experience demonstrates—that God's truth is his agency for developing his children. Not general truths, however good and beautiful, such as botany, astronomy, etc., but truths which God reveals in his Word, are those which tend to produce in us, if we heartily receive them, the graces of God's spirit—the spirit of the truth.

But the questions arise—"What is God's truth?" "What is God's Word?" For it will be remembered that at the time our Lord said, "Thy Word is truth," the New Testament had not been written. It does not follow, however, that our Lord meant that the Law and the Prophets (the Old Testament) *alone* were to be considered the Word of God adapted and intended to sanctify us; but, rather, that all that God had caused to be written by the prophets, together with all the *explanations* of those Old Testament writings which God would supply through Christ's teachings, and afterward through the writings of the apostles, were to be

esteemed as God's Word—revelations of truth which would sanctify those who believe them and who act accordingly. This he clearly showed when he declared, "My doctrine is not mine, but his that sent me;" "The words that I speak unto you, they are spirit and they are life;" "I have yet many things to say unto you, but ye cannot bear them now; howbeit, when he, the Spirit of truth is come, he will guide you into all truth, and he will *show you things to come.*" John 7:16; 6:63; 16:12,13.

It will be seen, therefore, at once, that the opinion of many, that the prophecies of the Old Testament are all fulfilled and not now worthy of reverent study, is a great mistake—a serious mistake, because it blinds many to the great and beautiful promises therein revealed which are still future and vitally associated with the true Christian faith and hope, and therefore essential to complete sanctification. Of these, first in prominence are the promises of Christ's Millennial Kingdom and of the great blessings which shall accrue to the world of mankind, and to the earth as man's future home, of pleasing prospect and bountifully teeming with luxuries and comforts for the willingly obedient. Second are the promises to Israel of a restoration to divine favor and to a share in the Millennial work of blessing (educating, ruling and lifting up) mankind—promises which state as well as imply that the old patriarches are to be restored to life as perfect men, to be examples of what *perfect* manhood is and of what all the fallen race *may* attain unto by obeying the Lord Jesus, then, with his Church, the Ruler of earth.—Acts 3:19-22; 7:37; 1 Cor. 6; 2.

Indeed, it is largely because of a failure to appreciate the Old Testament prophecies, that so many of God's children have gotten so sadly mixed on all the teachings of the New Testament—shown by the conflicting creeds of Christendom. The apostles were continually referring to the statements of the prophets and *interpreting them*, and reasoning from THAT BASIS. (See, for instances, Acts 2:24-32; 3:19-22; Rom. 11:2,8,9; Gal. 3)

From the prophecies they deduced and stated conclusions regarding the Lord's will in the present age and declared his future purposes. (See Rom. 11:25-32; Acts 15:14-16.) No wonder, then, that those who ignore the Old Testament should but dimly understand the arguments of the New Testament which are based upon those previous revelations.

YOU WILL REQUIRE ASSISTANCE

If you are intellectually bright, and have large perceptive and reflective powers and a good education, you can take the Bible and by years of patient, critical study, you may prove to your satisfaction its divine inspiration and greatness from its internal as well as its external evidence, and acquire much of its wisdom and truth. But have you all these advantages? And if so, have

you at your command the years of time needful to their use? Most of the earnest truth-seekers have not; and even if they all had, would it not be an evident waste of time for each to study out this subject independently of each other one? We do not do so in other sciences, but make use of each other's assistance—not, however, without proving what we accept, with our best reasoning faculties. And so we should do in Bible Study. And evidently it is the Lord's will that we should do so, since through the Apostle Paul he shows the mutual dependence, one upon another, of the various members of the Church, though some may be specially useful to the body, as eye or as right hand members.—1 Cor. 12:14-21.

THE CREDIBILITY OF THE SCRIPTURES

Many able and valuable works upon this subject are obtainable through any bookseller, or in any public library; but the most of these are written in a style for the scholarly only, and, filling several volumes, require more time than many are able to give for such information; and hence few of the masses of the people know, as they ought, the firm foundation which God's Word really affords for their faith. As a result, many have but little faith in the Bible and are often ashamed of it.

But we wish to call your attention to a very brief and pointed treatise on this subject—one which you can digest in a few hours, and which will strengthen your faith in God's Word for the remainder of your life. It is contained in the first three chapters of a book entitled "*The Plan of the Ages.*" Whatever else you may or may not have read, you should read the *pointed* arguments there presented. And as parents and as Christians you should assist the young and the many who are skeptically inclined in this day of doubts, and help them to get settled and grounded upon the Bible as God's Word. In the case of your own children this is specially a duty that you owe them. And in the case of others, remember that, in God's sight, we are each our brother's keeper.

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ONLY THE MEEK WILL BE TAUGHT

When satisfied that the Bible is really God's Word and intended to be the guide of his children, a lamp to our feet, while we walk by faith and not by sight, until the Millennial Day dawns, you will want to study it. *How shall you begin?*

Begin as you would with any other study—systematically. The first requisite is a guileless heart—a simple heart—one not too wise to be instructed—a heart that realizes that the information it seeks can come from God alone, that human wisdom is insufficient—a heart that is ready "as a little child" to be taught of God. "The meek will he guide in judgment, and the meek will he teach his way." (Psa. 25:9.) Because "God resisteth the proud, but giveth

grace to the humble.” (Jas. 4:6) Such, then, must all be who would be “taught of God.” Others, will fail to understand God’s Word; for he has arranged it so that others shall not understand it.—Dan. 12:10; Matt. 13:10,11.

Again, the Apostle says, “Study to show thyself approved unto God, a workman who needeth not to be ashamed”—

RIGHTLY DIVIDING THE WORD OF TRUTH – 2 Tim. 2:15

To rightly divide the Word of truth, you should be shown how by some one who has learned how, otherwise you will find it a tedious and laborious task, costing precious years. And, alas! we regret to have it to say that few of God’s children have learned this secret of Bible study, and few, therefore, can aid you to any considerable degree. Instead of recognizing the various ages and dispensations—the Patriarchal age, the Jewish age, the Christian age and “the Ages to Come”—and seeing the work God is gradually perfecting through these ages, they think of God’s dealing as almost aimless and without order. Hence, instead of rightly dividing and applying the various statements of Scripture severally to the various ages and dispensations to which they properly belong, they mix them all together and have a disorderly and seemingly contradictory mass which they cannot understand and can scarcely realize to be a revelation at all.

But, on the contrary, when the various ages are clearly in mind, and when the plan of God with reference to them is once seen, the Bible becomes an open book before the humble student—a great treasure-house of truth and grace, every statement of which can be definitely located. And when rightly applied to its proper age—past, present or future, as the case may be—the whole record from Genesis to Revelation falls into harmony.

As a help in the direction of the right dividing of God’s Word, we commend the book whose first three chapters we have already referred to, whose name, “*The Plan of the Ages,*” indicates but slightly its value as an exponent of the way in which the Word of God should be rightly divided—dispensationally—in order to be “meat in due season” to the household of faith.

The foundation here laid, in an understanding of God’s dispensational dealings, will lead the mind of the earnest student into green pastures of spiritual refreshment and strength, and open the way to and into “the deep things of God,” both of knowledge and experience. Begin, then, with the *study* (not a reading merely) of “*The Plan of the Ages,*” and then go on unto perfection. The foundation properly laid in a heart-felt desire to know and obey God’s Word, and an outline of the ages in mind, your building up in the *most holy faith*, with truths which will satisfy you wholly, will be an easy task.

THE SWORD OF THE SPIRIT, WHICH IS THE WORD OF GOD, should be well sharpened. That is to say, you will want a Bible with marginal references. If you can afford it, you should get what is termed a “*Teachers’ Bible*,” which gives not only the text of the common version, and references, and marginal readings, but also an Index of Bible topics, a partial Concordance, a partial Dictionary of Bible names, places, etc., as well as maps and much other useful general information. Then you will want one or both of the—

TWO GREAT BIBLE CONCORDANCES

The best Concordance for finding the location of a passage of Scripture quickly is the old, reliable *Cruden’s Concordance*. Beware, however, of its theological definitions: they are very erroneous, unscriptural, and hence misleading if trusted.

But the most valuable in another way (though a passage cannot be *found* so quickly in it as in Cruden’s) is the justly celebrated work of recent years, known as *Young’s Greek, Hebrew and English Analytical Concordance*. The author, Professor Young, of Edinburgh, Scotland, a ripe scholar of now world-wide fame, has here given to God’s children (many of whom have little or no knowledge of the Greek and Hebrew languages in which the Bible was written), a quick and ready means of ascertaining what Greek or Hebrew word was used in any particular place, and the meaning of that word as defined by Prof. Young: and the meaning may be judged still more accurately by running the eye down the column and thus comparing the various uses of the same work in other passages. All should have one of these Concordances. All who can afford it should have both—Cruden’s for quick general use, and Young’s for critical examination of any word or passage; but the latter is preferable, if you get only the one. Then you will *need*, also,

THE EMPHATIC DIAGLOTT

This is another of God’s special blessings for our day; and *with the foregoing described helps is worth more than a four years’ course in the Greek and Hebrew languages. First, it gives the Greek text for the Greek scholar. Second, it gives immediately under the Greek text a literal translation of it, word for word. Third, it gives in another column a smooth English translation suitable for common reading, showing also the emphasis of the Greek, usually lost to English readers. While we cannot say that this work is perfect, we can say that we know of no other translation of the New Testament so valuable to the critical student—and this includes all to whom we write.*

The above, with the various volumes of the Millennial Dawn series, of which “*The Plan of the Ages*” is the first, really constitute an outfit of the *needful* helps. But if you have the means to spare, or if you can deny yourself in some other way, you will also find the following very useful:—

(1) *Rotherham's Translation of the New Testament*. This is in many respects an excellent translation, and, besides, has

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marks showing the *emphasis* of the Greek, not shown in the common English translations. It is valuable, as any translation is, for critical study of a text. A comparison of the different methods of expression gives the thought of the original more clearly to the studios.

(2) *Leeser's Translation of the Old Testament*. This, too, is valuable. It is a translation by an *unconverted* Hebrew, who certainly has no bias favorable toward Christianity. This is the *recognized* translation among the Hebrews.

(3) For *general* information upon religious subjects (not for doctrinal instruction, though it contains a brief *history* of all doctrines and religions), we commend to you a Bible Dictionary. *Smith's Bible Dictionary* is justly popular, and though we cannot endorse its theological definitions, the work is valuable and instructive aside from these.

NOW, ANOTHER WORD-STUDY PRAYERFULLY

Study of the Bible should never be attempted in any but a *prayerful* attitude of mind. It should be remembered that the nearer our hearts and lives come into sympathy and union with our God, the more receptive to truth we will be, and the more ready to understand it. Therefore while studying pray without ceasing; let your hearts continually thank the Lord for every item of truth you may see, no matter who or what has been his helping hand to lead you to it and make it plain; and ever be desirous of knowing *all* that God has to reveal. Be cautious, too, lest you should allow prejudice to keep you from simplicity of mind; and also lest Satan, through any man or woman or teaching, should beguile you into error after you have gotten free from prejudice and out into God's sunlight. Our constant prayer should be,—Be thou my teacher, Lord, and use thou whom or what thou wilt in giving me the lessons.

Make sure, however, if even an angel from heaven preach to you any other gospel than that founded upon *Christ crucified*, that you reject it as spurious. (Gal. 1:8.) All gospels which reject the *blood* (death) of Christ as the basis of reconciliation and blessing come not from God, whoever may present them, or in however pleasant words they may be put to you. They are from the great adversary and deceiver, the devil, whoever may be his willing or unwitting agents, or whatever his agencies.

But avoid the mistaken idea of some, that *prayer* takes the place of *study*. Prayer may and should co-operate with study in relation to God's Word, but it cannot take its place any more than in mathematics or astronomy. Hence, if you feel prompted by spiritual laziness or habit, or what not, to pray to God to give you

a knowledge of his Word and plan without patient, earnest study and the use of the various helps which he has provided, reflect that you are not justified in asking God to give you in miraculous manner, of your own choosing, what he has already put within your reach in another manner, which is his choice. Reflect, too, that before asking God to do a miracle for your instruction, you should learn obedience; and that he has said to you and to us all, “Study” (2 Tim. 2:15), “Search the Scriptures.”—John 5:39.

HOW HELPS MAY BECOME HINDRANCES

Beware how you permit any man’s thinking to take the place of your own. God does indeed make use of one and another of his children in pointing out to others the meaning of his Word. But, while humbly and thankfully making use of any helper’s assistance and esteeming such very highly in the Lord for their work’s sake, we want to remember not to become worshipers of men (messengers—Col. 2:18), not to swallow any man’s teachings without critical examination in the light of our lamp—the Word of God. We may remember with profit that man is not our teacher, but God; and that any man used of him as an under-teacher will, to the extent that he is in God’s employ, teach, expound and harmonize his Word, and not merely theorize on isolated passages of Scripture aside from their context.

When any new thought is suggested as to the meaning of a certain passage, turn to the passage and examine it critically, using the various translations of it at your command to see whether it seems to sustain the theory suggested. Next, examine the preceding and succeeding verses to see if the idea suggested be in harmony with the entire argument of the inspired writer. If it is not in harmony reject it at once: do not trifle with evident misapplications. If, however, it seems to be in harmony with the immediate context, measure it with all other Bible statements bearing on or relating to the subject. Whatever you receive after thus testing and proving will stay with you. You will know *what* you believe and *why* you believe it.

PROVE ALL THINGS— HOLD FAST THAT WHICH IS GOOD

1 Thess. 5:21

If the student be a mechanic or a clerk or a house-keeper, with but limited time for study and using helps, he will soon come to the conclusion that the Apostle cannot have meant that each child of God should study up all the religious beliefs of the world, heathen and Christian; for life would be too short for a thorough study of each, if that were the *only* business. Nor can he have meant that we should study up all the creeds of “Christendom,” with all the books which their various theologians have written in defense or explanation of their theories. Life would also be too short for this.

There is a simple, quick way, however, by which those who have accepted Christ as their Redeemer and King can prove all doctrines to be either true or false as fast as they are presented to them. We will lay it before you. It may save you years of doubt and uncertainty, and will surely save you much time from confusing study of theories which are only misleading, and it will quickly place your feet upon the sure foundation, and give you time to study in the right direction.

If you have received Christ and learned of him at all, you will not need to look at any system or theory which does not recognize him. You have already proved all other ways of salvation false. Now about theories which do acknowledge Christ. Though they be legion they all may be divided into two classes—those which teach a *progressive development*, or the gradual evolution of the human family from a lower to a higher state, and those which, on the contrary, claim that God created man perfect, in his own likeness, and that he fell from his perfection, mentally, morally and physically, by disobedience.

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The first of these acknowledges Christ as a teacher or guide only. Its advocates claim that he saves or develops men by his example, but that a *sacrifice* for our sins was unnecessary, except as the condescension to be an example cost him *sacrifice*.

The second of these views acknowledges Christ as *Redeemer*, as well as Teacher. It accepts the Bible statement relative to man's fall from divine favor—from perfection, from life, to disfavor and condemnation to death as a sinner. It acknowledges Christ's sacrifice finished at Calvary as the payment of man's penalty, the *price* of his redemption, the *basis* of all God's favor to sinners in the forgiveness of sins past and weaknesses present, and the hope of a future return in God's due time to a state of perfection and harmony with him.

The last named view is the Bible view, as you know; and it becomes an easy matter to judge, upon this line, any theory you may hear or read. Any theory which has no important place for the fall, and for the cross, its remedy, is not of God, for these are the fundamentals of God's revealed plan.—1 Cor. 15:3,4,20-22.

Whatever you come across that will stand this test is on the right foundation, and is worthy of further examination and criticism with the Bible as the only standard. But any system which does not stand this test should be rejected promptly and forever. The more you seek to examine that which you see to be on a false, unscriptural basis, the more you will entangle and confuse yourself in the snare of the great adversary who seeks to beguile the bride of Christ as he did the bride of Adam. (Col. 2:4, 18; 2 Cor. 11:3.) Beware, therefore, of every theory as soon as you prove it to be off the *ransom* foundation, as soon as you find it contradicting God's expressed penalty for sin, "The soul that

sinneth, it shall die,” and affirming Satan’s lie, “Ye shall not surely die:” parley no longer with it. “Neither shall ye touch it,” which should have been Eve’s motto, should be yours, with reference to every doctrine proved false by the only standard—God’s Word—See Gen. 3:2-4.

A WORD IN CONCLUSION

It is needful not only that you have the helps, and use them, as above suggested, but it will be needful that you begin to let shine upon others whatever light may reach you—not in pride, as though it were a discovery that you had made, but in humility, anxious only to lead others to the light for their profit and to honor your Father in heaven. (Matt. 5:16.) The exercise of spreading the truth will react favorably upon your own soul, and you will be brought more and more into fellowship with all the truth-hungry children of God.

Then, you will want the semi-monthly visits of ZION’S WATCH TOWER, with the information and assistance it is continually giving to God’s saints. It is entirely unsectarian, thoroughly loyal to the Word of God, discards the wood, hay and stubble of human tradition, and builds with the precious promises of God upon the one sure foundation, Christ and his sacrifice for sin. The price is moderate—designed merely to meet the actual expenses of publication. To any interested but unable to pay \$1.00 per year, the *Tract Society* which published this tract will send the paper free upon request. We also *loan* to the Lord’s poor, who will promise a careful reading and to return it, the book mentioned above as a special helping hand in Bible study—*The Plan of the Ages*.

So, then, none are so poor as to be unable to get some helps to Bible study.

Yours in the love and service of the Truth,

*TOWER BIBLE AND TRACT SOCIETY,
“BIBLE HOUSE,”
ARCH ST., ALLEGHENY, PA.*

[Zion’s Watch Tower Extra, April 25, 1894](#)

A CONSPIRACY EXPOSED AND HARVEST SIFTINGS

Little did the Editor think, when penning words of caution to watch and pray, printed in our issue of April 1, under the caption, “Let Ye Enter into Temptation,” that they were so soon to prove so necessary and timely as they have since proved.

The story we here relate is a sad one; but it seems our duty to tell it in detail, because those most concerned were introduced to our

readers and frequently mentioned in these columns in warmest terms of brotherly regard. It is proper now, therefore, that you should know of their deflection. This painful story we have published separate from our regular issues, that if possible only the elder, and it is to be hoped *steadfast*, readers of the Watch Tower may know of it, lest others—"babes"—might be stumbled.

Those who have been readers of the Watch Tower for several years, well know that on the strength of the words of our Lord and the Prophets and Apostles (Dan. 12:10; Psa. 91:7; 1 Cor. 3:13; Matt. 13:41) we have been expecting "siftings" and "stumblings" and the "falling" of many in this "evil day." Such, therefore, like ourselves, will not be so greatly surprised at the facts, although like ourselves they may well be surprised, each time, to know *who* stumbles and over what. Unsuspicious hearts are always surprised; and the best and purest hearts are generally unsuspecting.

To prepare the reader for what follows, it is proper to state that the *conspiracy* of which it is our unpleasant task to tell you, and of which the Editor was made the subject, resembled more the betrayal of our dear Master (as some of the friends here remarked) than anything else to which we can compare it. We had no suspicion of it whatever, until five days before, and only since have learned that it had been gradually forming for the past two years; that it had been expected to "explode" the matter like "a bomb, and blow [dear?] Brother Russell and this work sky-high" at the Spring Meeting a year ago, and by thus breaking his influence to get *free* from what they call "bondage to Brother Russell," and force open to their own uses and abuses the columns of ZION'S Watch Tower, which they claim a

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right to command;—because it is *Zion's* Watch Tower, and they are members of Zion.

They were greatly disappointed, it appears, when that meeting was abandoned in favor of the Chicago Convention later, but declared that the "bomb" would "explode in less than eighteen months"—referring doubtless to the expected Memorial meeting this Spring. But Providence again foiled the scheme by leading us unwittingly to decide not to call such a meeting this year. We knew at the time that they were greatly disappointed, for they said so; but we had no idea that they had such murderous plans and hearts. We use the word "murderous" advisedly, because we esteem that to kill the character and influence of a man is a baser murder than to kill his body merely, and that the murder of the character of one the least of God's children is worse in the sight of God than the physical murder of a worldly man. (See Matt. 18:6; 1 John 3:15.) Perhaps few realize this matter so; but we submit that it is the correct view, as shown by the foregoing Scriptures. If all could get this true view of the matter, they

would see the importance of the Apostle's words—Let all evil speaking, backbiting, slander, malice, envy, strife, be put away from you, as becometh saints.—Eph. 4:31; Col. 3:8-10.

About January '93, when they still expected the Spring Meeting to be held that year, they began preparing for it, by hints and suggestions, privately given, that there was something grievously wrong with Brother Russell's business character and methods. This was expected to undermine the confidence of the flock here and to prepare them to believe the "bomb," when exploded at the time of the Convention, when representatives of the truth from all over the country would be here. Of course this was done with many protestations of deep sorrow for "poor Brother Russell"—*nothing* being stated positively, but *everything* bad being hinted. My friends would have brought the matter to my attention at once, but of course were diffident about inquiring into my personal affairs and business,—especially as they knew nothing definitely to inquire about. At last, however, I got some idea that "some ugly rumors" were afloat, and at once called together about forty of the principle brethren and sisters of the congregation here, including those whose names seemed to be associated with the "ugly rumors,"—which were some of these who, we now find, were even then conspirators. We stated the case, and requested and urged that any and every thing known be told to us all, so that if any misunderstanding had occurred it could be set straight at once; for I assured them that there could be no real foundation to any rumors, my business career, like my religious course, being straightforward and based on principles of justice and truth. All denied any *knowledge* of anything derogatory to my character, and went away satisfied, except the conspirators, one of whom, (Mrs. Zech) I *now* learn, while speaking fairly to my face and seemingly joining with the others, remarked privately, afterward, "*I could have turned the entire course of that meeting if I had chosen,*"—referring evidently to the "bomb" which it had been decided *should be kept*,—to be exploded at the expected Memorial Convention of '94.

At the said meeting at my home, I gave a little resume of my business affairs, protesting, however, that I did so only for their and the truth's sake, and that my business affairs had as much right to privacy as those of any one else; and so I here protest again, but, later on, will go into details,—only for the sake of hindering God's "little ones" from being "stumbled" by the false statements which have already been circulated privately, by letter, and at the Chicago Convention last Summer, and now, within the past few days, in print (the oral "bomb" project having failed). The venomous circular recently issued by O. von Zech, E. Bryan, J. B. Adamson and S. D. Rogers is now to be the "bomb" designed to destroy confidence in Brother Russell (whom Providence has made to some extent an under-shepherd

to the Lord's sheep), and thus to shatter the work—in order that the conspirators may gather some of the wreckage; for already they have a new paper under way.

So much for the conspiracy, of which we were in ignorance until a few days ago. Meanwhile, the conspirators were fair to my face and spoke endearing words, as will be shown later on in this case by some of their letters to myself and wife, written during the very time they were concocting their scheme and *keeping* their “bomb.” Meanwhile, we were their *sincere* friends, and all but one of them has shared the hospitality of our home within the last three months. Yes, at the very time that they were *preparing* the circular, designed to assassinate my character, one of them, in the presence of a dozen brethren, offered me his hand, as Judas kissed the Master. But by that time, although I knew much less than I now do of his perfidy, I knew him to be my slanderer and refused his hand, telling him that the right hand of fellowship *meant* something to me, and that I had no desire to give it to those who stealthily and murderously stabbed my character behind my back.

But now for the details of the matter:—

To give a connected view of the things which have transpired here lately, we must recall to the TOWER readers the facts stated in our issue of April 1, under the caption—“The Work in England.” (And we assure you that every word of it is strictly correct; and that the figures given, as showing the funds of the Tract Society supplied in books for Brother Rogers' expenses, are *net* after deducting all money received from him and all books transferred to other colporteurs in England and all books now stored there. These figures, however, include books supplied to Bro. Rogers in the U. S. before he started for England, from the proceeds of which his expenses there were to be paid. It should be noted, too, that we state in the TOWER the amount of money Bro. Rogers would have received for the books at “retail.” We thus particularize because he, in an ambiguous manner, denies the statement.)

We heard Bro. Rogers' proposed mendicant plan in the presence of our office assistants (who with ourselves constitute our household), until Bro. Rogers said that he had told us all about it and “could think of nothing more to explain.” As before stated, we assured him that we could not think of adopting his plan and discarding the successful one now in operation, but urged him to try it himself if he felt sure that it was the Lord's will concerning him. He replied that we were “*rejecting the Lord's message,*” etc. (We learn since that he no longer relies for leading upon the Word of the Lord and his providences in Answer—to prayer, but that, instead, he sits down and thinks by the hour—as

he did during his stay at our home—and believes that the Lord *thus* reveals things to him. Alas! how many have been misled by this and similar misapprehensions, and to the neglect of the Word of God, which is “able to make wise unto salvation,” and through which the man of God may be thoroughly furnished unto every good work. (2 Tim. 3:15-17) Just what bad condition of heart lies at the bottom of such a course we may not be able to discern, but it seems generally to be spiritual vanity.) This was Monday evening; the next two days he visited considerably with Bro. Zech. We know not what passed between them except that by Wednesday night their causes were one; Bro. Zech evidently appreciating the idea of “taking the money from the fish’s mouth.” If Bro. Zech thus embraced Bro. Rogers cause it was but natural that Bro. Rogers should fall in with Bro. Zech’s “grievances,” and they strengthened each other’s hands and hearts in evil. We since learn that on the Saturday evening previous one of Bro. Zech’s family, Paul Koetitz visited Bro. Erlenmyer (whom he had previously tried to poison against me) and in great glee said, We have Bryan and Adamson and now here is Rogers all the way from England. It seems as if the Lord sent him at this time. That makes four, and there are a lot more. Just wait, something terrible is going to happen. And Bro. and Sister Zech and Paul Koetitz were at his house a week previous and stayed until midnight talking about Bro. Russell and a coming catastrophe. They gave Bro. Russell a black character, and Bro. Zech said he was going to tell all to the Congregation, soon. Bro. E. said, Why not talk the matter over with Bro. Russell? He replied, It is no use, he would explain everything away;—the congregation ought to know these rotten things. Bro. E. was much distressed and waited in fear for the “boiling pot” to “boil over.”

To start the matter, Bro. Rogers, Bro. and Sister Zech and Bro. Paul Koetitz attended one of the six Wednesday Evening Prayer and Testimony Meetings, held for nearly a year in this vicinity. There, in the absence of Bro. Russell, those meetings were denounced, and Bro. Russell, for his connection with their institution, was denounced as a “pope,” etc. The leader of the meeting in vain called for order and told them that the meeting was for the purpose of divine worship and praise, and for mutual assistance in spiritual development. Mrs. Russell was present and reproved both the interruption and the unkind spirit manifested. She pointed out that while the meetings were suggested and recommended by me, the matter was left to the congregation, nearly all of which had taken up with the suggestion and voted to have the meetings—not for doctrinal discussions, etc., but solely and only for worship and spiritual upbuilding.

She pointed out, also, that none were in any sense forced to attend; and that those who did not care for prayer and conference

in harmony with the object of the meetings should stay away and give to the others who did so desire, proper liberty to worship God as they pleased. She pointed out, too, that there are many meetings at which doctrinal subjects, etc., are considered. She showed plainly that while Bro. Russell's course contained nothing like a popish disregard of the wishes of others, the course of Bro. Rogers, in coming from England to force his ideas upon Bro. Russell, and now the course of all these in interrupting the worship of others, was decidedly popish, if indeed it were not worse than popish. Finally the discontents withdrew; Bro. Rogers staying that night at Bro. Zech's.

But I was unsuspecting all the while and lost the morning of that very day from the Lord's work (DAWN, VOL. IV.) to collect money to make good my check of \$700, given to Bro. Zech the afternoon before to keep his note from going to protest. The next day Bro. Rogers returned to our house for another conference (at which the entire family was present and which occupied the whole morning), and remained for dinner. After dinner he said he was going to Zech's but would be back for tea; but we told him that as he had been ten days at our home interrupting important work, and as Bro. Zech with whom he was more in harmony had made him welcome, we would not invite him to stop longer in our home. He then went to Bro. Zech's house, where, evidently, it was decided that *now* would be the most favorable time to explode the "bomb" that had been kept for some eighteen months. So Bro. Rogers was sent west, arranged with Bro. Bryan, who was to manipulate an assorted lot of grievances and damaging charges against Bro. Russell, and got Bro. Adamson into line;—who, it seems, had some *previous* knowledge of the conspiracy. Brother Adamson had a grievance relative to his tract, as will be explained further on; and being one of the older colporteurs, it was hoped that his name would add to the destructive force of the coming "explosion." They had seen Bro. Russell pass through trying experiences with "false brethren" before, for God and truth were on his side; but never before had they seen such a combination against him; and they encouraged themselves that *now* Bro. Russell would be humbled in the dust, and they would profit thereby.

THE CONSPIRACY CULMINATES

Accordingly, they—Rogers, Adamson and Bryan—gathered at Bro. Zech's home, and with him and his family, sent out, on Wednesday, April 4, special letters to the Church at Allegheny, inviting them to gather at Bro. Zech's house the next evening to hear matters of importance, etc.,—meaning the "bomb" and smaller fire works.

About forty or fifty of the congregation attended, all of whom except one, so far as we are aware, received *special* invitations to

be present. As we were not present, we submit the report of Bro. E. C. Henninges, the Secretary of that meeting, well known to many of our readers. It is as follows:—

THE SECRETARY'S REPORT

“In response to invitations sent out, signed E. Bryan, S. D. Rogers, J. B. Adamson and O. von Zech, requesting attendance at Bro. Zech's house on April 5, at 7:30 P. M., to hear ‘things concerning our highest welfare,’ about forty of the Church at Allegheny attended. Finding on arrival that it was to be a congregational meeting at which some kind of charges were to be preferred against Bro. Russell, a Chairman and Secretary were called for by those in attendance, that whatever was done might be ‘done decently and in order;’ besides which, it seemed proper that if the Congregation were to ‘hear’ the complaints, it implied that

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they were to render their judgment or verdict, and all this required proper order and a congregational head or chairman to the meeting and an authorized record. And further, some present who had knowledge of Bro. Russell's past experiences with Bros. Zech, Bryan and Rogers, foresaw that it would be most unjust to have the self-constituted impeaching committee appoint one of their own number to manage the trial, as they insisted on doing, and at the same time call it a *congregational meeting*. *After nearly an hour had been spent in trying to get the congregation to sit quietly and hear their best friend traduced, without any power to properly inquire into facts, etc., the four complainants were overruled by the congregation, and Bro. H. C. Wolf was chosen Chairman, and myself Secretary, of the meeting.*

“Bro. Bryan was first introduced, but became, under some interruption, so excited, disorderly and rebellious that he grievously insulted the congregation by saying, ‘I refuse to recognize the authority of the Chair.’ It was promptly moved and seconded that we hear Bro. Bryan no further; but an amendment, giving him the alternative of apology or dismissal was carried. On his declaration that he had ‘no thought of apology,’ he was dropped, after having occupied the floor for about fifteen minutes.

“Bro. Rogers had the next opportunity, and spoke for nearly two hours. He gave a resume of his plan, which several of us had heard before at Bro. Russell's house, a report of which was given in ZION'S WATCH TOWER of April 1, '94, under the heading, ‘The Work in England.’ At Bro. Russell's he said he had not yet tried his new method. At Bro. Zech's he declared that he ‘had tried this method largely in London,’ and it was ‘very successful.’ He stated, as grievances, four ways in which he claimed Bro. Russell had injured him. (1) By pointing out that the printed page

is the best way to preach the Gospel. (2) On account of this he got the feeling that he must sell so many books per day to pay expenses, and this kept him from trusting the Lord. These two things kept him in a great bondage which he had felt, but the cause of which he and only lately realized. (3) By telling him that he had `NO talent` for public speaking. (4) By advising him to change his London meeting to one in Bible-class style. This last he regards as an `assumption of control of my privileges.´

“Bro. Zech spoke at odd times against Bro. Russell in general terms, to the effect that Bro. Russell had too much authority and lack of love for the brethren; also `Bro. Russell does *great sins*; and, if you do not want to hear it, you are partaker of his sins.´ Twelve o’clock, midnight, came without Bro. Adamson having had his say except in the opening prayer, in which he thanked God for having the privilege of sharing in `this great reform movement´ for liberty and equality amongst the brethren.

“Upon motion, the meeting adjourned, while Bro. Bryan shouted that they would be heard from fully in a few days—that a hall would be rented where they [the four] could have matters all their own way, and that it would not be called as a congregational meeting and that ` *this* thing will not down; we will print it and publish it to all the world,´ etc.

“Respectfully submitted, E. C. Henniges.”

After the meeting had dismissed, a few were invited to stay longer, and did stay until four o’clock A. M. Then were detailed the other matters, and through some who were there we finally got to know about the “bombs,” etc. When asked if they had gone to Brother Russell and asked whether he could or would give them an explanation, they replied that some of the minor charges had been presented and that “he had *explained them away*; ” but they had never mentioned the two leading items (the “bombs” which they had been keeping for eighteen months). When asked why they had not presented those leading matters to Bro. Russell they replied,—We knew before-hand that Bro. Russell could Answer--them, and explain them all away. “And so” said the inquirer, “you thus confess that you did not *want* an explanation, but wanted to slander Bro. Russell.”

THE CONSPIRACY EXPOSED

The next Sunday afternoon, after the discourse, strangers were dismissed during the singing of a hymn and the regular congregation was requested to tarry. To those who remained we gave a full history of the matter, in substance as we now present it below:—

The conspiracy which reached a head on Thursday evening April 5, at the residence of Bro. and Sister Zech was a surprise to us all; and although we now find that it had been forming for nearly two years, yet, so far as we can learn, Bros. Adamson and

Rogers had nothing to do with it until the past few weeks, although the former had considerable information respecting it. But their readiness to become participants therein speaks for their hearts much of the same “gall of bitterness” which has for a longer period been the power of Satan working in the others;—for we cannot but believe that Satan has been the moving and inspiring conspirator—moving to envy, jealousy, etc., and now, finally, to an attempt to assassinate my character and thus to greatly injure the cause which, under God’s providence, I represent to a considerable degree.

When I shall now relate to you in detail the charges brought against me, you will indeed be surprised that “brethren” could be so confused by Satan as to become his tools and to attempt to make *charges* and “*bombs*” OUT OF NOTHING. I am not surprised at Satan; for I well know that he has long sought occasion against me, because of my activity against him and his works and in the service of the Lord. He has repeatedly set for me pitfalls and snares, but by the grace of God I escaped them. I am not surprised, therefore, that after besetting me for years and finding *no real charges* to bring against me, the great Accuser of the Brethren finally endeavors to misconstrue virtues and make them appear to be vices.

Born in this city of Allegheny, which, with the exception of about three years, has always been my home, I should be, and am, well known here. My religious views, of course, make me a mark, a target; and on this account if anything were known derogatory to my character, either in morals or in my business dealings, surely there are thousands of tongues in Pittsburg and Allegheny that would not hesitate to make abundant use of them to oppose my religious teachings. Can any one doubt that if such things could be produced, Satan would have found willing agents to publish them to the world long ago, to counteract the religious truths I publish, which they oppose, yet cannot gainsay nor contradict?

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But what even the godless world would not do, because too honest, Satan now succeeds in getting some “*brethren*” to attempt. We do not claim that they realize what they are doing;—no, we trust that they do not fully realize the atrocity of their crime. For, if they have pursued their course for eighteen months with a full appreciation of its atrocity there would surely be little hope for them. We trust, therefore, that of them as of some of old it is true,—“they know not what they do,” the god of this world having so thoroughly blinded their moral sight.

Yet while hoping that sometime they may get free from their captor, Satan, we cannot think that they have gotten into their present dreadful condition inadvertently, or merely by error of judgment. If their hearts were right God would not have

permitted their poor judgment to get them into their present plight. We fear, from the bad fruits which they are bearing, that ambition and envy have for some time been “roots of bitterness” which only recently blossomed, and are quickly yielding the fruitage denounced in God’s Word as works of the flesh and of the devil,—malice, hatred, contentions, envy, strife, back-bitings, slanders and every evil work.

Those whose hearts could treasure up supposed “bombs” for eighteen months to explode in the midst of the Church and ruin the character of a brother, who meantime did more than a brother’s part to them (as will be shown later), and who all this time called him “dear Brother Russell” and wrote him letters expressive of their *love and esteem—these have a depth of wickedness and deceit which would shock a noble-minded worldly man not a professing Christian, and ignorant of the great light of present truth. Blasphemous unbeliever as he is, we believe that Mr. Robert Ingersoll would have no sympathy with such ungodly works of darkness;—he has enough of manhood to keep him out of such a snare of the devil.*

BROTHER ROGER’S GRIEVANCES

We will examine these charges separately. We have already referred to Satan as the chief conspirator and it is not difficult to judge of his motives. We have also mentioned Bro. Roger’s grievances—that he was not allowed to overthrow the present Colporteur work and substitute his new preference.

We never forbade Bro. Rogers or others to preach Christ in any and every way they can. Quite to the contrary, as many can testify, we have always urged upon all the necessity for watching for the hearing ears, and that where such are found they do all they can to supplement the influence of the DAWNS. But we have advised, and do still advise, that it is useless to get into a wrangle and dispute and waste time at every house. Far better leave the majority of people to fight with DAWN and the BIBLE, than for the average colporteur, or indeed any one, to attempt it. Stir up the curiosity and interest of the purchaser, so that he will surely read, and then endeavor to water and to harrow before going to the next field of labor,—has been our advise to all colporteurs. And on their Report-blanks we have a space left, in which we request that they mention the number of persons with whom they have had special talks, and another blank in which we request them to state how many they have found who seem to be true wheat. Does this look as though we endeavored merely to see how many DAWNS could be sold, regardless of any work upon the heart?

Furthermore, several of the Brethren who seemed to have some ability for public speaking, have been supplied without charge with large charts similar to the one in DAWN, VOL. 1. (which cost us eight dollars each, in quantities), to enable them to preach

when opportunity offers. Bro. Adamson, one of the conspirators, has such a chart. Indeed, about two months ago, we contracted with a painter in Pittsburg to prepare one hundred cloth charts, five feet long, on rollers, suitable for parlor-meetings. These will soon be ready and will be supplied to TOWER readers at about one-third what they would cost to get them up singly. Thus different little groups can edify and instruct each other, as well as their neighbors. Already there are two, and I am now making arrangements for two more, who seem "apt to teach," to go from place to place and hold meetings, public and private, chiefly the latter. Do these things look like objections on my part to oral teaching? Surely not; and Bro. Rogers knows that he misrepresents me, whatever may be his object in so doing.

We do learn, however, since the publication of the article,—"The work in England,"—that Bro. Rogers had a very poor plan for colporteuring. Brother Utley, to whom Bro. Rogers gave some lessons, writes that he could not conscientiously adopt the plan, which, while successful as to sales, really did not make any opening for the reception of the truth. He describes the method thus: Rogers rings bell—servants appears—Rogers says, Please tell the lady that a minister wishes to see her. Servant leaves him in the hallway and he pushes on into the parlor. The lady enters, somewhat indignant at the intrusion, but is awed by the words, "I am a minister of the gospel," and readily consents to her name being entered for the three books to help on some good work.

Sister Burroughs writes on the subject as follows:

"A sister here asked me if I did not think it would be well to let Bro. Russell know how much harm had been done here by Mr. Rogers in his very disagreeable manner of insulting those who refused to buy 'DAWN;' but I thought he was in England and beyond giving further offense here, so we would not trouble you, but took him to the Lord in prayer—that he might be humbled and given a better spirit."

We can assure Bro. Rogers and others that the trouble is not with the colporteur work, but with *his methods* of doing it. Others are still greatly blessed in it, and are a great blessing to the Lord's hungry sheep, preaching so much of the plan as the people have ears to hear and leaving the books to preach to them many things which they would not hear orally.

Another grievance was that when he came here from England I did not show him special attention more than to others, by inviting him onto the platform, and to speak to the congregation, and to lead a Wednesday meeting.

Such a complaint surprised me greatly, but gave evidence of a root of pride as well as of bitterness. I fear that I have already pushed him forward too much, and to his injury.

Recognizing *all* of the consecrated as Royal Priests, it has been my custom to ignore distinctions, and when

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another speaks I myself take a seat with the congregation. Our congregation almost every Sunday has from two to five ex-ministers of various denominations who at times have addressed the congregation,—in my absence.

BROTHER ADAMSON'S GRIEVANCES

Bro. Adamson's grievances may be summed up as follows: He has for some four years held some views upon some of the parables, which I consider incorrect and misleading expositions. These he brought forward at the Spring Convention of 1892, in connection with a little talk to the colporteurs after the close of the meeting proper. Seeing that those who heard him had not generally caught the drift of his thoughts, my remarks following his were few, because I had no desire to hold up his views to ridicule—for some of them were too childish to treat in any other manner. I merely remarked that Bro. A's views of these parables, they would notice, differed a little from my own view, which I stated in a few words. But, said I, since the Lord expounded only a few of his parables, and since we know that they *do not mean what they say*, but are figurative, it would not be in order for any one to be dogmatic in interpreting them: it is well also to remember that no doctrines should be built upon parables; at most they may be used to illustrate doctrines made plain by non-symbolic scriptures. Thus, kindly, did I push aside, rather than crush, what then seemed to me harmless, nonessential differences.

But, alas! how great a flame a little spark may kindle. Had I realized, then, how an insignificant difference may be used by the Adversary for evil, how gladly I would have spent several hours in pointing out what seemed to me to be Bro. A's errors of interpretation. But I was busy, and said to myself—"In nonessentials charity and liberty."

I now learn that Brother Adamson, like many others, has been under the influence of the Allegheny conspirators for more than a year. I noticed a change in his letters and manner, and in his zeal for the work, but could not account for it, until I learned of the "bombs" conspiracy, a few days ago.

About a month ago several brethren wrote to me saying that Bro. Adamson was preparing and intending to publish a tract, that he was writing to them for money to publish it, and that he had requested that the matter be kept secret from me, which request they felt it a duty to the Lord and his truth to disregard. In some

of these letters Bro. A. explained that the coming tract would contain some of his views on some of the parables, and at least one or two parables as treated by Bro. Russell, and some other extracts from Bro. Russell's writings.

Bro. Weber received one of Bro. A's appeals for aid. He answered it kindly saying that he hoped to see him soon. Shortly after, he came from Maryland to Allegheny at Bro. Bryan's request to meet him *on very important business*, which business he found after his arrival was to sit in judgment upon and condemn Bro. Russell. After this interview, seeing the evil disposition manifested by Bro. Bryan, and his threatening attitude (which will be explained later), and knowing that in some way he was already influencing Bro. Adamson, and that he was about to visit Bro. A., Bro. Weber thought it would be well if he and I should visit Bro. Adamson at once, and if possible shield him from the subtle and evil influence of Bro. Bryan, who had stated his intention of leaving the city for Chicago the next day to see Bro. A. We therefore started that evening.

Our talk with Brother and Sister A. was a kindly one, in which I pointed out what I consider to be his errors of interpretation of some of the parables, particularly one of them (Matt. 5:25,26), which seemed to convey the idea that the world during the Millennial age would each man pay the penalty of his own sins to the "uttermost farthing"; and I showed that with such a view in mind some might draw the conclusion, even if not meant, that the death of Christ was not necessary as a ransom price for all. We then told him of the unhappy change that had come over Bro. Bryan and of his strange and unwarrantable attitude toward myself and the work in general, that he might know something of the spirit which was prompting a new trial of his faith.

But Bro. A's manner was not as formerly, and premonitions of his present condition of heart and mind were distinctly felt. I further stated that his proposition to place his tract in the hands of the Dawn Colporteurs for sale (of which he had not informed me, but which I learned through others) would be contrary to our arrangements with them—that those who handle DAWN should do so to the exclusion of everything else. This is a general rule among those who employ agents in any business, the object being to concentrate the entire effort on the one thing—"This *one thing* I do." and it is largely due to this regulation that the work has been so successful thus far. Therefore I had to assure Bro. A. that we could not institute any precedent in favor of his tract.

Bro. A. makes a great mistake in saying, "Bro. Russell's spokesman offered me twenty dollars not to print the tract." His reference evidently is to Bro. Weber, who was not my spokesman. Whatever Bro. W. said he said for himself entirely, and he says that what he did was to offer twenty dollars to cover certain expenses already incurred if Bro. A. desired to discontinue the preparation of the tract, and give his energies as

formerly in the direction of his special talent—the Colporteur work.

Brother A's grievances are two: (1) We were informed about his tract before he got it out. (2) We found that he had on the face of his tract the words Old Theology Tracts and *Tower Bible and Tract Society, Bible House, Allegheny*, which deceptions we would not permit. After two notifications that we considered those references unjust and deceptive, and that he had no legal or moral right to so misuse our names to gain credence for his tract, he still persisted, and had many of them printed thus, Bro. Zech upholding him in it and doing the work. Finally, however, threatened Bro. Zech's partner (who although not interested in the truth, seemed to have better ideas of moral honesty) with damages if they let the tracts go out in that form, and they thus were *forced* to remove the deceptive title pages.

Seeing him thus out of all harmony with the Tract Society, and as he had gotten into debt to the Tower Publishing Co. (not to the Tract Society) \$218.00, during the time he spent in preparing his tract, we offered to credit on his TOWER PUB. CO. account all that he ever donated to the *Tract Fund*—\$139—if he so desired and

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would resign the Directorship in the Tract Society,—to which, being continually absent from the city, he could not and did not give the least attention. This he refused to do; and, from what he says, he intends to owe the Tower Pub. Co. its \$218.00 balance as long as he lives.

He states that he spent hundreds of dollars and traveled about *without salary*, circulating pamphlets at Camp-meetings, etc. It is true that the *Tract Fund* paid him no stated salary, but the way in which he states the matter is calculated to give a false impression. The fact is, that money was furnished him for *all his expenses*; and so far as we have any knowledge, he used it for *all his expenses*. Of the \$218 now owing to the TOWER PUB. CO. (not to the Tract Society) \$35 was sent him in cash about one month ago to help him make a payment due on some real estate in Chicago, purchased last year.

Bro. Adamson tries his hand at evil surmisings and says, "I believe that much more than I owe was expended in attempting to thwart Bro. Rogers' work in England." I reply, Aside from my time and stationary, I spent only twenty cents for four stamps, and this was not charged to the Tract Fund. Two of these stamps carried to Bro. Rogers the *kindly put* suggestions that his talent lay not in the direction of *public* speaking, as mentioned in the article "The Work in England;"—the third stamp carried a reply to Mr. Elliot Stock, of London, who had complained that Bro. Rogers was collecting money under false representations, from people who supposed that they were donating funds to the

British and Foreign Bible Society, but who were finding out, from the tracts left them, that they were mistaken. I replied, that surely some mistake had occurred, for I knew that Bro. Rogers would make no misrepresentations, and that none of our colporteurs were authorized to solicit money, directly or indirectly, and that I would request Bro. Rogers to call personally and explain. The fourth stamp was used to advise Bro. Rogers of this, and to caution him that he be very careful that the truth be not evil spoken of, and to ask him to see Mr. Stock and explain matters, as I felt sure he could do; for his letters stated that he represented himself as the agent of *our* Society.

This is a dispassionate statement of the injury Bro. A. has received at my hands. For all this he and the others reach the conclusion that Bro. Russell can only be completely overwhelmed by calling him,—“*The Man of Sin.*”

Now we come to the consideration of the grievances of the chief conspirators—Bro. and Sister Zech whom we shall treat as one, including their household, and Bro. Bryan.

BROTHER ZECH'S GRIEVANCES

Here, as it relates to this case, it is necessary to give a little resume of my business history from '81 onward. I was then engaged in mercantile business and had a large store on the principle street of Pittsburg, and three branch stores. These were chiefly controlled by clerks and merely had my supervision; the most of my time being occupied in the publishing of the WATCH TOWER, *Food for Thinking Christians*, etc., which was circulated in large quantities. As the literary work increased it became necessary to dispose of these stores; and as I found it much easier to spend money than to earn it, I concluded that the capital formerly invested in the stores should not all be lavishly spent even in the good work of circulating the tidings of great joy: that the Lord would be better served if it were invested so that *my time* could go to his service, than if all were spent at once in his service and I then were obliged to give my entire time to business; for my determination has always been that I would never beg, either for ourselves or for the Lord's cause; but that the same Lord who blessed Peter's fishing and Paul's tent-making (Matt. 17:27; Acts 18:3; 1 Thess. 2:9; 2 Thess. 3:8) could bless, according to his wisdom, my business talents.

My money-capital being limited, I saw that it would never do to invest the funds in mortgages or in a bank, because the interest on the sum would be inadequate to the demands of ourselves and the work. Under what seemed to be a providential leading, I decided to invest with others in some oil property—oil wells. I chose this business because it seemed to be profitable, and because it would require little or no time and personal attention; for others, interested in looking out for their own interests, necessarily looked out for mine also. And this judgment has, on

the whole, proved correct—several coins have been taken from this fish’s mouth for our support and for the Lord’s cause.—Matt. 17:27.

When Bro. Zech received the truth and left the Lutheran church, he owned a good property which, aside from being a home free of rent, paid his taxes and left him a net income of about ten dollars per month. Full of zeal for the newly-found truth, he engaged with me to translate articles from the WATCH TOWER into German, which I published in great quantities. He also proposed to translate M. DAWN, VOL. I., and to do the type-setting on same if I would pay for the electro-plates, supply the paper, printing and binding, and that we be share-owners in the work when completed.

We agreed to this, and it was begun. But watching the results of the circulation of the German TOWERS, and seeing them to be very meager, I foresaw that the publication of the German translation of DAWN would be very unprofitable, and so pointed out to Bro. Zech, urging that his income and the needs of his family would not justify him in doing all that his zeal had prompted him to propose. At that time he had translated about two hundred and fifty pages and had set in type about one hundred pages, and my suggestion was: Now, Bro. Zech, suppose we reckon that the time already spent by you on this volume represents the *translation of the whole of it* and suppose that this be your donation to the German cause, and I will proceed with the publishing, paying all of the expenses—what I shall pay you for your time in translating the remainder of the volume being reckoned as pay for the type-setting already done by you. This was mutually agreed to.

Meanwhile, my early suggestion, that Bro. Zech get at some sort of “fishing” or “tent-making,” forced itself upon my attention. Various occupations were thought of, but none seemed so favorable to him as type-setting, and he requested that he be permitted to learn English type-setting and have the job of preparing the WATCH TOWER every month. I foresaw difficulties from his lack of a knowledge of the trade, as well as from his lack of knowledge of English, and urged that he choose something else. But, as

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nothing else so favorable offered, and, as he urged that he would see that his blunders should cost me nothing—that the work should cost me no more than I was then paying to a Pittsburg firm—I consented. Under these arrangements I paid him thirty-five dollars a month for a time; afterward when he became more expert, and when we began to set up M. DAWN, VOL. II., I increased the pay to forty dollars per month, and later, when he requested that he be paid by measure for the type-setting, and told me that he thought he could earn more money that way

because he was getting more expert and would work longer hours, I consented; but instead of paying him the Union rates, I paid him more; namely forty cents per thousand *ems*, –because he was a Brother.

Later, when Bro. Zech had inherited something like fifteen to eighteen thousand dollars, from his father's estate in Germany, he thought that he would like to build somewhere near our home; and knowing that I owned some lots opposite it he inquired whether I would sell to him. I assured him that I would be pleased to have him for a neighbor, and gave him a price on eight small lots. I told him that I thought them worth four thousand dollars at the rate other lots in that neighborhood were selling—for him to inquire and thoroughly inform himself—but that as a brother in Christ I would give him a discount of \$1000. So he bought the eight lots and paid me \$3000. But he has since “whispered” that he was cheated.

Seeking an investment for some of his money, and knowing that I had some interests in the oil business, he asked my advice as to investing in that business. Judging that he would be one greatly affected by either a loss or a gain I advised him not to engage in the oil business.

My book-keeper and general business representative at that time, Bro. Geo. Rindfuss, was very intimate with Bro. Zech. Bro. Rindfuss it seems advised Bro. Zech differently, respecting the oil business, and Bro. Zech seemed to misunderstand me and to imagine that from jealousy I had advised him against his best interests, lest he should prosper greatly;—but nothing could have been farther from my thoughts.

About this time Bro. Rindfuss, as my business representative, called attention to the fact that I would soon need considerable money and suggested that he try and sell an eighth interest in some oil property for which not long before I had paid \$3500. I consented. In a few days he reported that he could get \$3300, and urged that I accept it as it was for a friend,—Brother Zech. I objected that Bro. Zech was unused to business, and if anything should go wrong he might reflect upon me for having helped him into it. The reply was that the property was as safe as could be found, and that Bro. Zech was not a child and knew what he was doing; and that besides Bro. Zech had been to see the property, while I had never seen it, having bought it on the explanation of Bro. Rindfuss and others, without taking time to visit it. So I consented, and as a favor to Bro. Zech sold him a one-eighth interest in the property for \$200 less than it cost me and less than Bro. Rindfuss paid for a similar interest purchased from another party. I still, however, owned an eighth interest.

To the complete surprise of all concerned, the property suddenly declined in oil production, and hence also in value, until what I had paid \$3500 for was not worth \$700. As we had feared, Bro.

Zech's feelings suffered severely by the fall from great expectation to such realizations; and, although without cause, he proclaimed that I was responsible for his loss. I then felt that it would be to the brother's benefit spiritually and to the Lord's praise, and at the same time to the assistance of the German work, that I should help him out of his difficulty. Accordingly, I advised him to have nothing more to do with the oil business, and I managed to purchase back the said interest, worth at the time \$700, and another small interest purchased of Bro. Rindfuss, and worth at the time \$300, and so pay him for these their *net cost* (adding expenses and deducting oil received by him), which amounted to \$3386. This sum by arrangement was paid him with my notes bearing six per cent interest and running for some time. They have since been paid in full with interest—\$2386 and interest more than we knew the properties were worth,—and they never were worth more afterward.

Meantime Bro. Zech had urged that I go into the printing business with him, as a partner; but I refused, and advised him that it was a troublesome business. I never advised him to invest time or money in the business. On the contrary, I advised him against it. However, when he afterward found an partner and desired to do our work I promised him an *preference* over others, prices and work being equal; and this preference he has always had. Meantime, also, he had desired to have the full control of the German work and we sold him the plates, etc., of the *German DAWN*, VOL. I., at cost,—giving him privilege also to translate and publish the series, a condition being that he should supply the books *at the same prices* that we had been supplying them to the public and to colporteurs, and the promise made that if at any time Bro. Zech could not or would not supply the books at the same prices, the privilege of publishing them should revert to the TOWER PUB. CO. The restriction as to price was afterward modified as respects Vols. II and III., and they are now sold at a higher price, yet only about cost, because fewer are sold. And to meet Bro. Zech's views I agreed to pay him the full retail prices on all German Dawns I have occasion to purchase from him.

Judge of my surprise when, in January 1893, Bro. Zech told me and others that I had treated him shamefully, etc. I said to myself, If this be bad treatment, what would be considered good treatment? A number of the church friends of all concerned were called together to hear the matter and advise.

Brother and Sister Zech and family urged that I should pay more to Bro. Zech's firm for the printing and binding of the Dawms than responsible firms would charge for the same work. He complained, too, about being limited in the selling price of Dawm Vol. I; and declared that I had almost starved them at first on \$35 and \$40 per month, etc. I explained our dealings as above to the friends present and that we were paying our brother about twice as much as he could have gotten elsewhere—if he could

have gotten *any* opportunity or pay when new at the business. I explained, as I do now, that it was no more my duty to pay a brother *more* than a worldly firm would charge, than it was his duty as a brother to do the work for *less*. Business should be done

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on the lines of *justice*: charity and love can find exercise in other ways—as, for instance, in our dealing with Bro. Z. in the oil transaction, in which we made him and the German work a clean present of \$2386 with interest. Bro. Zech complained that we gave one lot of DAWNS to another firm to print and bind. I showed the friends that Bro. Zech's firm was continually complaining that they were *losing money* on the Dawn work, while others were bidding lower, and were anxious to get the work. Bro. Zech's firm being full of work we finally gave one lot to another firm at a saving of \$130 on twenty thousand books. And then I gave about one hundred dollars of that saving to the German cause, by donating the cost of the electro-plates for the third volume of German DAWN.

It is almost needless to say that the friends after hearing us both fully—until daylight of Feb. 5, '93—assured Bro. Zech that Bro. Russell's course was not only just, but very generous and brotherly toward him. His judgment was so warped, however, that he could not see the matter at the time; but a day later he expressed himself differently by letter to us and to all. The following is a verbatim copy of his letter:

Allegheny, Pa., Feb. 6, '93

“Dear Brother Russell:—Thinking the matter over since our long conference with the different brethren and sisters in your house on February 4th, I find that I have erred in my judgment regarding the charges made against you, and I therefore express my regret for having done so and for the trouble and anxiety resulting from it. May the Lord grant us that no such misunderstanding will arise again to injure our mutual brotherly feeling and fellowship. And since so many of our friends have been witnesses, I would be very pleased to express the above sentiment in their hearing, or, if you deem it preferable, to have them read this letter. In sincere love and fellowship, Your brother in Christ, Otto Von Zech.

“P. S. So far as Sister Zech is concerned, I must state that she never agreed with me concerning the right I thought I had to claim, but took, so she says, the position she did from a sense of wifely duty. O. V. Z.”

This experience led to the preparation of the article entitled, *The Relative Claims of Love and Justice*, which, that it might not be construed as a blow at Bro. Zech, was held back and published in the *Tower* of June 1, '93.

Below is a copy of a letter presented to Sister Russell and myself about a month previous:

Christmas 1892.

“Dear Brother Russell:—I embrace the opportunity of this celebration of our Redeemer’s birth to tell you in writing what I could not so well express orally. I want to make you the best Christmas present I know of in telling you of our deep and ever increasing gratitude and love toward you and Sister Russell for your work’s sake, and for the kindness and love shown and daily bestowed upon us.

“In reading the other day what the Apostle says, that `we all with open face beholding as in a glass the glory of the Lord *are* (being) changed into the same image from glory to glory, even as by the Lord’s spirit, ’ and finding that the Apostle spoke thus not of the future but of the present, I could not help thinking, Yes, that is so. If we look back these seven years since we came into this marvelous light by the grace of God, we have experienced an ever increasing and burning love toward those who had been God’s blessed agents to help us see the truth.

“And I concluded, dear Brother and Sister, to let you know this our sentiment as our best gift we possibly could give, and thus to thank you from our hearts for your labor of love which our Heavenly Father has so abundantly blessed also toward us, and at the same time for the firm stand you take and always took in the defense of the central truth in our Father’s plan—the ransom for or instead of us.

“May our Lord and Shepherd grant us to stand side by side in this battle till it is over. In Him we will remain, Your Brother and Sister Zech.” It seems strange indeed that people could write such letters and yet keep “bombs” ready and waiting for convenient “explosion.”

This comprises all of Bro. Zech’s grievances, except as relates to the Wednesday evening prayer and conference meetings, which we will now notice.

A little more than a year ago, studying the spiritual needs of the flock, and remembering that our central prayer meeting had been a failure, because the friends here are widely scattered, we conceived the plan of having meetings in various parts of these two cities, not for Bible study, but for prayer and testimony, for the cultivation of the fruits of the spirit and the binding together of the body of Christ in love and Christian fellowship. I suggested to the Church the advisability of such meetings, urging that while doctrines are necessary, the cultivation of the fruits of

the spirit is the real object of all doctrine. I asked those who favored the plan to signify it by rising; and almost all arose, Bro. Zech and family being conspicuous as voting against the meetings,—which they had a full right to do. I was not surprised at the matter, however, as I knew that Sister Zech had frequently expressed herself as having no confidence in prayer.

Next we asked for houses to be volunteered in which the meetings could be held, and several promptly offered, the object of the meetings being clearly understood by all as *not doctrinal*, but *social* meetings.

I then appointed leaders of those meetings—asking Bro. Zech first, whether he would serve. He declined. Later he started a German meeting at his house for doctrinal disputations, which of course, was all right; for the appointment of the social meeting did not hinder any who pleased from holding or attending other meetings. But because I urged that these meetings, appointed for social worship, should be held strictly to their object, Bro. Zech and his wife complained that I was a pope, and privately, we now learn, endeavored to raise a spirit of opposition in others, but without success, as the congregation appreciates the meetings greatly. Bro. and Sister Zech, after trying for six months to discourage the meetings, began to attend them: and we were greatly encouraged for two months,—especially when at a general church meeting (Dec. '93) Sister Z. testified before all, of the benefit she had derived from those meetings. This sympathy and interest ceased, and they at once changed their plans, when it was known that there would be no general Convention here this Spring.

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The charge of “bondage” and “under my thumb,” etc. which now they make public, I find has been a part of their “whisperings” for the past four years. They did what they could to prejudice the mind of the Tower office helpers: slanderous falsehoods, called “revelations” were made to them, to undermine their confidence and poison their minds against me; so that when the time for “exploding” the “bombs” should come, I should have no friends. Three years ago Sister Ball was invited over to their home to spend the evening and then advised, confidentially, that she was imposed upon by us, etc., etc., etc. Sister Russell and myself then visited them, showed the error of this course and they apologized. But within a year it now seems that they began again: Bro. Henninges was “talked to” about being in bondage to Brother Russell; and it was intimated that he was a fool for staying here. Bro. Campbell was made a “confidant” before he had been here a month, every endeavor being made to prejudice him against me. Bro. Abbott was similarly approached; and when questioned as to his salary, replied: “I am not sure that Bro. Russell would want his private affairs discussed, but I will tell you this much: he is paying me more than I asked for.” An

attempt was even made to alienate my wife, and to make her my enemy; but praise God it did not succeed. I can now heartily thank the Lord that I have such faithful, proved ones so closely associated with me in the work. It is strange how blind I must have been, not to have noticed what others all around seem to have seen and heard. But I placed too high and estimate upon those who bear the, to me, sacred name of “brethren.”

Since Bro. Zech has alluded to the events of Christmas evening 1892, I must give the facts. Sister Russell and I invited Bro. and Sister Zech and a few other friends to a six o’clock Christmas dinner. After dinner, while in the parlor, Sister R. interrupted me in some trivial matter, and then catching herself asked me to proceed. I replied, “No; you tell it—you are the head of the house.” This I admit was sarcastic; and seeing that it hurt Sister Russell’s feelings and that she at once disclaimed any wrong intent, I excused it, and said that I did not mean it literally, that indeed Sister Russell is a very model wife, etc., and thus the matter ended.

But Bro. Bryan (who we will see presently is a most peculiar person, who fancies himself able, as he is ever willing, to give everybody instruction, and whose idiosyncrasies I had put up with for several years, as a member of our family and one of the office helpers), fancied that the above incident gave him a chance to meddle; and so the next morning at breakfast he took occasion to insult me. His remarks were ten times as strong as mine of the evening before, and wholly inexcusable. Sister Russell remonstrated, that his remarks were out of order, and I at once told him that I had borne his insolence and meddlesome busy-body disposition entirely too long; and now to go at once from the home whose head he had not respected and to whose every member he had made himself a disturber.

He went at once to Bro. Zech’s where he was made warmly welcome as a co-conspirator against Bro. Russell, but their cause would suffer if he left the Tower office before the “explosion;” so they got up a letter and with one argument or another got those who had been present on Christmas evening to sign it. That is the letter which Bro. Zech drags into his statements of *his grievances*. But their *real* object was to get me to take Bro. Bryan back into the TOWER office. Of the circumstances under which the signatures were obtained the signers themselves have something to say below. Those circumstances exonerate all of them except the conspirators, Bro. and Sister Zech and Bro. Bryan, whose malicious intent seems now very manifest; but of course I knew no difference among them at that time.

I very humbly consented that these friends should help me mind my business: and at the request of that letter invited them all to meet me at my house. When they arrived, by way of showing them that I considered this an interference in my affairs in a way that they would not like to have me interfere in theirs, I

suggested that perhaps the meeting had best be turned into one for the investigation and criticism of the private affairs of *all* present. I suggested that I knew considerable of their private matters which it would be quite embarrassing to us all to have related, even to a small audience (referring specially to Bro. and Sister Zech and Bro. Bryan); but that if it was *their duty* to investigate my private affairs it must be equally *my duty* to investigate theirs.

The three in question got loud and angry and dared me to say what I could. But I assured them that I had no thought of telling anything—that I had no such misconception of *duty*, but merely wished to remind them of the propriety of not being busybodies in other men's matters. We then proceeded to the consideration of Bro. Bryan's offense, and the company united in telling him that his course was *wrong*, and advising him to confess it and apologize—which he did do that evening. (Judge then of the unfairness of Bro. Zech's statement on this subject.) This led to the discussion of the subject, Who is the head of the family? Sister Zech, who had gotten some extreme ideas on the subject, called up the question, and expressed the opinion that the Apostle Paul's expressions on the subject were *incorrect*. My views on the subject appeared in print later,—in the Tower of May 1, '93, in the article "*The Twelve Apostles*," etc., and in July '93—a double number—on "*Man and Woman in God's Order*."

The following kind letter has just been received, and we make room for it as it bears directly on this subject.

Alleheny, Pa., April 23, 1894.

"Dear Bro. Russell:—We, as your friends, whose names are appended to the *portion* of a letter published by Otto von Zech, feel a deep sense of regret, not only for your sake, but also for our own, at the light in which it makes us appear; for we have no sympathy whatever with the spirit and intent of his libelous circular.

"We desire, therefore, to acquaint you with the peculiar circumstances attending our signing it, which we have not previously explained, because of the completeness with which the entire matter was BURIED (so far as you were concerned) the same week it occurred. The circumstances are as follows:

"We with others of the Church of Christ here had prepared some New Year presents for you and Sister Russell, and Bro. Zech had been appointed to make the presentation speech and had proffered his home for the

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presentation, because so near to your own that the things we proposed to present could be readily transferred, after the surprise of New Years' night, 1893.

“When Bryan left your home and went to Zech’s they commended his conduct, claimed that a great wrong had been done him, and prepared the letter in question. The signatures were obtained in this way: Mr. Zech with the letter in hand called upon each one and in an excited manner represented that a great injustice had been done Bro. Bryan—that he had been rudely thrust out of his place in the TOWER office and Bro. Russell house, through the tyranny of Bro. Russell. He then added that Bro. Russell had too much power and ought to be taught a lesson; and that although the presents were at his house and the congregation were invited to assemble there, he could not make the presentation speech with good grace unless this matter of Bryan’s were settled and he returned to his former position. Now, said he, if you add your signatures to this letter, requesting a meeting of us all with Bro. Russell, we can have this matter settled and then we will carry out the previous arrangements.

“By such talk he obtained our signatures, but not for the object apparent in the letter, the language of the letter passing comparatively unnoticed, because our attention was specially drawn to Zech’s excited words with reference to Bro. Bryan. It would now appear that this was intentional on his part, and that he kept a copy of the letter for its recent malicious use; and on the evening appointed, although Bryan and Zechs continually persisted in dragging up the little matter about Sister Russell, both she and we protested that that was unnecessary and that that was entirely settled between you and her.

“Although feeling the matter was none of our business, we added our signatures because we were so anxious to have everything smooth and pleasant before the evening of the presentation, then so close at hand, and fearing that if we did not there would be some unpleasantness with Bro. Zech before the congregation which was to assemble for a purpose so different. The letter concluded as follows: ‘May our dear Lord guide and direct your judgment or ours, that it may all be to his glory. Yours in the Redeemer. (Signed.).’ The signatures were obtained only with this object in view, and on condition that the matter should never be mentioned outside of the number present that evening. This promise they have entirely failed to keep, and ever since have talked of it in private; and now, judge of our surprise and chagrin on finding a portion of that confidential letter in print and our names heralded as busy-bodies in the affairs of one whom we love and esteem as a tried and faithful servant of our dear Redeemer and Lord and in whose integrity as a Christian brother we have full confidence: and as having part in the present infamous conspiracy to overthrow him from the place which he holds, and that rightly, in the hearts of many of the Lord’s people. It is an unwarrantable *misuse* of our names, against which we (as the signers) most earnestly protest.

“At the meeting which resulted, all (including Zechs) admitted the justice of your course toward Bro. Bryan, whom we and they urged to apologize for his *misjudgment* (we did not at the time doubt his good intention); and he did so in our presence. Thus the matter ended, and a pleasant New Year’s evening followed.

“Otto von Zech’s conduct and libelous circular remind us of Korah, the ‘ringleader’ of the rebellion against Moses and Aaron (Num. 16 and 26:9-11), who, with Dathan, Abiram and On, was not content with his honorable post, but ‘sought’ the office of Moses. From the above reference we discern that Korah with the other three charged Moses (without cause) with the very *sin* which he and his associates themselves committed. We find the same ambition, jealousy and pride in the conduct of Ahithophel, who, being King David’s counsellor and friend, became, through this same leaven of sin, the most treacherous enemy of the servant of God; but David’s heart remained loyal, and his prayer to the Lord ‘turned’ Ahithophel’s bad-intended course into what his name signifies, *foolishness*; for, said David, ‘O Lord, I pray thee, turn the (treacherous) counsel of Ahithophel into *foolishness*.’ (2 Sam. 15:31.) A like conspiracy we find against the Apostle Paul, when they banded themselves together to ‘kill him.’ (Acts 23:12.) And a like conspiracy was kindled against our dear Redeemer by certain ones of his time; for they ‘consulted that they might take Jesus by *subtlety*, and kill him.’ (Matt. 26:4, 5) And again, it is written, ‘They hated him without a cause.’ (John 15:25) May the dear Lord strengthen your mind and heart, so that through you, dear Brother, the proclamation of the gospel cause may be fully established.

“Hoping that this explanation will fully clear us in your eyes from any connection with the libelous circular, and desiring that, if opportunity present itself, you will make this known to any who may have seen the present statement of the conspirators, We remain, yours in love and service of the truth, J. A. Weimar, Elizabeth K. Weimar, John Cromie, Laura J. Raynor, H. C. Wolf, Rose J. Ball.

“P. S.—Brothers Ohlsson and Winter are not now in the city, and hence their signatures have not been obtained; but besides them the only other signers, exclusive of ourselves, are the conspirators.”

Let me here remark, incidentally, that if there are any of God’s married children whose interests are more thoroughly one, and whose esteem for each other is greater than that which exists between Sister Russell and myself, we would be glad for them to have it so; but we have no present reason for so believing. Ours, we feel, is indeed a union in the Lord, which we believe that even death will not sever.

Is it any wonder that, when I came to know the depth of their perfidy, I refused to allow Bro. Zech to preach in the chapel—the

use of which for years I have furnished free of charge to the German friends? Could I, in justice, do less than inform those German brethren and sisters (about twelve persons), that while *they* were as welcome as ever to use the chapel every Sunday morning, Bro. Zech had proved himself wholly unworthy of my confidence, and that I felt that it would be *wrong* to supply him the opportunity to attempt a further defamation of my character, by misrepresentations slobbered over with protestations of brotherly love? Indeed, I am of the opinion that not one man in a thousand, professor or non-professor, would have had so little shame as to have attempted further

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abuse of my generosity, after having publicly done all he knew how to defame me. He claims to have been “under bondage” to me. So I at once forced him to become a free-man by refusing him longer the privilege hitherto enjoyed of speaking to the German friends in the chapel. But even this enforcement of liberty is one of his charges against me.

BROTHER BRYAN'S GRIEVANCES

Bro. Bryan served the cause in the TOWER office for several years—well in many respects. But by heredity he has a very violent temper, a vindictive disposition and a penchant for minding others people's affairs. It is with deep regret that I thus write, and now only because it seems a necessary explanation of what follows. When I say he evidently inherited these ungainly traits I consider that I am making an apology for him. Time and again have I helped to settle differences between him and the other office helpers, in which he was uniformly to blame—generally trying to mind some one else's business; and time and again has he repented and lamented his course and promised to turn over a new leaf. But his difficulty seemed to grow upon him. He got worse and worse. He at least six times during the last three years of his stay urged that he should leave the office for the relief of others; and each time I persuaded him to try to do better: yet, when at last I concluded to let him go, he seemed determined to stay. I could not then judge why, but can now see that it was because he had become one of the conspirators and was waiting for the time to explode the bombs. It was after his conduct finally became unbearable, that I wrote him the following letters.

Allegheny, Pa., Mar. 2, '93.

“Dear Brother Bryan:—Your note, which I requested last evening, saying, if there are other matters `that you say would still be difficulties, even if you could determine not to meddle with and annoy Sister Ball, ’ is before me. In reply I must tell you that this note manifests still more of the same wrong spirit of which I complain on behalf of Sister Ball.

“It shows that you not only want to annoy and manage her and her work, but that you also want to do the same for me and my business, and that of the entire office and home. I have assured you repeatedly of my Christian love and my care for your every concern, and my desire that you enjoy every comfort and pleasure which our home and office afford, but you seem to think that every thing should be run according to your ideas, which is neither possible nor reasonable.

“For over two weeks (I might almost say three years) you have been worrying the office and home circles, and that without any justification. You should be conscientious enough to admit that you have *no right*, human or divine, to interfere with Sister Ball’s rights or business, nor with mine, nor with those of others. If, therefore, this matter can be fixed only by your leaving the TOWER office, do not persuade yourself to a false view, in supposing that you will be going forth for righteousness’ sake, or for conscience’ sake; for, on the contrary, it will be because you are a persistent busybody in other people’s affairs—and an *intentional one*, since instead of acknowledging the fault you attempt to excuse it, and even argue by the hour that you have a right to judge the conduct and even the consciences of others, and to give them tongue chastisements and other incivilities until they adopt your conscience as instead of their own and repent to you, etc. I should tell you also that Sister Ball is not the only one who has mentioned your interferences.

“A month or so ago Bro. Henniges said to me:—‘Bro. Russell, cannot I do some of the work of the composing room, or in some way shift so as not to be so much of an annoyance to Brother Bryan?’ I replied that I thought I had a plan for dividing the work which would harmonize the difficulties peacefully, and to wait and see.

“Within a week Bro. Page said, ‘Bro. Russell, I feel that I am the seat of Bro. Bryan’s trouble, and while I came here, as I believe, under the Lord’s leading, do not let me stand in the way of the smooth running of the Lord’s work. At the same time I scarcely think that you do your duty toward Bro. Bryan and the others, and the work, to permit him to interfere with and snap the head off everybody and everything. In a worldly office such conduct would not be endured five minutes.’

“I explained how I believed the trouble to be in part a heredity and that I was trying to have you take the right view of it, and that if you could *see it* fully and clearly I had confidence that you would *do* differently. But why you cannot or will not see so plain a matter I cannot understand.

“You know better than any one else, dear brother, how, with great patience, prompted by loving interest for you and for the work, I have tried to have you see the error of being a busybody—especially so when you knew that those you interfered with are

fully as conscientious as yourself,—and full more so on the subject of respecting the rights and liberties of others.

“I have exhausted every proper means at my command to have you *see right* and DO RIGHT. But you all the more assume a self-righteous air and insist that you have a right to be the judge of the rights, liberties and consciences of others.

“This I can no longer permit. It becomes my duty, therefore, dear brother, to say, Stop this wrong-doing and uncharitable judging! and if you will not stop it you must cease to occupy the place you have occupied for so long in the office.

“Nevertheless, dear brother, it will be in sorrow and not in anger that we will part with you. You have many excellent traits to which I cheerfully bear witness, and I shall always feel a deep interest in your welfare, and should opportunity ever offer I will be glad to prove this in some more substantial way. But if disposed to see your error and to manifest a reform of your course, not only I, but all the ‘family’ I am sure will be glad, not only to have you stay with us in the work, but to assist you and bear with you. Please let me have your decision this evening, on the lines laid down in this letter.

“With deep brotherly love and unceasing interest in your present and future welfare, I remain your servant in the Lord, C. T. Russell.”

March 3, '93.

“Dear Brother Bryan:—My letter of yesterday was very

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plain. While assuring you of my love and interest, it stated the necessity and laid down the conditions upon which you should have acted *pro or con* at once. Matters have run along now for nearly two weeks in a very unsatisfactory manner and one very disadvantageous to the Lord’s work. Others are idle while you have and hold onto more than you can do.

“Forbearance longer would not be a virtue. Your letter or note in reply to mine of yesterday is not a reply—merely a delay. What can be your object? I must insist, dear brother, either that you fully consent to all the reasonable requirements of my letter of yesterday, and indicate this in no uncertain words, or else that you hand over your keys and place, that some one conscientious enough to recognize and respect the rights of others may, with those who love and make for peace and right, occupy in your stead.

“After reading this letter and communing with the Lord, remembering that my course is the one of duty and that I still

abound with love for you, save me further annoyance by *acting* at once. You had best re-read my letter of yesterday. May the Lord guide you, has been my earnest prayer for several days, but a conclusion must be reached now.

“With continued brotherly love and interest, and the hope that you may gain the victory over self-will and other foes, and humble yourself to be and do what you see to be the right, I remain,

“Your loving servant in Christ, C. T. Russell.

“P. S.—If you decide to quit the work and need money let me know how much.”

Bro. Bryan finally concluded to go into the colporteur work, and we parted seemingly warm friends, as the following extracts from a letter received later shows; their “bomb” plot seemingly having been abandoned for a time.

Richmond, Va. March 15, '93.

“Dear Brother Russell:—I feel like giving you a little report of myself and my doings, in addition to what I wrote on recent postals.

“The whole situation here seems as favorable as any that could have been chosen. To be with your father’s family has been most helpful. Then I have made a little beginning in canvassing that is not discouraging, though not nearly so good as I wish it were. Then, through advice from you, three brethren visited us last Sunday. I was *very favorably* impressed by the appearance of —. If I am not mistaken, he is quite able to be a local teacher and leader. And he *seems* to have a beautiful spirit. Some brethren here had been meeting with a little group of Adventists; but quite lately the latter withdrew to another room. To our great pleasure, these brethren said they had already secured a room and arranged to have a regular Sunday meeting. They wished they had known earlier of the presence of your father’s family in Richmond. I anxiously await the meeting next Sunday and will tell you how things seem. If I had the address of all Tower readers, could call on them and judge whether to notify them of the meeting and invite them to it. I have reconnoitered a *little*, and find good, long streets of residences evidently of the class where I will get access to the husband or wife, and not to the servant alone. I am quite hopeful that my record will grow better, as I get into the adjoining territory named.

“I have been out four days—not putting in very full time some days. The ‘score’ is: 5, 6, 8, 9—orders taken.

“Asking to be remembered also to Sister Russell and all, Yours in the faith, Elmer Bryan.”

But a little Christmas token, sent him four months ago, seems to have been the innocent instrument by which Satan again got to

work upon his naturally not too well balanced brain, reviving and exaggerating previous “evil surmisings” and enlarging his “root of bitterness.”

He then began to write frequently about some trifles connected with his office experience. I answered these kindly and fully, and explained to him that we understood the matter thoroughly and that they were all right. However, about six weeks ago he concluded to ask two of the brethren to come with him and hear his statement of my sins and to reprove me according to Matt. 18:15-17. Bros. H. Weber and M. M. Tuttle came with him to see me and to hear his charges. When these brethren heard the charges, they told Bro. Bryan that they were ridiculous; that so far from being to my discredit they were to my credit,—every one of them. Here they are:—

Charge 1.—Bro. Russell, having the renting of a house, once put my (Bryan’s) name on the “To let” notice, without my consent.

Answer.—Bro. Bryan was in the office constantly and could better than any one else Answer—the questions of applicants. I preferred not to have my own name on the notice (1) because my forenoons are usually spent at home, writing, and (2) because my name being necessarily prominent, I modestly preferred to avoid any unnecessary notoriety. Bro. Bryan’s name would be unknown.

Judgment of the Brethren—Perfectly proper and commendable.

Charge 2.—Once when I was intending to purchase some clothing Bro. Russell gave me a letter to one of the prominent Pittsburg clothing stores, assuring me that it would secure for me a ten per cent. reduction in the price. It made me feel bad to think that Bro. Russell would thus deceive and cheat them, and I could not use the order.

Answer.—The letter was entirely proper. I am personally acquainted with the proprietors who grant me a discount, and invited me to send over any of those connected with the office, and that they should have the same.

Judgment of the Brethren.—Proper and commendable. Bro. Russell was endeavoring to extend to you, at the expense of his own time in writing the note, a privilege which all the large stores are glad to give, to get trade. Nearly every one gets a ten per cent. discount upon some score: Prices are so arranged as to permit of these discounts to customers. You merely did not comprehend the matter and thought evil of what was really a kindness.

Charge 3.—Bro. Russell received for many of the Colporteurs clerical half-rate arrangements over one of the railroads, and I am sure that he got these by *deception* and *fraud* ; for I know that the R. R. people would not grant those rates if they understood that the colporteurs sell books.

Answer--by Bro. Weber.--A very unjust and uncharitable thought on your part, Bro. Bryan; and a very mistaken one. I, myself, arranged the matter you condemn; and I did it in a perfectly honorable manner. I am

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well acquainted with the gentleman in charge of that business, and explained that the colporteurs are preachers, ministers of the truth, who give their entire time to this work, but that they do it in a different manner from the clergy of the nominal church. I explained to him that they explained the Scriptures from house to house, and sold books which would continue and elaborate the preaching after they were gone.

Judgment of the Brethren.--Proper and highly commendable to all concerned except Bro. Bryan.

Charge 4.--Bro. Russell violated my idea of the law in the mailing of Millennial Dawn Vol. II.

Answer.--(I gave a detailed explanation of the matter, but it would be too tedious to relate here.)

Judgment of the Brethren.--Entirely proper so far as we can understand the matter. Anyway, we feel that the United States Government is abundantly able to look out for its own rights, and that it is very far from the spirit of Christ for you, Bro. Bryan, to be surmising evil against the very one through whose efforts God sent the truth to you. We could not think you more conscientious than Bro. Russell, and as for ability to interpret law, human or divine, we consider him entirely your superior.

Charge 5. I claim that Bro. Russell cheats the government by putting only half enough postage upon the Tower *binders*. He made us stamp them at "book rate," while I claim that they should be stamped at "merchandise rates." I wrote to the P. O. Department at Washington asking whether a Newspaper binder should be stamped as book-matter or as merchandise, and they replied--"as merchandise." Here is the letter signed by the third assistant P. M. General.

Answer.--The Tower *binders* were for some time mailed with double the proper postage. When I noticed it I had it changed to the proper rate. The binders are merely book-*backs*, and when filled with TOWERS constitute a bound volume. It requires no great mind to see that a *part* of a book cannot be rated at a higher charge than a *whole* book; and book-back or binder should therefore be mailed at book rates. However, lest some uninformed postmaster might not be able to reason properly upon the subject we always put one TOWER into each binder. Surely, it is then a book of 16 pages to any one capable of sound reasoning.

The Third Asst. P. M. General has been in office only one year, while I have had many year's experience in just such questions. It was this same gentleman who ruled out the *Old Theology Tracts* some months ago; but I appealed from his decision, and the legal department sustained my understanding of the law.

Bro. Bryan's decision would be binding on himself, but on no one else. The law leaves its interpretation to the common sense of the reader, except when called in question by the postmaster, and then an *appeal* may be taken if desired.

Judgment of the Brethren.—Without doubt a binder containing sixteen pages of reading matter is a *book*, and should be stamped at book rates. Bro. Russell should be allowed to mind his own business, and those who cannot help him should not hinder him. If Bro. Bryan thought differently he discharged his duty when he told Bro. Russell how he viewed the matter. The P. O. Department it seems was not asked about a *Magazine-binder with one issue enclosed*. That would have been a different question.

Charge 6. —On the missionary envelopes recently issued the last paragraph is marked, "S. I. Hickey in *Christian Herald*," but those printed some years ago read, "J. E. Jewett in *Christian Herald*." That was a fraud I believe. I have no doubt that was written in the WATCH TOWER office.

Answer.—This is a totally untrue: I first saw the "notice" in the columns of the *Christian Herald*. It appeared upon a page at that time controlled by Mr. Jewett, and since it had no name to it, I supposed it was Mr. Jewett's expression. Later, I learned that Bro. Hickey had written the commendation; and hence I changed the name on the next lot of envelopes printed.

Judgment of the Brethren.—Bro. Bryan, as only an impure fountain sends forth impure water, so only a wrong condition of heart could send forth such uncharitable thoughts, and these without any foundation except your "evil surmisings." Do not forget that evil surmisings, envy, strife, malice and hatred give evidence of a wrong spirit, little like the spirit which "thinketh no evil" and much akin to the spirit which "loveth and maketh a lie."

Charge 7.—Bro. Russell violated the U. S. postal laws by occasionally putting in amongst the Towers some Pittsburg papers for relatives in the South.

Answer.—Yes; it had been our custom for some time to send some of our exchanges and an occasional Pittsburg paper to friends; and these all being "second-class matter" were thrown in with the TOWERS when being sent to the post office. This continued until about six years ago. Somewhere about that time the rate of postage on second-class mail matter was reduced from two cents per pound to one cent per pound and postmasters were

notified to be more than ever particular. Our Allegheny postmaster notified us that the German Tower could not henceforth be mixed with the English Tower, and that no other papers must be mixed in along. We called his attention to another part of the law in which it is specially stated that news agents may send out second-class matter at the same rates as the publishers, and showed that news agents do not keep different papers separate. The reply was that the post office department at Washington had made a *ruling* on that point, to the effect that publishers could send out other papers *only when they sent them to all of their subscribers*, and hence that publishers have less liberty than news agents. We accepted this ruling, and have never since, to my knowledge, mailed other than our own publications at “pound rates.”

Judgment of the brethren.—A most reasonable and consistent explanation of a trifle. It is not within the range of reason, Bro. Bryan, to suppose that one who is giving his time and energy to spread of the truth and the inculcation of righteousness, and spending thousands of dollars to that end, as you and we well know, would be dishonest for a few penny stamps. But it does look to us as though your object in even mentioning such a matter can be nothing less than a malicious spirit, a desire to injure Bro. Russell in our esteem; but we know him too well for that. His Answer—is more than a sufficient exoneration.

(We since learn that some (at least one) of the slanderous circulars sent out by the conspirators went *unstamped*. Do we evilly surmise that this was cheating the government? No,

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we thank God that neither our heads nor our hearts are so deranged as to get us into such nonsense.)

Charge 8.—Bro. Russell some six years ago loaned hundreds of DAWNS, under the name of Mrs. C. B. Lemuels, which I hold was wrong—a deception.

Answer.—No wrong was done to any one by the use of the name; but, on the contrary, much good was accomplished. Many readers will remember seeing Mrs. C. B. Lemuels' advertisements in different newspapers, all over the United States, offering to loan free of charge a book that would be very helpful to honest skeptics and infidels. Many of you first learned of the truth by this means. The book was *The Plan of the Ages—DAWN, VOL. I*, and the name Mrs. Lemuels represented Mrs. Russell. I esteemed that the matter would be better received from a lady than from a gentleman. I could have arranged for the use of Mrs. Russell's name, or the name of some other sister, but reflected that a confusion of letters might result and prove inconvenient. Besides, I bring my own name as little into prominence as possible. This will be noticed in connection with everything I have published—the *O. T. Tracts*, the DAWNS, etc.

The name *Lemuel* is from the Hebrew and signifies *Son of God*. The initial letter C. stands for *Christ*, and B. for *before*; hence the whole name signifies, a son of God, after Christ. I consider the using of the name for a good purpose entirely proper and not a deception, in the proper meaning of that term; for it could make no difference to the party blessed whether the instrument of his blessing had the name of Smith, Brown, Lemuels or Russell. Indeed, our Lord was known by a variety of names, other than the name of Jesus, given by the angel. He is called also Immanuel, the Son of Man, the Redeemer, the Good Shepherd, Lord of Glory, Prince of Peace, Prince of Life, the Word of God, the Lamb of God, the Just One, the King of Israel, Living Stone, the True Vine, Wonderful, Counselor, Savior, Mediator, the Amen, the Alpha and Omega, the Second Adam, the Messiah. Our Lord and the Apostles and the Prophets, did not think it a deception to apply these various names and titles, nor do I. Had I used the name for a *wrong* purpose, the entire transaction would have been sinful; but as it is conceded that it was used for a good purpose the entire transaction is faultless. Many eminent writers for the press cover their identity under a *nom de plume*, and justly without reproach.

Judgment of the Brethren.—Legitimate and praise worthy. We wish that more of God's children had the same singleness of purpose to do *good* to others and serve God and the truth to the disregard of their own name or fame. You, Bro. Bryan might far better be spending your time in holding up Bro. Russell's hands, than in seeing how you can annoy him with such quibbles and disturb the work he is doing.

Charge 9.—Bro. Russell once advised a man to send addressed tract wrappers to the Tower office enclosed in a newspaper; whereas they should be sent at letter rates of postage, "two cents for each ounce." He also published the wrong rate of postage in the TOWER for May 1, '93, page 130.

Answer.—My reason for advising thus was, that I did not want the brother to pay more postage than the *law* requires. (It certainly made not one cent difference to *me*.) I know that many understand as little about the law as does Bro. Bryan, and country postmasters generally ask, Does this contain *writing*? If the Answer--is, Yes, he charges *letter rates*, two cents for each ounce, which in the case of addressed wrappers is contrary to the law. The law specifically provides that written *addresses* may be enclosed in newspapers without adding to the rate of postage, provided no other writing accompanies. But to add one other word such as "Well" or "All are well," would make the postage rate the same as on a letter, two cents for one ounce. If one address can be so sent so can two or five or ten. Indeed, written wrappers sent alone, without a newspaper, are subject to no higher rate than printed circulars according to law,—one cent for two ounces—Bro. Bryan to the contrary notwithstanding.

Judgment of the Brethren.—Evidently a case of insufficiency of knowledge on your part, Bro. Bryan; and one easily rectified if you had been controlled by a proper Christian spirit.

Charge 10.—Bro. Russell, it seems to me, uses language in a “double dealing” manner. When I attempt to show something wrong in what he has said, he explains it all away and would convince any one it was all right.

Answer.—If I use ambiguous language it is wholly unknown to me; but since much of it is in print some one ought to be able to point it out, if this charge has any foundation.

Judgment of the Brethren.—This charge is in harmony with all the others, and shows that for nearly six years Bro. Bryan abused his position and the confidence reposed in him by Bro. Russell, that he was all the while hunting for a flaw in his words or character, and that he was disappointed when his evil surmisings of either were corrected. And, because Bro. Russell cleared the matter entirely, it is called “double dealing.” Shame! There are broad, medium and narrow minds and hearts. Bro. Russell’s is one of the broad and unsuspecting. His poorest judgment, it seems to us, was in not seeing long ago the difference between an office-helper and an office-hinderer. The Dawn and the Towers are witnesses to the fact that he uses language with a *directness* that is seldom equalled except in the Scriptures and in law books. The message from his lips, as well as from his pen, has “no uncertain sound” to those who really have “ears to hear.”

Charge 11.—I once found some four hundred and fifty dollars placed to my credit on the Tract Fund account. I remonstrated and it was taken off; but sums credited to other of the office helpers, not so conscientious, still stand. This shows that Bro. Russell’s ideas are peculiar and I should say dishonest.

Answer.—At the close of each year we generally find that we have expended more than the Tract Fund receipts from various sources, and we generally *balance* the account by donating whatever the receipts are behind, so as to let the fund begin the New Year without back debts. In the case mentioned I thought it would be well as an encouragement to the office helpers to share with them the *credit for this sum* and the voting shares which it represented. Accordingly the amount was divided with Mrs. Russell and the faithful office helpers. This was certainly not a crime; and indeed it is partly because of their consecration to the work that the expenses of the work are kept low. At all the events the office helpers are in and of our family, and I had pleasure in sharing

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the credit on the *Tract Fund* records, although none outside the office would have known these matters had it not been for Bro. Bryan’s peculiar view of them.

Judgment of the brethren.—Bro. Bryan, the more of such charges you bring the more you reflect to Bro. Russell's honor. Where was the wrong, the sin, in Bro. R's giving you and the others credit on the Tract Fund? Had he not a right to do what he pleased with his *own*? Suppose he had deposited that four hundred and fifty dollars to your credit in some bank,—would that have been sinful? If not, how could it be wrong to use it in the Lord's service and then give you the credit and the voting-shares? But you admit that he did not insist on your having the credit when you objected. Where, then, is the room for complaint? If your own judgment is confused, do at least try to let other people of sounder judgment mind their own business. Discourage in yourself the disposition to be a busybody.

Finally, we must say to you that this whole matter is simply ridiculous and gives evidence of a very unchristlike spirit. You called us to reprove Brother Russell after hearing your charges; but we find nothing to condemn and much to praise in all that you charge. Study and pray over the matter, and the Lord grant you needed help by his word and providence. Otherwise your present spirit is likely to lead you into "every evil work," and into outer darkness; for if any man have not the spirit of Christ he is none of his.

But Bro. Bryan had not come to be convinced; but said, "I will press this to the utmost, so help me God!" He had merely taken this as a *preliminary step* to his "telling it to the Church," at which time he, with the other conspirators, had arranged to explode the "bombs" that "would knock this thing (Brother Russell and the work) sky high."

The Brethren expostulated and showed that the very object of calling in two brethren for witnesses was to make sure that which ever one was in error should have the error pointed out to him, and that it was the *one who would not hear the other three* that was to be reported to the Church; and that, accordingly, Bro. Russell might, if he chose, report him (Bryan) to the Church as a busy body, if he refused or neglected now to heed the counsel of Bro. Russell and themselves.

But the Arch-conspirator, Satan, had evidently determined that the present would be his most auspicious moment, and that he should probably never find any more substantial charges. So he brought Bro. Rogers here; and his arrival, and disaffection because his schemes were not praised, accepted as the Lord's message, and generally substituted for present methods, together with Bro. Adamson's disaffection on account of his tract, seemed to make the present a most favorable time for the firing of the "bombs" that he had been kept waiting for about two years.

However, as before stated, the meeting called by them by personal invitation, and composed of a large number of the best

brethren, and sisters of the Church at Allegheny (and which Sister Russell and myself did not attend), was rendered disorderly by the frantic efforts of the conspirators *make sure* that Brother Russell should have no defenders. But it seems that the bombs and fireworks charges had been entrusted to Bro. Bryan, to be fired with tragic effect, and that they were smothered, when, because of his spiteful, angry and disorderly manner and refusal to recognize the chairman, it was decided by vote of the congregation *not to hear him*, but to proceed to hear the others.

Having since learned *what* the “bombs” are, we must now explode them, and show that they are as untruthful as were the other Zech and Bryan charges, and similarly “evil surmisings.” We find that while only some of these have been mentioned in the printed circular, others of them have been circulated privately by word of mouth and by letter; and hence we clean up all that we can learn anything about.

Bomb I.—Several years ago Brother Russell bought and sold some oil through a broker, a member of the Pittsburg Oil Exchange. This, we believe, is what people call “gambling,” and is therefore dishonest and wicked.

Answer.—As before stated, I was in the *oil-producing business*, and all the conspirators knew this. It is nothing to be ashamed of, and I never kept it a secret. This is a way in which I have done some “tent-making” and “fishing;” and the coin from this fish’s mouth supports me and mine, so that we are not chargeable to any, and so that we can help along the work. Some years ago my monthly share of the oil produced by well in which I owned interests was considerably more than it is at the present. The price of oil seemed likely to go lower, so I not only sold all the oil I had on hand, but through a broker I *sold in advance* oil that I knew I had in the ground, but which it would take time to have pumped out. In due time the oil was produced and the broker closed the contract, earning his commissions for his trouble and securing me a better price for the oil.

This is the legitimate use of the Oil Exchange. The misuse of it, called “gambling,” is where people have no oil and merely bet so much money that the price will go up or that it will go down. Only obtuse heads or evil-thinking hearts reach the conclusion that there is no *honest* use of the great commercial Exchanges of the world. There is genuine and a counterfeit in everything that is worth counterfeiting. The finding of a counterfeit *proves* the existence of a genuine, in business as well as in money. My transactions were on the genuine, legitimate basis, as any business-man of honor and judgment will declare.

Bomb II.—Some one told Brother Bryan that he thought that another person surmised that Bro. Russell had cheated a man in Pittsburg as follows: Brother Russell owned a quarter interest in

a small business venture, another man named Dubbs owned a quarter, and a man named Boyd owned the remaining half; that Bro. Russell had transferred his interest to Bro. Sweet and got Bro. Sweet to buy Mr. Dubb's interest for "a mere song," and afterward Bro. Russell got back his own quarter, and evidently Mr. Dubbs had been cheated.

Answer.—This, another case of "evil surmising," can be easily explained and would have been explained to anyone. Evidently they all knew this and did not wish to have an explanation, preferring to believe it, so that they could *conscientiously* throw it as a "bomb" when they got ready.

The business in question is so small as not to be worthy of the name *business*. I did purchase a quarter interest in it of Mr. Dubbs, the inventor. Mr. Boyd managed the business and Mr. Dubb's nephew was the only workman. One day Bro. Sweet came into the TOWER office and told

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me that he was out of work and nearly out of money. He could make no success at colporteur and was no hand at writing wrappers in the office, so I thought of the fact that Mr. Dubbs was anxious to sell his interest in the little venture, and that if he sold there would be a place for Bro. Sweet instead of Mr. Dubb's nephew. I told Bro. Sweet of it, and advanced him the full *value* of Mr. Dubbs' interest so that he could buy it, if Mr. Dubbs still wished to sell. But I realized that Mr. Dubbs who had sold me my interest, and was the inventor of the commodity, might feel under obligation to me, not to sell—so long as I held an interest—and especially as he had charged me more for my interest than we afterward found it to be worth—therefore, to let Mr. Dubbs feel entirely free to act as he pleased, I transferred my interest to Bro. Sweet who then bought Mr. Dubbs' interest with money I had advanced and Bro. Sweet got the situation. But as the business was not a success he never paid me back the money advanced. I took back the entire interest and since paid out some money on the same as my share of the loss. And Bro. Sweet's wife being ill, he removed to their old home in Virginia.

Everything connected with this matter is straight-forward and honorable. Mr. Dubbs is still a Pittsburger and a warm business friend, who would take my word on a par with my bond. How is it that these evil surmisers are "brethren," who, while confessing that I never wronged them, but on the contrary, that they are all more or less my debtors, imagine that I have done wrong to some one else? Is it likely that the world, the devil and opposing nominal church people would pass by even slight transgressions of business etiquette or morals, if they could find them? On the contrary, my character, my word and my credit stand high

amongst intelligent people whose only objection to me is, “his religious views”—which of course they generally misunderstand, because they have been misrepresented by both friends and foes.

The following letter explains itself.

Allegheny, Pa., April 25, 1894.

“Mr. C. T. Russell., My Dear Sir:—My attention has just been drawn to certain charges, made against you by a busybody named Bryan, in the matter of a little business between you and me relating to my boiler-compound discovery, and the transfer of interests in the same to yourself and Mr. Sweet. I have also been shown a *proof* of your reply to the charge; and I desire to say to you that your conduct in that whole matter was entirely honorable, and quite satisfactory to me. My only regrets in the matter are that it has been the innocent cause of your being subject to such a `charge.’

“By the way, I notice that you refer to the slanderer as `Brother Bryan.’ I advise that you have a little as possible to do with that sort of brothers. In business parlance we call such folks `skunks,’ and keep them at a distance.

“In conclusion let me say that your business associations with me have all been most honorable in every respect, and I know that your business integrity stands too high in Pittsburg to be injured by such senseless calumnies. Abroad, however, where you are unknown, your reply may be needed. Sincerely yours,
J. A. Dubbs.”

Since receiving this kind note from Mr. Dubbs, he tells me that Bro. Bryan called upon him some time before, and inquired whether he had been wronged in any manner in the matter of the sale of the said interest in the boiler-compound; and he was answered that everything was satisfactory to Mr. Dubbs. Yet, in the face of that, his conscience was so asleep or dead, and his malice so alive, that he still clung to his evil thought and used it as a *dagger* to strike down one of his best friends—who had always shielded his weaknesses, and spoke so well of him that his present course is a surprise to all except our immediate household.

On the Sunday on which I refuted these charges before the Church here, I was afterward informed that Mr. Geo. Rindfuss (who was present), who had been my book-keeper for several years, and who was quite familiar with the above transaction, was claimed by the conspirators as in some degree associated and in sympathy with them. I therefore sent Sister Ball to see him the next morning with very satisfactory results. The following is her written report of her interview with him.

The following are the sentiments of Mr. George Rindfuss, expressed to me in a special interview on the subject, at the office of Mr. John A. Snee, Ferguson Block, Pittsburg, Pa.—on

Monday morning, April 9th, 1894, the day after Bro. C. T. Russell's public refutation, to the Church at Allegheny, of the charges privately and otherwise circulated by Otto von Zech, Paul Koetitz, Elmer Bryan, J. B. Adamson and S. D. Rogers.

"The relations existing between Bro. Russell and myself have been uniformly pleasant. A report is being circulated that I lost money through him; but it is untrue. I never lost any money through him; and to my knowledge he never lost any through me.

"I am Bro. Russell's friend, and I never wittingly said anything to damage his character or credit. Viewed from the standpoint of a business man of knowledge, experience and integrity, all his transactions and business dealings, so far as I am aware, are honest, fair and aboveboard—not shady, nor dishonorable, nor derogatory to his character—perfectly legitimate.

"I do not believe in gossip, and if I had not been drawn into this affair, not only this time but several times before, I would have said nothing. These people (Otto von Zech, et al) may as well jump into the sea as to endeavor to do Bro. Russell injury. *They* will suffer the most. The truth will prosper and the work go on as the Lord sees proper, and they cannot hinder it. I have no sympathy whatever with their position. The trouble with them is they imagine and misconstrue and brood over little things until their minds are confused and they do not know where they are.

"As I said on the evening of the meeting at Bro. Russell's house (about Feb. 15, 1893), these matters are no one's business, any more than my private business or any other man's. It is ridiculous to bring such charges. I never brought any because I have none to make. And I have testified to this in public. I love and respect Bro. Russell and shall do all I can to clear him of these misrepresentations."

These sentiments are all those of Mr. Geo. Rindfuss, and in the majority of sentences I have used his own words; and this I do solemnly, sincerely and truly affirm. Witness, James C. Ewing. [Rose J. Ball. State of Pennsylvania, ss. County of Allegheny] Personally came before me the

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deponent, Rose J. Ball, who being duly affirmed, testified to the truth of the foregoing statement. Witness my hand and seal at Allegheny, (seal) this 9th day of April, 1894. James C. Ewing, *Notary Public*.

"Evil *be* to him who evil thinks," is an old proverb and a true one. These conspirators have treasured up evil thoughts and suspicions until they have *injured themselves thereby*, and are fast bringing forth "every evil work," as might be expected.—Jas. 3:16.

ATTACK ON THE Z. W. T. TRACT SOCIETY

I have now concluded the matter, except one item. The conspirators seem full of Bro. Rogers' idea that the saints are the fish, and that as Peter was sent to catch the fish and take the money out of its mouth, so they must take what money they need from believing saints—not even thanking them for it, but regarding it as a matter of duty on their part. And as some of the saints are already doing *what they can* through the Tower Tract Fund, and now—hoping perhaps that some of the donations to it would then fall to them individually—it seems policy to attack it. This they have done, declaring that *Zion's Watch Tower Tract Society* is a myth: it is merely Bro. Russell. Bro. Adamson declares that although a director he has never attended a meeting and knows nothing about the Society. Altogether, they *evilly surmise* again that something is wrong, and that they will see whether they can have the charter of the Society annulled, etc.

What are the facts? It is necessary that they be clearly stated that not a doubt may find footing—that not a soul who has given a dollar to this fund may have any room to question the proper application of every penny of it. Even money stated by the donors to be for my *personal* use has all gone into the Tract Fund. The facts are as follows:

The Society was formed in 1881, at the time of the free distribution of 1,400,000 copies of the pamphlet, "*Food for Thinking Christians*"—*now out of print. It consisted of five of the Lord's children, and its affairs were entirely in my charge. Later, in 1884, at the instance of friends of the cause, who advised that matters be put upon a legal footing so that the work might not be interrupted in case of my sudden death, the Society applied for a charter under the laws of the State of Pennsylvania, and received one dated December 13, 1884—a copy of which we present, —*

CHARTER OF ZION'S WATCH TOWER TRACT SOCIETY

Be it known that the subscribers, having associated themselves together for the purpose of the dissemination of Bible Truths in various languages, and being desirous of becoming incorporated agreeably to the provisions of the Act of the General Assembly of the Commonwealth of Pennsylvania, entitled "An Act to provide for the Incorporation and Regulation of certain Corporations," approved the twenty-ninth day of April, Anno Domini, one thousand eight hundred and seventy-four, and its supplements, do hereby declare, set forth and certify that the following are the purposes, objects, articles and conditions of their association for and upon which they desire to be incorporated:

I. The name of the Corporation shall be Zion's Watch Tower Tract Society.

II. The purpose for which the Corporation is formed is, the dissemination of Bible Truths in various languages by means of the publication of tracts, pamphlets, papers and other religious document's, and by the use of all other lawful means which its board of directors, duly constituted shall deem expedient for the furtherance of the purpose stated.

III. The place where the business of the said corporation is to be transacted is the City of Allegheny, in the County of Allegheny, and State of Pennsylvania.

IV. The Corporation is to exist perpetually.

V. The Corporation has no capital stock. Each donation of ten dollars to the funds of said corporation shall entitle the contributor, or his assigns, to one non-forfeitable, non-assessable, and non-divided bearing share, and to one vote for every such share in said corporation. Certificates of membership so acquired shall be issued by the Secretary, countersigned by the President, to the persons entitled thereto.

VI. The Corporation is to be managed by a Board of Directors consisting of seven members, and the names and residences of those already chosen directors are (we given names of the present board and officers) as follows:—Charles T. Russell, President, W. C. McMillan, Henry Weber, Vice President, J. B. Adamson, Maria F. Russell, Sec'y & Treas, Simon O. Blunden. Rose J. Ball.

VII. The said Corporation by its Board of Directors, a majority of whom shall constitute a quorum for the transaction of business, shall have full power and authority to make and enact by-laws, rules and ordinances, which shall be deemed and taken to be the law of said Corporation, and do any and every thing useful for the good government and support of the affairs of the said Corporation; provided the said by-laws, rules and ordinances, or any of them, shall not be repugnant to this charter, to the constitution and laws of the Commonwealth of Pennsylvania, and the Constitution of the United States.

VIII. The said Corporation shall have as officers a President, who shall preside at the meetings of the Board of Directors; a Vice President, who shall preside in the absence of the President, and a Secretary, who shall also be Treasurer; and these officers shall be chosen from among the members of the Board of Directors annually on the first Saturday of each year, by an election by ballot, to be held at the principal office of the Corporation in Allegheny City, Pennsylvania. The members of the Board of Directors shall hold their respective offices for life, unless removed by a two-thirds vote of the shareholders, and vacancies in the Board occasioned by death, resignation or removal shall be filled by vote of a majority of the remaining members of the Board, who shall meet for that purpose within twenty days from the time when such vacancy or vacancies shall

occur, and in the event of failure to fill such vacancy or vacancies, in the manner aforesaid, within thirty days from the time such vacancy or vacancies shall occur, then the said vacancy or vacancies shall be filled by the appointment of the President, and the person or persons so appointed shall hold his or their office or offices until the next annual election of officers of the Corporation, when such

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vacancy or vacancies shall be filled by election, in the same manner as the President, Vice President, and Secretary and Treasurer are elected. The persons entitled to vote at annual elections of the Corporation shall be those who hold certificates of membership acquired in the manner aforesaid.

IX. The said Corporation, under the name, style and title aforesaid, shall have full power and authority to make, have and use a common seal, with such device and inscription as they may deem proper, and the same to alter and renew at their pleasure; and by the name, style and title aforesaid, shall be able in law and equity to sue and be sued, plead and be impleaded in any Court or Courts, before any Judge or Justice of the Peace, in all manner of suits and complaints, pleas, causes, matters and demands whatsoever, and all and every matter or thing therein to do in as full and ample a manner, and as effectually as any other person or persons, bodies politic or corporate within the Commonwealth of Pennsylvania, may or can do.

X. The said Corporation, by the name, style and title aforesaid, shall have the right, power and authority to take, receive and hold in fee simple, or any less estate, all such messsages, lots, lands, buildings, tenements, rents, annuities, franchises and hereditaments as may be necessary and proper for its purposes; and to sell, lease, mortgage or otherwise dispose of the same or any part thereof; and it shall have the same right, power and authority to take, receive and hold, and to sell, lease or dispose of any and all kinds of personal property and money. (Acknowledged and Recorded in due form of law.)

The object in taking out a charter is succinctly stated in the Watch Tower for January 1891, page 16, as follows:

“This is a business association merely. It was chartered as a corporation by the state of Pennsylvania, and authorized to hold or dispose of property in its own name as though it were an individual. It has no creed or confession. It is merely a business convenience in disseminating the truth. Any one subscribing to one copy or more of the Society’s quarterly, styled *Old Theology Tracts* (6 cents a year), is considered an active member of this Society—but not a *voting* member. Any one subscribing for \$10 worth or more of the *O. T. Tracts*, or any one *donating* \$10 or more to the funds of the Society for the spread of the Truth, is a voting member and is entitled to one vote for each \$10 he or she

may have donated. The affairs of the Society are so arranged that its entire control rests in the care of Brother and Sister Russell as long as they shall live. In fact, the only objects in having the corporation are:—

“First, To provide a channel or fund through which those who wish can employ their money talent, whether small or great, to better advantage for the spread of the Truth than if each interested one acted and published independently of the others. Secondly, The corporation was called for by reason of the uncertainty of the lives of those at present managing the fund. Some wrote that they were doing all that their present necessities permitted but at their death they desired to do more; and urged the necessity of a legal corporation, as Brother and Sister Russell also might die, and they wanted their donations to go to the spread of the Truth.

“The Society owns nothing, has nothing, pays no salaries, no rent or other expenses. Its policy is to use in the work every dollar received, to the best advantage, and as speedily as possible. Its success in publishing and circulating among the right kind of readers tons of *Old Theology Tracts*, is phenomenal alike to its friends and its enemies. The latter imagine there must be great wealth connected with the concern, whereas there is really very little. Few of the friends of this cause are able to do *much* financially; but what money there is, under economy and the divine blessing, is like the widow’s cruise of oil: it accomplishes about a hundred times as much as other Tract Societies, which spend most of their receipts upon salaries.”

It will be seen from this and other mentions of the subject in the Watch Tower that I have never intimated otherwise than that the management of the Tract Society would probably rest entirely in the hands of myself and Sister Russell as long as we live, as provided by the regulations of the charter,—that the majority of voting-sharers elect the executive officers. Our reasons for expecting to control the Society while we live, we did not state, because of modesty and a desire not to seem to boast of our good works. But now it is necessary to state matters plainly in order that our good deeds be not evil spoken of and misunderstood, and thus become a stumbling-block to others.—Rom. 14:16.

The fact is that, by the grace of God, Sister R. and myself have been enabled not only to give our own time without charge to the service of the truth, in writing and overseeing, but also to contribute more money to the Tract Society’s fund for the scattering of the good tidings, than all others combined. If I were *selling* my services for money, the Tract Fund receipts could not secure them, as my business ability would command a large remuneration.

God forbid that we should boast of this, or reckon ourselves on this account worthy of more honor than others of the Lord's servants who have been equally faithful in the use of the various opportunities or talents entrusted to them as stewards by the same Lord. The statement is *forced from us*.

We realize, too, that even should one give all his goods to feed the poor hungry sheep and have not love, it is nothing. We are glad to know that what we have done was not done for vain-glory, but has all been done in *love*, –love for the Lord, love for his sheep and love for his Truth. Indeed it would be our joy to have done many times as much as we have done; and we could and would have done more than we did during the past two years, had it not been that we seemed to see a necessity for “setting our house in order” financially, and because the “Good Hopes” plan, introduced two years ago, has brought assistance from others of the household who we know have also been blessed by that systematic plan of “laying aside on the first day of the week according as the Lord hath prospered”—as directed by the Apostle.

Having, up to Dec. 1, '93, thirty-seven hundred and five (3,705) voting shares, out of a total of sixty-three hundred and eighty-three (6,383) voting shares, Sister Russell and myself of course elect the officers, and thus *control* the Society; and this was fully understood by the directors from the first. Their usefulness, it was understood, would come

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to the front in the event of our death. But, be assured, we shall take pleasure in sharing the responsibilities of the place we occupy with any one whose interest in the mission of the Tract Society shall by his donations to its funds relegate our voting shares to the place of a minority. And such a one would, no doubt, be well qualified to direct in the expenditures, etc.

For this reason, also, formal elections were not held; because it would be a mere farce, a deception, to call together voting-shareholders from all over the world, at great expense, to find upon arrival that their coming was useless, Sister Russell and myself having more than a majority over all that *could* gather. However, no one was hindered from attending such elections; and all who desired to take part should have kept themselves informed as to their date,—*the first Saturday in each year*.

We have regularly printed certificates, which for a time we sent out to those who contributed ten dollars or multiples thereof. But they made trouble and extra letter writing, because many of the Lord's sheep have little knowledge of business. Some supposed that the certificates were *appeals* for money; others could not tell what to make of them, and wrote for full particulars as to how they should vote, etc. Others feared that the owning of the certificates brought them into liability for any debts which the

Society might contract, etc. (We here remark that no liability is incurred by any share-holder.)

It required patience and took time from more important work to Answer--scores of such letters; and we concluded that we had made a mistake so far as the *certificates* were concerned. However, a faithful record is kept of all donations and of all voting-shares, and the books are open to the inspection of all who have ever given one penny to the fund.

Since the adoption of the "Good Hopes" method we credit the voting-shares at the close of each year, so that if a contributor gave a total of ten dollars during the year he would have a voting-share, even though no *one* of his donations amounted to ten dollars. Thus, if a friend sent in "Good Hopes" of seventy-five cents per week or nine dollars per quarter, he would have no voting-share if reckoned by the quarterly receipts, but if reckoned by the year his four remittances, \$36, would represent three shares.

We have plenty of blank Certificates and an accurate record of every dollar you have sent in, as we will *take pleasure* in making our Certificates for all who, understanding the matter, would like to have them. If you have old certificates issued years ago and have contributed more money since, so as to have more shares now, please send back the old certificates so that the new one when issue will show your full credit up to the end of our fiscal year, December 1, last or, if preferred, up to date.

REPORTS OF THE TRACT SOCIETY

Reports of the receipts and expenditures of the Society since its charter, can be found in Zion's Watch Tower issues of the following dates: For 1885, in Tower, Jan. 1886. "1886 to 1891" Jan. 1892. "1892 Dec. 1" Dec. 15, 1892. "1893 Dec. 1" Dec. 15, 1893.

The donations for the six years 1886 to 1891, aside from my own, were very meager. So little interest being manifested I scarcely thought worth while to make a yearly report. Besides, during that time the inauguration of the colporteur work took considerable time and attention, which continues as the work enlarges. The increase of contributions since 1892, incident to the adoption of the plan called "Good Hopes," led to the return to *yearly* reports.

In the foregoing extract from our issue of January 1891 (and which appeared in eight issues of the Tower for 1891) we say, "The Society owns nothing, has nothing, pays no salaries, etc." Lest some should misunderstand this, we will explain. The Tower Pub. Co. (which in a financial way represents myself) owns the Bible House, buys the paper, pays for the printing, binding electro-plates, etc., and keeps a large stock of Dawns and Tracts on hand and fills the orders of the Tract

Society at any time, and at much lower prices than any worldly firm would charge for much poorer service. To do this requires that thousands of dollars lie idle continually, in electroplates, books, colporteurs' dues, tracts, etc; and as a consequence the Tower Pub. Co., is now a borrower to the extent of over twenty thousand dollars (the interest on which is over \$1200.00 yearly), all of which, however, is amply secured by other property which I own.

The Tract Society's funds are usually spent before received, as under the "Good Hopes" plan we know *about* what to expect. It runs a yearly account with the Tower Pub. Co., paying over moneys as received and balancing the account at the close of the year.

Is it asked why the Tract Society does not do its own publishing? We reply, because it has neither capital nor credit. No banks would want the Tract Society's note. There are two ways in which it could do its own publishing: (1) By doing no work for a while, it could save up the yearly donations until it had a capital with which to purchase or rent a building, buy type, make electrotypes, and pay in advance for paper, printing, binding, and have capital with which to give colporteurs some starting credit, etc.; but this surely would not be as advantageous a way as the present one. (2) I could make a donation to the Tract Society of a part or all of the Tower Pub. Co.'s outfit, and take that many more voting-shares. This I no doubt would have done had it not been for the greater caution of my esteemed help-mate, Sister Russell. Her advice was,—That would be no real benefit to the work, and you may be sure that if the Society really had any assets or property, some would soon begin to interfere with its management, or at least try to. So long as we live we had best keep matters as they are, and at our death put the Tract Society and the Lord's work in general on the best possible footing, and in the most consecrated hands we can find. I followed this advice rather reluctantly; but now, in the light of the slanders herein discussed, I see it to have been the very essence of wisdom.

WHAT COULD HAVE BEEN THEIR OBJECT

Such a conspiracy, so deeply laid and extending over eighteen months at least, must have had an object; and after-sight often makes known what foresight could not have even suspicioned. It is clear, now, that Bro. and Sister

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Zech have long felt envious of Bro. and Sister Russell. We can see now the meaning of their desire to get full control of the German work, which we so readily surrendered, and their anxiety to get the German paper forced into the hands of all the Tower readers. They knew that a good many of them *could* read German, and they were anxious to exercise a rival influence over them. Had they been more moderate in their efforts I might have

granted all they desired; but their repeated, extreme and unreasonable *demands made me feel cautious, although I knew not of what. I felt that I must not trust them absolutely.* But never for one moment did I suspicion that it was a disease of the heart, as now seems evident: I attributed it merely a differences of heads.

We repeat that the evidence is strong that what has just occurred was planned to occur one year ago; and to use the expression of one who knew of this feverish condition of things before we had the least intimation of it, “the pot was kept boiling, ready for the explosion.” And true enough the pot has been boiling, and many of the church here, especially of the new and weaker ones have been forced into it, while myself and Mrs. Russell were in blissful ignorance of it. Some stopped their ears and said, We will not hear this unrighteous gossip; others heard and disbelieved, and covered what they could not understand with the mantle of charity; while with a few others it has acted like venomous poison, prejudicing their minds so that they have no ear for the truth on the subject.

Yes, the explosion has at last come;—but it is the explosion of their malice, hatred, envy and evil surmises. No doubt it will do some damage; for the fallen human mind is much more attracted to evil things than to good things, and more readily surmises evil than good. Only the pure in heart and considerably developed in Christian character are ruled by the love that “thinketh (surmiseth) no evil.” (1 Cor. 13:5) No doubt the “explosion” will *kill* the interest of some of the new born lambs; and many will be wounded by it. But what cared the conspirators for such considerations, Brother Russell’s character must be killed somehow, or else the work so successfully managed by him as the Lord’s steward would not be wrecked. And only by wrecking the present work could they hope to gather some of its fragments into their “bag” (John 12:6), to start up a *new work*,—a *new paper*, a *new tract fund*, etc., etc.

Yes, that is manifestly the secret of it all: the conspirators managed ably; and Brother Adamson, with a large bundle of the assassinating circulars, went to work at once to take the money out of the mouths of the “fish” in Ohio and elsewhere—to start a new paper, in which, if they do as they desire me to do in the TOWER, all who will may publish truth and untruth *ad libitum*.

Here I dismiss this painful subject, which has weighed heavily upon our hearts for three weeks past. In various ways it has greatly interfered with the Lord’s work. And it has, no doubt, greatly disturbed the whole Church, and caused some at least—we know not yet how many—to turn aside from the way and work which God has seen fit to permit Satan to thus trouble and shake.

The two weeks intervening between the receiving of the libelous

circular of our enemies and the preparation and sending out of this defense, has doubtless been a period of severe testing to many of you, especially those young in the truth; but all who have been *slow* to believe evil, and who have determined to wait patiently and prayerfully until the right and the truth should be vindicated, have doubtless been drawn closer to the Lord, and made to feel yet more their dependence upon him. I know that many have been praying for me the Lord's grace and strength; for many have so written, and I am sure that others did who did not write it. I rejoice to tell all such that I have been wonderfully blessed and kept in the peace of God which passeth all understanding. And as a consequence of recent experiences I am sure that I can appreciate and sympathize with the Master's experiences as never before. I have learned to appreciate *true* friends, and the spirit of Christ as never before. Of course the tendency of the fallen minds is to believe any evil report; and in the present case this tendency would be backed by the fact that the very brethren who bring these charges were lifted up to notice and commended to your confidence by myself. We cannot wonder, then, if a considerable number will have their minds defiled, and be themselves "sifted as wheat" (Luke 22:31), and if some be taken entirely out of sympathy with the truth and its service. All that we could do we have done for these: we have prayed for them that their faith fail not, and we have published for them this lengthy explanation of the false charges.

In writing this explanation, I have avoided making any countercharges or dragging in any of the *personal* affairs of the conspirators, except such fragments as touched upon their charges against me and were necessary to give you the true view of the matter. I thus avoid their affairs, not because I lack ability to surmise, suggest and hint evil of them, but because I hate such works of the flesh and the devil, and by the Lord's grace am seeking more and more the mind of the spirit—the mind of Christ, which "thinketh (surmiseth) no evil," but suffers long and is kind.

But, dear brethren and sisters, we must beware lest the sacred title of brother and sister be abused and all its meaning lost. There are limits on this subject fixed in God's Word, and it behooves us to notice them and to act accordingly.

First, any one who does not fully and heartily *confess* the Lord's death as his *ransom-price*, paid once for all eighteen centuries ago, should not be recognized as a brother or sister, however honorable his conduct, or respectable his manner and appearance.

Secondly, the brother or sister (believer in the ransom), who, by a disorderly walk and conversation, brings reproach upon the cause of Christ, is to be withdrawn from and to be treated "*as a heathen man and a publican*," that is, in all respects as though he were not a brother—as an erring brother disowned and

disfellowshipped until such time as he shall fully and freely confess his fault and ask forgiveness.

The question therefore is, what should be our attitude toward these conspirators? Would the Lord have us continue to fellowship them and think and speak of them as “Brethren,” or not? They have not yet denied the *ransom*, although some views expressed by two of them, recently, look as though they were getting onto dangerous ground, in their endeavor to find something that they can present as strictly new and original. And to our knowledge they are

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soliciting financial aid from the “no-ransom” folks who “walk no more with us,” and are “enemies of the cross of Christ;” and it is but reasonable to suppose that they will seek to *please* those who will aid them, and that those who give aid will expect favor at their hands.

For my own part I have concluded that it is our duty to fellowship them as brethren no longer; and that each may be able to decide the question for himself, I will lay before you all the Scriptural reasons, as follows:

(1) Read what the Apostle Paul says the true Church should do respecting “unreasonable and wicked men.” (2 Thess. 3:1-6.) Question—Are these conspirators unreasonable and wicked? Each must judge for himself according to the evidence; and I have laid it before you very carefully. The evidence proves that they are, all of them, *unreasonable*; and the facts of this conspiracy of several years—this attempted assassination of the character of one who *always* did them good and *never* did one of them the least harm,—is as strong evidence of *wickedness* of heart as we need ever expect to find. “Disorderly” does not fit this case: it is a thousand times worse than the disorderly conduct mentioned by the Apostle as a ground for *withdrawing of brotherly regard, etc.* (Verses 8-15.) *This case is more nearly described in 1 Tim. 6:4,5 and Rom. 16:17.*

(2) In our Lord’s instructions, in Matt. 18:15-17, he gives us a rule for such cases. Has it been followed? Yes, we have here related how the conspirators themselves brought the brethren to hear and to join with them, and how their unjust thoughts and evil surmisings were rebuked by those whom they sought to poison and make my enemies. We have also related how some of the best representatives of thought in the congregation were twice called “to hear,” and judge as you now have fully heard. Yet notwithstanding all, they will hear nothing but the voice of Satan, urging them on to more envy, malice, hatred and strife, publicly and privately expressed. Henceforth, such men should

be to all who love righteousness, and obey the Lord's command, "as heathen men and publicans" until such times as they shall fully and humbly repent and reform.

(3) The Apostle gives us a sure rule for judging who are and who are not "brethren." He says, "If any man have not the spirit of Christ he is none of his"—no matter what he believes, and no matter what he may formerly have been or believed or done. The spirit manifested by these conspirators is far from the spirit of Christ—meekness, gentleness, patience, brotherly kindness and love which surmises no evil. And those who are none of his should, surely, be none of ours. Every branch in the Vine that beareth not fruit (the fruit of the spirit), God, the great husbandman, will take away (cast off).—John 15; 2.

The violation and loss of the *spirit* of the truth generally comes first, but the loss of the letter of the truth, the true doctrine, is sure to follow, ere long. "If any man will do my Father's will he shall know of my doctrine," said the Master. And it is consistent to reason to the contrary, that those who have the doctrine, but fail to grow its proper fruits will lose the doctrine.

This sudden and venomous attack upon my reputation by those who professed, even to the very date of the outbreak, the warmest of friendship—this search for years for something that could be misconstrued and made unto slander,—this berating of the colporteurs as my slaves, by the very men who (more than myself) urged all who could do so to engage in this service, and who denominated it the highest and best service of the Truth,—this attempt to apply to me all the vile names they can think of, such as "pope," "Man of Sin," "Saul," "King of Babylon," etc., may deceive some, but not those who have the spirit of the truth and who as true sheep know the voice of the Shepherd. Such will recognize it as the voice of a stranger, and will flee from its influence.—John 10:5.

The Lord who saw fit to permit the great Enemy to bring this storm upon his disciples, purposed not only the shaking out of all not worthy of the truth, but also the greater strengthening of faith and closer binding together of all who are truly his. He is able to say now, as of yore (Matt. 8:26), Peace, be still; and to give us a great peace and renewed confidence in him and in each other in whom we see his spirit.

Just a word upon another matter. Slighting remarks have been made respecting the Dawns, and other of our publications, to the effect that these teachings are really old and merely restated therein. I reply: It is well known to all of our readers that we do not *claim* that our teachings are *new*; that, on the contrary, we specially designate them "the *old* theology;"—the teachings of Christ and the apostles and prophets.

If it be true, that the same truths are taught in books published by others, I would be glad to know it; but I regret that I have never

seen them. These who profess to know of such publications have evidently gotten as little good from them as they got from mine,—none. For he who gets not the spirit of the truth gets no blessing from the letter of the truth.

That isolated parts or features of the truth are to be found in the various writings of the past three centuries is unquestionably true. Our Presbyterian friends have precious truth in the doctrine of *election*. Our Methodist friends have long held the blessed doctrine of *free grace*; our Universalist friends have long preached a false view of *restitution*; and almost all have held some truth with some error. The special blessing of the present harvest message is that it *clarifies, harmonizes and systematizes* all these fragments of truth, and brings order out of confusion,—rightly dividing the Word of Truth.

Respecting the steps of the divine leading in reaching the present development of the truth, I refer the reader to three articles which appeared in Zion's Watch Tower for May, 1890, entitled "Perils Amongst False Brethren," "Harvest Gatherings and Siftings" and "Sifting the Wheat." These were published with reference to a previous sifting; but as many of our readers are new since then, we think well to let these articles form a conclusion to this paper.

We know of no other publications than MILLENNIAL DAWN, etc., which teach an opportunity of *restitution* based upon a *ransom*-price given for all on Calvary; no others that distinguish between the human and the divine natures, showing the latter to be the heritage of the elect Church and the former the blessed hope set before the world; no others that teach distinctly the *presence* of our Lord, beginning in the Fall of 1874; no others that

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show the real cleansing of the Sanctuary; no others that harmonize all these doctrines (election, free grace, the "little flock," the "great company," the restitution class, etc., etc.) in the one grand, beautiful, divine, Plan of the Ages.

We could wish that there were many and abler pens than ours, to portray a message so worthy of the sublimest expression. But we rejoice, nevertheless, that we have a share in the work; and we remember always that not unto the human instruments, but to God, the divine author of the plan of the ages, belongs the honor. And we remember that in this, as in all things, God's Word is fulfilled which declares that "God hath chosen the weak things of the world and the things that are naught."

But whoever might have been the instrument in the Lord's hands, in bringing to light the harvest message, we well know from the assurances of God's word that he could only expect as his *present* reward, that which the Master also received, when after opening the eyes of one born blind, they said, "Give God

the praise: we know that this man is a sinner.” John 9:16,24. Surely the disciple is not above his Master.

I take this occasion to thank those of charitable judgment who by letter and in person have expressed their confidence and sympathy in this trial, and who have steadily held us, and all the interests of this harvest work, before the throne of grace. Continue to do so, dear brethren and sisters: “Watch and pray!” Watch, that no criticizing, evil-surmising spirit may find a place among you; and if any such appear in your midst, promptly check the tendency by refusing to be a party to any secret, underhanded slander; bring all such and their charges to the light at once; and if they refuse to state publicly to the accused, what they would hint and insinuate privately, reckon that such persons have not the spirit of Christ, but the reverse, the disposition of Satan, the accuser of the brethren: for the poison of asps is under the lips of the evil-surmising, backbiting gossip. (Rom. 3:13-18.) But cultivate rather the fruits of the spirit of love and peace, and seek to adorn the profession of godliness with a consistent walk and conversation.

We quote below a few of the letters received.

Your brother in Christ,—abiding under the shadow of the Almighty, C. T. Russell.

To The Church of Christ, Greetings!

I take this opportunity to speak in defense of my husband against the bold attack of our enemies in maligning his character and misrepresenting our domestic relations. Our household is composed only of ourselves and our esteemed and beloved helpers in the WATCH TOWER Office, all of whom gladly bear witness to the tranquility and happiness of our home, save as intrusions of false brethren and busybodies occasionally disturb it.

Our home, so far from being a discordant one, is the very reverse,—most happy. I could, indeed, pray for no greater blessing upon all of the dear saints, than that their home-life might be as peaceful and happy as ours. The liberty wherewith Christ makes free is enjoyed by all who are of our household or in any way connected with the work;—not the liberty of anarchy, however, but of subjection to the spirit and Word of God.

To the above answers of my beloved husband to the charges of his slanderers I give my unqualified endorsement in every particular. Although such calumnies are severe, and doubly hard to bear when they come from those whom we had supposed to be friends, but who, we now find, have been plotting these wicked deeds for several years, I assure you all that God has sustained us and given us his peace through it all. At first it came with almost the force and suddenness of an avalanche, both upon us and upon the Allegheny Church; and although we feared for the stability of

some, we felt sure that it was permitted of the Lord for the purpose of what he saw to be a necessary sifting. But, thank God, the Church *here* has weathered the storm well; and now letters from some of the stronger ones *abroad*, who have received the libelous circulars are coming in, expressing continued confidence, and showing that Satan's arts are recognized; and these are further encouraging our hearts and answering our prayers, though we are still solicitous for many who are yet young in the truth, and who may be unprepared to withstand such a shock; for we well know that the time intervening between receiving the slanderous report and this reply is one of suspense and severe trial to all.

We reflect, however, that "The Lord knoweth them that are his," and that he is able and willing to keep *them* from falling; and that, as with Gideon's band, some must needs be turned back. Who is on the Lord's side?—the truth's side? "Who shall be able to stand?"—"Who shall ascend into the hill (the Kingdom) of the Lord? or who shall stand in his holy place?" "He that hath *clean hands*, and a *pure heart*; who *hath not* lifted up his soul *unto vanity*, nor sworn (a solemn covenant) *deceitfully*."

Having committed our way unto the Lord, we are not fretting ourselves because of the evil doers, whose time is short, but we are trusting in the Lord, whose promises will in due time be fulfilled—"He shall bring forth thy righteousness as the light, and thy judgment as the noonday" (Psa. 37); and until such time we will try to be patient, and will count it all joy to be esteemed *worthy to suffer* reproaches and afflictions for the name and cause of our beloved Lord.

*Oh! what are all earth's gilded toys,
Compared with heaven's eternal joys,
Or even to the feast now spread
For pilgrims through the desert led?*

In Christian love and fellowship with all who love our Lord Jesus Christ and his truth *in truth and sincerity, and who have no disposition to make merchandise of either the truth or the character of any of God's chosen instruments, I am Yours in the faith and hope of the Gospel, Mrs. C. T. Russell.*

ALLEGHENY CHURCH RESOLUTIONS

At a meeting of the Church of Christ, of Allegheny, Pa., held in Bible House Chapel, following the preaching services, over one hundred being present, a Chairman and Secretary were elected, and a committee presented the following Resolutions, which were unanimously adopted.

Whereas, It has come to our knowledge that certain persons, viz., Elmer Bryan, Otto von Zech, S. D. Rogers

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and J. B. Adamson, have been for some time circulating verbal and printed reports concerning our pastor, Brother Charles T. Russell, which are derogatory to his character as a Christian gentleman, as a business man, and as our pastor; and

Whereas, We have heard the reports and Brother Russell's answers to the same; therefore be it

RESOLVED, That we, the congregation meeting at Bible House, Allegheny, Pa., place no confidence in the aforesaid reports which are being disseminated by the above-named persons, but consider them slanderous, and entirely unworthy of persons professing to be brethren in Christ; and be it further

Resolved, That we take this opportunity to express, to Brother Russell and to all whom it may concern, our great regard for him as a Christian gentleman, our unshaken confidence in his integrity as a business man, and our ever-increasing love and appreciation of him as our pastor (not our pope, as they falsely allege); and to acknowledge that, to him, under God, we owe a debt of gratitude for fifteen years' faithful services as our pastor, in ministering to us the Truth, which has made us *free*, and whereby we have been and are growing in knowledge, grace and steadfastness; and for encouraging us to the use of the talents of which we are severally the stewards; and for providing a commodious and centrally-located meeting-place for us; all of which he does voluntarily, and without a penny of remuneration; and be it further

Resolved, That we assure him of our sincere sympathy and earnest prayers on his behalf in this hour of trial, and that we commend him to the God of all comfort; and be it further

Resolved, That the Chairman and Secretary of this meeting be and they are hereby authorized and instructed to sign these resolutions on behalf of the congregation, and to convey the same to Brother Russell.

[Signed] The Congregation At Allegheny. [By] *M. M. Tuttle*,
Chairman. April 22, 1894. Jennie Vero. Secretary.

Allegheny, Pa., April 7, 1894.

Dear Brother Russell:—Various reports having been circulated by persons, viz.: Elmer Bryan, S. D. Rogers, Mr. and Mrs. Otto von Zech, J. B. Adamson and Paul Koetitz, whose conduct shows them to be the enemies of the truth as well as of yourself, to the effect that those working in the office under your supervision are in bondage to you, “under his thumb,” “dare not to call their souls their own,” “slaves,” etc., etc., without liberty to think or act according to the dictates of their own consciences and judgments, we desire to express ourselves positively in the matter, in writing, so that these reports may be understood in

their true light, not only by yourself, but by others who have heard these rumors, and by whomsoever else you may wish to acquaint with the contents of this letter.

We desire to state first, that we are not in bondage, nor oppressed, nor caused to say or do anything in any matter which is contrary to our wills. We are in the office from choice, as the part of the Lord's work in which, in our opinion, we can serve most fully and most to the Lord's praise. We are at liberty to exercise all our functions as members of the body of Christ, and *we do so*, not only with your consent, but with your approval and encouragement. In fact, far from exhibiting a desire to suppress any of us, we have found you always desirous of enlarging our field of usefulness as much as possible; and we would say further that you have our esteem and love as a servant of the Lord, and as one in whom his likeness is largely developed.

But in several other respects we *are* in bondage. We were first the servants of Sin, "sold under Sin," receiving the daily wages—pain, sorrow, discontent, disease—of that inexorable master; and we found ourselves "under *his* thumb," fearing the death which we realized would finally be inflicted upon us.

But, thanks be to God, we escaped before he had fully wrought out his evil purposes. We learned that we had been "bought with a price, even the precious blood of Christ;" and with you we fled to this new Master, to yield our members servants of righteousness, as we had formerly yielded them to the service of our old master, Sin. And did we count ourselves free? out of bondage? Free from Sin, yes; but not absolutely free. We had merely transferred our allegiance. We had now become the bond-servants or slaves of Christ, of righteousness, of truth. We were bound by our covenant of consciences; by the dictates of our consciences; by our judgments; by God's command, through the Apostle, that all we do, to the smallest item, should be to the glory of God (1 Cor. 10:31); and consequently we were obliged to bear the fruit of the spirit; for we recognized as binding upon us our Master's words: "*In this* is my Father glorified—that ye bear much fruit."

We found that our new Master was not selfish in demanding this; for the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, fidelity, meekness, self-control, all of which redound to our own benefit; and we realized that He could not be selfish in demanding this exhibition of *un* selfishness from us, especially as this is *his own* disposition.—Phil. 2:5.

We were also bound in other ways, and more and more so as we studied the law of the spirit of life in Christ Jesus, and saw how one after another of the desires and liberties of the flesh must be restrained, bound, in order that we might the more closely walk up to the requirements of that law. We found limitations, prohibitions, counsels, warnings, applicable to every walk in life;

and we found some of them very crucial tests, dividing even “between the soul (the human instincts) and the spirit (the intents of the new mind).” “Let every man please (not himself, but) his neighbor unto edification; for even Christ pleased not himself.” “Judge not, that ye be not judged;” but “judge this, rather, that no man put a stumbling-block or an occasion to fall in his brother’s way.” “Lie not against the truth.” “Lie not one to another.” “Put off the former conversation, and be renewed in the spirit of your mind.” “Let not the sun go down upon your wrath.” “Let no corrupt communication proceed out of your mouth.” “Grieve not the holy spirit.” “Let all bitterness and wrath and anger and clamor and evil-speaking be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.” “Let no man deceive you with vain words.” “Have no fellowship with the unfruitful works of darkness, but rather reprove them.” “Walk circumspectly.” “Redeem the time.” “Submit yourselves one to another.” “Put on the whole armor of God.” “Beware of dogs and evil workers.” “Continue

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in prayer, and watch with thanksgiving.” “Walk in wisdom toward them that are without.” “See that none render evil for evil.” “Avenge not yourselves.” “Abstain from all appearance of evil.” “Be not weary in well doing.” “The love of money is the root of all evil.” “Preach the word, be instant in season and out of season.” “Avoid foolish questions.” “Speak evil of no man.” “In honor prefer one another.”

Yes, the more we study the law of the spirit of life, the more we find that it means *death to self*; so that we would “endure grief, suffering wrongfully,” humiliation, pain, death itself, rather than displease our present Master, or allow the old autocrat, Sin, to gain the least ascendancy over us. Yea, we count all things as loss and dross, if we may but remain in Christ.

In yet another way are we in bondage. We found that our new Master did not consult us as to what position in his household we would like to occupy: he arbitrarily appointed us our places, and we were thankful, oh, so thankful, to be used at all, that we were not very particular. We were glad to be used in any capacity. We found that “God hath set the members in the body as it hath *pleased him*.” Realizing this, we are content. He knows best how to use us; he has used us in the past and we trust him to use us more effectively in the future.

But we are bound—bound to the body; and, being bound, we are endeavoring to supply that strength and stability, that grace, which will tend to the increase of the spirit of love, and to the effectual service of the entire body.—Eph. 4:15, 16.

We are bound in still another way: “We can do nothing against the truth.” The unenlightened world, the entire nominal church,

some who once loved us, principalities and powers, seen and unseen, Satan with all his hosts, are arrayed against the truth, to destroy it if possible, to drag in the dust its most earnest advocates; but we, *we* can do nothing against the truth. The very thought is pain. Rather let all the anathemas pronounced by Papacy against heretics be upon us. We can do nothing, we *will* do nothing against the truth. "Let God be true, though it prove every man a liar."

Glorious bondage! Glorious liberty from Sin, from death, from self. Glorious liberty *in* Christ! Glorious bondage *to* Christ!

*"Not my own!" Oh, "not my own!"
Jesus, I belong to thee!
All I have and all I hope for,
Thine for all eternity.*

These, dear Bro. Russell, are the sentiments of our hearts toward the Lord and his work, and we believe them to be also the sentiments of your own heart. We want to assure you of our oneness of purpose with you in the forwarding of the work, over which we believe the Lord has made you overseer, and in which, by his grace, we are glad to be accounted "helps." (Can it be that the Apostle referred to us when he used that peculiar term?) This is a trying hour to you; and perhaps you feel a little as the Lord did, when some walked no more with him—"And will ye, too, go away?" So we want to sustain you by our love and sympathy and co-operation, as well as by our prayers, and to give you every reason to believe that we are *your* friends, as well as friends of the truth.

We know not what to say concerning those who malign your character; but we fear for them the retribution of those who spoke evil of another to whom the Lord had given a special charge.—Num. 16:1-35.

With this assurance of our sentiment, we are, Your servants in Christ, Edward F. Abbott, Wm. L. Campbell, Rose J. Ball, E. C. Hennings, James A. Weimar.

New York, April 16, 1894.

My Dear Brother And Sister Russell:—It is now near midnight, but I cannot retire without first trying to express (for words fail me to express fully) our deep love and sympathy to you both.

This A. M. we received a "circular letter," which I take the liberty to enclose to you, believing you ought (if you do not) to know its contents. Truly it has been a sad day to us, more like a house of mourning. Mrs. G. is almost prostrated over it, but thank the good Lord, we have not read the Tower for over twelve years in vain. By God's grace, we can see the sophistry and detect the *wolf* beneath the covering of wool. Mr. Rogers is greatly mistaken in supposing that none who read the Dawn without the preached word can come into the Truth; for, thank

the dear Lord, sister G. and myself were led into the light by it. Sisters Erlenmeyer and Clark were the first we met and talked with, and that is less than three years ago; and they will doubtless testify to our having considerable light. I have humbly done what I could to circulate Dawns and Tracts.

But, dear brother and sister, I will not weary you; only be assured that you are *always* remembered in our prayers; and may the dear Lord be ever present with you in this your especial time of need. We shall ever trust in Christ, our ransom price, and strive to be led by the "spirit of truth."

Pray for us, and do not fear. We are striving to be ever on the alert for Satan, come in what form he may, but we trust solely in Jesus; for if he be for us, who can be against us?

God bless and keep you both is our constant prayer.

Yours in the Truth, Mr. and Mrs. H. P. Ganoung.

Ohio, April 15, 1894.

Dear Sister Russell:—In writing you a few days ago I expressed great surprise at the course Bro. Rogers had taken. Judge my further surprise when yesterday I received a circular containing the letters of four brethren. Of course you know to what I refer. What can this mean?

It takes no keen discernment to discover that they were not written in the spirit of meekness and love, the Christ spirit. The *venom* with which they seem to be permeated must certainly neutralize their effect. One of the writers in his anxiety to make out a case, by making public that which he had better wrapped in a mantle of charity and consigned to forgetfulness, has, in my estimation, violated his Christian honor. I honestly believe that I express the sentiment of the whole *true* church when I say that we still esteem our Brother Russell very highly in love for his work's sake, and sincerely believe that he will be able to clear himself of each and every charge, and come forth from this fiery trial

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unscathed as he has done from former ones. He never to my knowledge claimed infallibility or wished to assume either office or title of "pope." Nor can I see how any member of the church possessed of intelligence and sanctified common sense can accuse him of this.

I have written, dear sister, to express to you my continued love and confidence, also my sympathy in this trial. 'Tis doubtless a well-laid scheme of the adversary to shake your faith. Recall your own words in your last letter to me: "We are in the shaking time when all that can be shaken will be, and only that which cannot be shaken will remain," and, holding fast your confidence, go on, looking unto Jesus. Please express my

Christian love and sympathy to Bro. Russell, and tell him to fear none of these things which he shall suffer.

I commend you both to the "Father of mercies and the God of all comfort." In Christian loyalty and love. Sincerely yours, M. J. Tucker.

Bro. W. E. Page, for some time a member of an office force and of our family, writes a few kind word and encloses a copy of a letter sent to Bro. Gilruth, as follows:—

Des Moines, April 18, '94.

Dear Brother Gilruth:—Yours of 6th inst. came duly. I am grieved that the Rogers, Zech, Bryan, Adamson manifesto must now arise to stumble some, though, since the Lord permits it, I am not dazed by it; nor do I let it worry me..... At the meeting that continued until 4 o'clock, A. M., to which Zech refers, I presided as chairman. When first going into the work Zech had no money, but later was left some by German relatives. He was anxious to invest it and finally conceived the idea of establishing a printing plant and doing Bro. Russell's work. Bro. Russell discouraged the idea, though, through regard for Zech and to aid him, he finally consented to give him the work, *advising against the scheme*; and Zech knows this, though stating to the contrary. Zech insisted on Bro. Russell treating him in all things on the principle of "love," as he put it, i. e., that he do everything he could for him and pay the highest price for all work done, while he, Zech, act wholly on the principle of avarice—get all you can—with Bro. Russell.

I do not think that Zech saw the point on this plainly, his financial interests and lack of business ability keeping the fear that he might lose money constantly in the foreground. His money has proven a snare to him. I have been all over this ground with both parties, and am sure Brother Russell has done Zech no injury.

Bryan is a very peculiar man, and always has been—by heredity, I judge, assisted by training. He must needs have the care of every conscience subject to his observation, demanding that all conform to his views of right and wrong. To an insane degree he constantly exhibited the determination during the last of his connection with the office, to make Bro. Russell acknowledge to him that he was a wrong-doer, and especially in doing contrary to Bryan's judgment. His insinuations and intimations regarding the boiler cleaning compound are, *I am sure*, more the result of prejudice than fact; though this particular thing was not canvassed when I was in Allegheny. Similar and even worse charges were, and found *groundless*.

My knowledge of the weaknesses, prejudice, poor judgment, lack of discernment, etc., of Zech and Bryan, with the information I have proving the most of these charges groundless, leads me to give but little if any weight to their criticism.

Rogers has stumbled over having a special mission to convert everybody to his methods. No one can or will object to his living according to it; and he might be blessed in some ways by so doing. Surely you and I prefer to earn our own bread, that we may be chargeable to none, and have to give to him who is in necessity;—not who supinely puts himself in a dependent condition.

I have had a long correspondence with Adamson regarding his tract, and refused to contribute toward the expense of printing, not knowing what it would teach. He abused me roundly for this and severely criticized my free-will offering to the Tract Fund, indicating a perverse spirit. However, we can and I do leave the quartet in God's hands. He knows their weaknesses and how much perverseness is mixed up in their courses.

We know that God's plan will be fully accomplished in due time and that any and all who resist the truth, even as Jannes and Jambres did Moses, will gain a full recompense of reward (2 Tim. 3:8,9) and in no way prevent the full setting up of the Kingdom. Then, too, we know that wicked servants are sent into outer darkness by the Master, and he is managing the harvest work. We can abide in him, and have our weakness turned into strength. Yours in service, W. E. Page.

W. Virginia, April 17, 1894.

Dear Brother Russell:—"Be not weary nor faint in mind." May you be delivered out of every trouble. "Think it not *strange*."
Yours in the Lord, H. L. Gillis.

Illinois, April 24, 1894.

Dear Brother Russell:—I want you to understand how we regard the trouble. Your friends will court an investigation. Better wait until A., B., R. and Z. have something more definite than their very gauzy manifesto to offer. Do not, please do not, make the same mistake of haste and anger which characterizes their villainous letter. Sorry you did not mention the Adamson matter when you were here with us, on your return from your visit to him, as only a few days after I sent a small subscription for his tracts.

Careful study of the manifesto shows that it covers considerable time, during which the four signers were in intimate communication with you. Suddenly they change, and with haste and irritation describe troubles already examined and decided against them; and they wantonly villify one whom within the present month they loudly proclaimed as their trusted leader and friend.

Our only information is gleaned from the bare, cold, unsympathetic black and white of the printed page,—evidently hastily written, under the stress of strong excitement, couched in language vague and ambiguous, hinting at things to us unknown but presumably dreadful, and all better calculated to whet the appetite of a scandal-monger than to enlighten the saint.

Referring to the circular alphabetically, we note that it extends from A to Z—Alpha and Omega, the first and the last, the beginning to the end: and, indeed to cover the entire ground. If the desire to bring Bro. Russell to the varying standards of excellence in the minds of the four writers has been unwarranted by the facts, none should

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more regret it than themselves. Such however being the case, we appear to have four popes instead of only one.

Bro. Adamson's tract begins—"Introductory. This outline of God's plan in the ages is designed to be an introduction to the volumes of the Millennial Dawn." He says, "Concerning parables heard, while the author of Dawn is not responsible here, we believe it is in harmony with Millennial Dawn teaching." From this the reader might fairly infer at least that the "author of DAWN" *does not disagree*. While the truth is the very reverse, this tract is now being shamelessly foisted upon the public. More than this, Brother Adamson endeavors to throw the responsibility on the author of Dawn by failing to note any other possible author, and by announcing himself under the title of "Distributor."

MILLENNIAL DAWN, when read in the order in which it is written, the order intended by its author, is as plain as the alphabet, and no more needs an introduction, or explanation than do our A. B. C's. To write an alleged introduction, supposedly on behalf, but without the request, of the author of the book, is to insinuate obscurity and incapacity in the author, and is to him a gratuitous insult. To insist on publishing such an introduction *regardless of the author's repeated protests*, would even in civil courts, subject such publisher to heavy penalties. How much more, then, should such conduct be reprobated by those who will judge, not only the world, but angels.

Without at present charging error, it is only just to say that in many instances Bro. Adamson's writings are hopelessly ambiguous, and therefore dangerous.

Several of Bro. Bryan's charges have already to my knowledge been tried impartially in a manner and by a tribunal of his own Scriptural choosing; but he forgets that their findings in each instance supported you, Brother Russell, and were unfavorable to himself. That he should now drag forth these once disposed of matters, without honestly advising his readers of the fact, seems

to argue a decidedly drowsy condition of his once so vigilant conscience.

Brother Rogers is plainly guilty of a shameful waste of printers' ink, blank paper, and his readers' time, in requiring two full pages closely packed, on which to confess that while a duly accredited agent, under the instructions and at the expense of the Tower Tract Society, he disobeyed orders, violated his agreement, and returned to England expecting to persuade you that he knew more about your purpose and plans than you did yourself.

Bro. Zech in his attempt to describe a family difficulty, said to have occurred as long ago as Christmas, '92 has failed; hence we have only his word that there was an "insult." If there really were one, it has doubtless long since been forgiven. The *demand* for a public apology was not called for according to its own showing; and in publishing the names of its signers he has probably no more consulted their wishes than those of the other parties concerned.

Our *confidence* in you remains unshaken, and our *sympathy* is most hearty and sincere. Your brother in Christ, WM. M. Wright.

Ohio, April 24, 1894.

Dear Brother Russell:—My heart has been exceeding sad for the last two weeks. Because I would not condemn you unheard, I have been abused and likened to an idol worshiper, been told to repent and be converted and it has even been hinted to me that I am not consecrated. This dreadful thing (the defamatory circular) came on us in Columbus like a flash of lightening from a clear sky. Bro. Adamson never hinted to me that there was the least inharmony between yourself and him when he asked me to subscribe for his tracts.

I wrote Bro. A. as follows:

"I cannot judge Bro. Russell from the standpoint of your four witnesses. He has three witnesses in his favor now,—Food For Thinking Christians, Millennial Dawn and Zion's Watch Tower, besides brethren yet to hear from. If Bro. Russell has erred, the Lord will judge him for it. I cannot condemn him unheard."

I hope dear brother, that you may be able to refute the slander of your enemies. I cannot believe that the Father would reveal his plans and truths to one so wicked as your enemies would make you out to be. I feel that the Lord will be with you. "For God is not unrighteous to forget your labor of love, which ye have showed toward His name, in that ye have ministered to the saints and do minister."

This morning I got from Bro. A. the enclosed unkind letter, accusing me of something that I have not done, as follows;

“Bro. Zech wrote me that Bro. Russell had tasked me with changing an order from Sister McOmer from 100 Ingersoll tracts to ‘my’ tracts; accusing me of scratching out the ‘Ingersoll’ and putting ‘my’ above it. I suppose you sent the letter to Bro. Russell as an evidence of *my rascality*.”

It is very evident that Bro. Adamson is jealous of the amounts, small as they are, that I send to the Tract Fund, which has become so hateful to him that he will even accuse me falsely.

Hoping that all things may abound to the glory of God, I remain your sister in Christ our Redeemer, Belle F. Miller.

[Reply: The only letter of the kind referred to by Bro. A., that I know of, was one sent to him by Bro. Sherman. In it Bro. S. enclosed \$5.00 for one hundred Ingersoll tracts. Bro. A. crossed off the words “Ingersoll tracts” and wrote above “your new tract.” Bro. A. sent that altered letter to a friend, from whom he desired a *like amount*, and in due time it came to me. I do not believe, however, that it was done *fraudulently*; nor that it was a *misapplication of funds*. I merely say that he should first have assured himself, beyond all question, as to Bro. Sherman’s real intention: knowing that so intelligent a penman is not likely to misstate himself; especially, too, as Bro. A. was a Director in the Tract Society.]

New Albany, April 19, ‘94.

Dear Brother Russell:—It is with heaviness of heart that we write you these few lines. Without taking sides on the merits of the case as the trouble now stands, and as viewed from the circular letter of Bros. Zech, Rogers, Bryan and Adamson, we must protest against their course of procedure against you as unworthy of brethren. We extend to you and Sister Russell our sympathy. Your labor in the cause of present truth deserves better treatment than these men would mete out to you.

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If you have done wrong, may the dear Lord help you to see your error; and I believe in such event you would cheerfully acknowledge it. Your brother and sister in Christ, F. J. & Alice E. Bourquin.

The following is a copy of a letter sent by same mail to Brother von Zech. Dear Brother:—It is in great sorrow and heaviness of heart that I acknowledge receipt of your circular letter.

Myself and wife have made it a subject of prayer, as we did when we first read DAWN, and we feel that we cannot wait one mail longer without writing and apprising you of our disapproval of your course, which we believe is very unscriptural and involving terrible consequences to yourselves, the body of Christ at large, many private individuals, and many who may now be just receiving the lights. It seems to us that *Satan* could not, with

all his cunning, conceded ingenuity and ability, have concocted a scheme by which he could have injured more the cause of present truth than thus to deceive you and inspire you to do this thing as you have.

Should all you claim *be true*, which I do not admit to believe, then you still have not done as the Lord has instructed his followers to do. We have not conferred with flesh and blood—we passed that point long ago; but we have conferred with our Heavenly Father, and we take our stand on what we believe to be the right and truth and do not desire to injure the least one of those who believe in Christ. Others may do as they see right in the matter, but for our part we need not wait to see what step others may take or what they may say: we are willing to assume the responsibility thrust upon us by your very unwise, unkind and wicked letter. The course you have taken is certainly not the result of any inspiration received in communion with the Father in your private closet: no, dear erring brother, it must come from another source. The course pursued would *kill the brother* if guilty of all you claim, instead of reclaiming him.

For our part, we do not own *one* “pope;” if we did, we think we would prefer Bro. Russell to either of the four writing the circular letters; neither do we want two, three or four popes, and we confess that the said letters do smack of popery. You ask too much entirely, after failing to do as our Lord directed (Matt. 18:15-17.) You with three others set yourselves up as judges, witnesses and jury, and I might also add, without drawing too much on the imagination, as *executioners*. Now I wish to say to you that I know enough of the law of the world to know that this is very unlawful. No accused is to be adjudged guilty on *ex parte* testimony; even an accused criminal is to be *presumed innocent* until proven guilty by witnesses put under the testing fire of cross examination, all in the presence of the “accused,” a phrase you use repeatedly.

Bro. Zech, this letter is unworthy of you; and if my finances were as at one time, I would hasten to you, and talk to you face to face, for I would ten thousand times rather say this to you than to write it. I do not wish to evade responsibility when the cause of truth and the Master is at stake and in peril by false brethren, deceived and ignorant, as I believe, but false nevertheless, through the wiles of Satan.

Before I was a Christian I would never have betrayed such a secret, obtained as guest in a family, under any circumstances; if not from pure motives, I would have feared to be *despised* and *distrusted* by those to whom I should have revealed my perfidy and infidelity.

Why did you not wait until after to-day (the Anniversary of Christ’s death) before sending out your miserable stuff? This seems to be *the time*, though, for Satan to manifest himself, and

it does look to me that this time he has taken four men who might have made good “shoemakers” and made Judges and lawyers of them, and they have “butchered” the job for everybody. I cannot express my indignation in words, at such audacity and assumption of power. After carefully rereading the letter I am convinced the writers are incompetent to try such a case, even if asked to do so by the congregation. The personal grievances are too prominent. Having confidence that our Lord is able to overrule the machination of the powers of darkness and make the wrath and wickedness of men to praise him and serve His good purpose, I am striving to be a faithful servant of the Lord. F. J. Bourquin.

Dear Brother and Sister Russell:—This last month has been, in my experience, a very sad one. The printed circular, coming from parties from whom we expected better things, has troubled me and made me very sad.

But after some mature reflection, and when I discovered from whom it emanated, I was not so surprised; for I have long ago seen that there was a Korah in the camp, who was soon joined by Dathan and Abiram. As *they* were the ringleaders in the rebellion against Moses and Aaron, so likewise those you have made confidants and entrusted with your private affairs,—who have sat at your table, as one of your family and been made partakers together of spiritual as well as natural things, little thinking you were nourishing a viper of the most poisonous nature, as it were in your bosom.

The three Spring Meetings previous to the Chicago Convention, notwithstanding the great good I received while there, were somewhat marred with what I saw and heard by three of the same parties now prominent in this disruption; and I was many times tempted to give you a hint on the subject, but I quieted my conscience by attributing it to their weakness. These are the three stones that in my dream I saw hurled at you while you were ministering to us the Word of Life, that caused blood to flow from your temples. Do you remember my mentioning it to you about three years ago? Oh! it makes me sad indeed. Anything from the outside world I can endure—as David expresses it “Had it been an avowed enemy, I could have borne it.”

Oh, may this dark hour of trial draw us closer, and closer, under the sheltering arms of our Heavenly Father! May God bless you with the riches of his grace, and the fulness of His spirit, is the earnest prayer of your brother in Christ, John W. Mason.

*“A little while, our fightings shall be over;
A little while, our tears be wiped away;
A little while, the power of Jehovah
Shall turn our darkness into gladsome day.”*

HARVEST SIFTINGS

PERILS AMONG FALSE BRETHREN

2 Cor. 11:26

Our Christian experiences differ; no two exactly the same, because our temperaments and talents differ as well as our surroundings. But we may rely upon it that no real son of God is exempted from the needed trials of patience, faith and love. No matter how strong the character, or how seemingly impregnable to the ordinary besetments, we may rely upon it that such have as great trials and crosses as others—perhaps greater; perhaps such as would prostrate weaker ones, whom the Lord will therefore in love and mercy not suffer to be tempted above that they are able to bear.—1 Cor. 10:13.

Even our blessed Lord Jesus, though perfect, had to pass through an experience to test and prove his complete submission to the Father's will. Looking at our Lord's testing, we cannot doubt that his strong character was measurably unmoved by the sarcastic, bitter words and threats of the Scribes and Pharisees, and that likewise he speedily and firmly settled Satan's temptations negatively. None of these things, which would have been the greatest temptations to others, seemed to move or even to greatly annoy him. He answered coolly and often ironically the attacks of open enemies, and was comparatively unmoved by them; but it was when those who dipped in the dish with him lifted up the heel against him (Psa. 41:9; Matt. 26:23) and left him, that his heart was troubled;—wounded by professed friends. The only discouraged expression recorded, relative to his work, was toward the close of his ministry when the test became more and more severe, and "many went back and walked no more in his company," saying of his doctrines, "This is a hard saying; who can hear it?" His unreproachful but sorrowful words, then expressed to the twelve specially staunch disciples, were full of pathos and disappointed grief: "Will ye also go away?" The prompt response of Peter—"Lord, to whom shall we go? Thou hast the words of lasting life"—must certainly have come as a comforting balm to that noble, loving heart, whose only impulse was to do good and to bless others.

And yet as he approached the close of his ministry, the time came that he must still further suffer wounds from those he most loved. No wonder that, catching a clear view of how his sacrifice was to be completed, how all his bosom disciples would forsake and disown him, and how one of them would betray him with a kiss, he was sorrowful, troubled in spirit, and testified, "Verily, verily, I say unto you, that one of *you* shall betray me." And though Peter courageously said, "Though I should die with thee, yet will I not deny thee"—and so said they all—Jesus saw that all would be scattered, forsaking him in his most trying hour, and that courageous Peter would be so terribly sifted of Satan and

prove so weak that he would even swear that he had never known him. Truly *these* trials from “brethren,” some of whom were only weak, and one false at heart, must have been among the sorest of our Lord’s experiences, during his period of trial. Yet none of these things moved him or for a moment influenced him to choose another course. He cheerfully followed the narrow path and left it for God, in his own time, to bring forth his righteousness as the light of noonday. (Psa. 37:6). He was obedient to God, and faithful to the truth, and it was thus that he suffered, not only at the hands of evil men, but also from the misunderstandings of his closest friends, who did not clearly grasp the situation, nor see how needful it was that he should first be Redeemer before he could become Restorer and King.

The same lesson of perils among false brethren, and among brethren who had not so fully as himself grasped the Truth, was also the Apostle Paul’s experience.

We never hear from him a complaint about the way the world rejected his message, spoke evil of him and maltreated him as the leading exponent of the unpopular doctrine of the cross of Christ, which was opposed both by the stumbling blinded Jews and by the worldly-wise believers in the philosophies of the Gentiles. Indeed, instead of being downcast or discouraged at his past experiences, or in the prospect of bonds and imprisonments awaiting him in the future, he boldly and cheerfully declared, “But none of these things move me, neither count I my life dear unto myself.”—Acts 20:19-24

But, like the Lord Jesus, Paul had his severest trials from “false brethren”; who, instead of being faithful yoke-fellows and co-workers, as good soldiers of the cross, became puffed up, heady, and anxious to be leaders. These, being unwilling or unable to see the truth as fully and clearly as did Paul, because of their wrong condition of heart, and being envious of his success and the results of his zeal and labor, followed after him in the various cities where he had labored, and by misrepresentation of his *character* as well as of his teachings, sought to lower him in the esteem of the household of faith, and thus to open the way for various sophisticated theories which would reflect honor upon them as teachers of what they claimed were *advanced truths*, though actually subverting the real truth in the minds of many.

The only annoyance ever manifested by the Apostle Paul, in any of his letters, was upon this subject of his misrepresentation by false brethren. Referring to these false apostles by name, that they might be known and recognized as such (See 1 Tim. 1:19,20; 2 Tim. 4:10, 14-17; 2 Cor. 11:2-23), he clearly exposed their unholy motives of pride, ambition and envy, which scrupled not to make havoc of the Church and of the truth.

Especially did he point out that, in their attempt to be leaders, they had manufactured a different *gospel*, built upon a different foundation than the only true foundation—the death of Christ as man’s ransom-price.

Paul was zealous for the truth’s sake, lest these false apostles should use smooth words and misrepresentations of his character and of the truth as a lever to turn men aside from the true gospel.

He warns them against those teachers, not to keep himself uppermost in their hearts, but to put them on their guard, lest receiving the new teachers, they should be injured by the *false* teachings they presented, and lest in rejecting him and losing confidence in him as an honest and true man and teacher they should discard his teachings, which were the truth. Hence his reference to himself was not in self-defence and self-laudation, but in defence of *the truth* and an endeavor to have them see that his character

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and career as a true teacher comported well with the true message he bore to them.

And he fearlessly pointed out that men might *claim to present* the same Jesus, the same spirit and the same gospel, and yet be false teachers and deceitful workers, transforming themselves into apostles of Christ. And, he says, marvel not at such a thing as that men should be great workers in the name of Christ from ambitious motives: “No marvel, for Satan himself fashioneth himself into an angel of light. It is no great thing, therefore, if his ministers also transform themselves as ministers of righteousness.”

Paul’s letter to the Galatians was written evidently to counteract the misrepresentations of false brethren. (Gal. 1:6; 3:1.) To re-establish confidence in the gospel message he had delivered, it was needful that he should rehearse to them something of his history. In doing so it was necessary to refer again to the *false brethren* (Gal. 2:4), *who claimed to be of the same body and who yet, in opposition to the truth, brought again upon God’s children the bondage of errors already escaped from.*

HARVEST GATHERING AND SIFTINGS

A BRIEF SKETCH OF THE DEVELOPMENT OF PRESENT TRUTH

Many are the inquiries relative to the truths presented in Millennial Dawn and Zion’s Watch Tower, as to whence they came and how they developed to their present symmetrical and beautiful proportions—Were they the results of visions? Did God in any supernatural way grant the solution of these hitherto

mysteries of his plan? Are the writers more than ordinary beings? Do they claim any supernatural wisdom or power? or how comes this revelation of God's truth?

No, dear friends, we claim nothing of superiority, nor supernatural power, dignity or authority; nor do we aspire to exalt ourselves in the estimation of our brethren of the household of faith, except in the sense that the Master urged it, saying, "Let him who would be great among you be your servant." (Matt. 20:27.) And our position among men of the world and of the nominal church is certainly far from exalted, being everywhere spoken against. We are fully contented, however, to wait for exaltation until the Lord's due time. (1 Pet. 5:6.) In the apostle's words we therefore answer, "Why look ye upon us, as though by our own power we had done these things? We also are men of like passions with yourselves—of like infirmities and frailties, earnestly striving, by overcoming many besetments, discouragements, etc., to press along the line toward the mark of the prize of our high calling, and claiming only, as faithful students of the Word of God, to be index fingers, as we have previously expressed it, to help you to trace for yourselves, on the sacred page, the wonderful plan of God—no less wonderful to us, we assure you, than to you, dearly beloved sharers of our faith and joy.

No, the truths we present, as God's mouthpieces, were not revealed in visions or dreams, nor by God's audible voice, nor all at once, but gradually, especially since 1870, and particularly since 1880, a period of above twenty years. And this present clear unfolding of truth is not due to any human ingenuity or acuteness of perception, but to the simple fact that God's due time has come; and if we did not speak, and no other agent could be found, the very stones would cry out.

We give the following history, not only because we have been urged to give a review of God's leadings in the path of light, but specially because we believe it to be needful that the truth be modestly told, that misapprehensions and prejudicial mis-statements may be disarmed, and that our readers may see how hitherto the Lord hath helped and guided us. In so far as the names and views of others, who have parted company with us, may be associated with this history, we shall endeavor to bring forward only such points as are necessary to an understanding of our position and of the Lord's leadings. Nor can we name all the little points of divine favor in which faith was tested, prayers were answered, etc., remembering that our Master and the early church left no such example of boasting faith, but rather admonished otherwise, saying, "Hast thou faith, have it to thyself." Some of the most precious experiences of faith and prayer are those which are too sacred for public display.

We will not go back to tell how the light began to break through the clouds of prejudice and superstition which enveloped the

world under Papacy's rule in the dark ages. The reformation movement, or rather movements, from then until now, have each done their share in bringing light out of darkness. But we will here confine ourselves to the consideration of the harvest truths set forth in Millennial Dawn and Zion's Watch Tower.

We begin the narrative at the year 1868, when the editor, having been a consecrated child of God for some years, and a member of the Congregational Church and of the Y. M. C. A., began to be shaken in faith regarding many long accepted doctrines. Brought up a Presbyterian, and indoctrinated from the Catechism, and being naturally of an inquiring mind, I fell a ready prey to the logic of infidelity as soon as I began to think for myself. But that which at first threatened to be the utter shipwreck of faith in God and the Bible, was, under God's providence, overruled for good, and merely wrecked my confidence in human creeds and systems of misinterpretation of the Bible.

Gradually I was led to see that though each of the creeds contained some elements of truth, they were on the whole, misleading and contradictory of God's Word. Among other theories, I stumbled upon Adventism. Seemingly by accident, one evening I dropped into a dusty, dingy hall, where I had heard religious services were held, to see if the handful who met there had anything more sensible to offer than the creeds of the great churches. There, for the first time, I heard something of the views of Second Adventists, the preacher being Mr. Jonas Wendell, long since deceased. Thus, I confess indebtedness to Adventists as well as to other denominations.

Though his Scripture-exposition was not entirely clear, and though it was very far from what we now rejoice in, it was sufficient, under God, to re-establish my wavering faith in the divine inspiration of the Bible, and to show that the records of the apostles and prophets are indissolubly linked. What I heard sent me to my Bible to study with more zeal and care than ever before, and I shall ever thank

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the Lord for that leading; for though Adventism helped me to no single truth, it did help me greatly in the unlearning of errors, and thus prepared me for the truth.

I soon began to see that we were living somewhere near the close of the Gospel Age, and near the time when the Lord had declared that the wise, watching ones of his children should come to a clear knowledge of his plan. At this time, myself and a few other truth-seekers in Pittsburgh and Allegheny formed a class for Bible study, and from 1870 to 1875 was a time of constant growth in grace and knowledge and love of God and his Word. We came to see something of the love of God, how it had made provision for all mankind, how all must be awakened from the

tomb in order that God's loving plan might be testified to them, and how all who exercise faith in Christ's redemptive work and render obedience in harmony with the knowledge of God's will they will then receive, might then (through Christ's merit) be brought back into full harmony with God, and be granted everlasting life. This we saw to be the Restitution work foretold in Acts 3:21. But though seeing that the Church was called to joint-heirship with the Lord in the Millennial Kingdom, up to that time we had failed to see clearly the great distinction between the reward of the Church now on trial and the reward of the faithful of the world after its trial, at the close of the Millennial age—that the reward of the former is to be the glory of the spiritual, divine nature, while that of the latter is to be the glory of restitution—restoration to the perfection of human nature once enjoyed in Eden by their progenitor and head, Adam.

However, we were then merely getting the general outlines of God's plan, and unlearning many long-cherished errors, the time for a clear discernment of the minutiae having not yet fully come. And here I should and do gratefully mention assistance rendered by Brothers Geo. Stetson and Geo. Storrs, the latter the editor of *The Bible Examiner*, both now deceased. The study of the Word of God with these dear brethren led, step by step, into greener pastures and brighter hopes for the world, though it was not until 1872, when I gained a clear view of our Lord's work as our *ransom price*, that I found the strength and foundation of all hope of restitution to lie in that doctrine. Up to that time, when I read the testimony that all in their graves shall come forth, etc., I yet doubted the full provision—whether it should be understood to include idiots or infants who had died without reaching any degree of understanding, beings to whom the present life and its experiences would seem to be of little or no advantage. But when, in 1872, I came to examine the subject of restitution from the standpoint of the ransom price given by our Lord Jesus for Adam, and consequently for all lost in Adam, it settled the matter of restitution completely, and gave me the fullest assurance that *ALL must come forth* from their graves and be brought to a clear knowledge of the truth and to a full opportunity to gain everlasting life in Christ.

Thus passed the years 1869-1872. The years following, to 1876, were years of continued growth in grace and knowledge on the part of the handful of Bible students with whom I met in Allegheny. We progressed from our first crude and indefinite ideas of restitution to clearer understanding of the details; but God's due time for the clear light had not yet come.

During this time, too, we came to recognize the difference between our Lord as "the man who gave himself," and as the Lord who would come again, a spirit being. We saw that spirit-beings can be present, and yet invisible to men, just as we still hold and have set forth in *Millennial Dawn Vol. II., Chap. V.*

And we felt greatly grieved at the error of Second Adventists who were expecting Christ in the flesh, and teaching that the world and all in it except Second Adventists would be burned up in 1873 or 1874, whose time-settings and disappointments and crude ideas generally of the object and manner of his coming brought more or less reproach upon us and upon all who longed for and proclaimed his coming Kingdom.

These wrong views so generally held of both the object and manner of the Lord's return led me to write a pamphlet—"The Object and Manner of The Lord's Return," of which some 50,000 copies were published.

It was about January 1876, that my attention was specially drawn to the subject of prophetic time, as it relates to these doctrines and hopes. It came about in this way; I received a paper called *The Herald of the Morning*, sent by its editor, Mr. N. H. Barbour. When I opened it I at once identified it with Adventism from the picture on its Cover, and examined it with some curiosity to see what time they would next set for the burning of the world. But judge of my surprise and gratification, when I learned from its contents that the editor was beginning to get his eyes open on the subjects that for some years had so greatly rejoiced our hearts here in Allegheny—that the object of our Lord's return is not to destroy, but to bless all the families of the earth, and that his coming would be thief-like, and not in flesh, but as a spirit-being, invisible to men; and that the gathering of his Church and the separation of the "wheat" from the "tares" would progress in the end of this age without the world's being aware of it.

I rejoiced to find others coming to the same advanced position, but was astonished to find the statement very cautiously set forth, that the editor believed the prophecies to indicate that the Lord was already *present* in the world (unseen and invisible), and that the harvest work of gathering the wheat was already due,—and that this view was warranted by the time-prophecies which but a few months before he supposed had failed.

Here was a new thought: Could it be that the *time prophecies* which I had so long despised, because of their misuse by Adventists, were really meant to indicate when the Lord would be invisibly *present* to set up his Kingdom—a thing which I clearly saw could be known in no other way? It seemed, to say the least, a reasonable, a very reasonable thing, to expect that the Lord would inform his people on the subject—especially as he had promised that the faithful should not be left in darkness with the world, and that though the day of the Lord would come upon all others as a thief in the night (stealthily, unawares), it should not be so to the watching, earnest saints.—1 Thess. 5:4.

I recalled certain arguments used by my friend Jonas Wendell and other Adventists to prove that 1873 would witness the burning of the world, etc.—the chronology of the world showing that the six thousand years from Adam

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ended with the beginning of 1873—and other arguments drawn from the Scriptures and supposed to coincide. Could it be that these *time* arguments, which I had passed by as unworthy of attention, really contained an important truth which they had misapplied?

Anxious to learn, from any quarter, whatever God had to teach, I at once wrote to Mr. Barbour, informing him of my harmony on other points and desiring to know particularly why, and upon what Scriptural evidences, he held that Christ's *presence* and the harvesting of the Gospel age dated from the Autumn of 1874. The Answer—showed that my surmise had been correct, viz: that the *time arguments*, chronology, etc., were the same as used by Second Adventists in 1873, and explained how Mr. Barbour and Mr. J. H. Paton, of Michigan, a co-worker with him, had been regular Second Adventists up to that time; and that when the date 1874 had passed without the world being burned, and without their seeing Christ in the flesh, they were for a time dumb-founded. They had examined the time-prophecies that had seemingly passed unfulfilled, and had been unable to find any flaw, and had begun to wonder whether the *time* was right and their *expectations* wrong,—whether the views of restitution and blessing to the world, which others were teaching, might not be the things to look for. It seems that not long after their 1874 disappointment, a reader of the *Herald of the Morning*, who had a copy of the *Diaglott*, noticed something in it which he thought peculiar,—that in Matt. 24:27, 37, 39, the word which in our common version is rendered *coming* is translated *presence*. This was the clue; and, following it, they had been led through prophetic *time* toward proper views regarding the object and manner of the Lord's return. I, on the contrary, was led first to proper views of the object and manner of our Lord's return and then to the examination of the *time* for these things, indicated in God's Word. Thus God leads his children often from different starting points of truth; but where the heart is earnest and trustful, the result must be to draw all such together.

But there were no books or other publications setting forth the time-prophecies as then understood, so I paid Mr. Barbour's expenses to come to see me at Philadelphia (where I had business engagements during the summer of 1876), to show me fully and Scripturally, if he could, that the prophecies indicated 1874 as the date at which the Lord's *presence* and "the harvest" began. He came, and the evidences satisfied me. Being a person of positive convictions and fully consecrated to the Lord, I at once saw that the special times in which we live have an

important bearing upon our duty and work as Christ's disciples; that, being in the time of harvest, the harvest-work should be done; and that *present truth* was the sickle by which the Lord would have us do a gathering and reaping work everywhere among his children.

I inquired of Mr. Barbour as to what was being done by him and by the *Herald*. He replied that nothing was being done; that the readers of the *Herald*, being disappointed Adventists, had nearly all lost interest and stopped their subscriptions; and that thus, with money exhausted, the *Herald* might be said to be practically suspended. I told him that instead of feeling discouraged and giving up the work since his newly found light on restitution (for when we first met, he had much to learn from me on the fullness of restitution based upon the sufficiency of the ransom given for all, as I had much to learn from him concerning *time*), he should rather feel that now he had some good tidings to preach, such as he never had before, and that his zeal should be correspondingly increased. At the same time, the knowledge of the fact that we were already in the harvest period gave to me an impetus to spread the truth such as I never had before. I therefore at once resolved upon a vigorous campaign for the truth.

I determined to curtail my business cares and give my time as well as means to the great harvest work. Accordingly, I sent Mr. Barbour back to his home, with money and instructions to prepare in concise book-form the good tidings so far as then understood, including the time features, while I closed out my Philadelphia business preparatory to engaging in the work, as I afterward did, traveling and preaching.

The little book of 196 pages thus prepared was entitled *The Three Worlds*; and while it was not the first book to teach a measure of restitution, nor the first to treat upon time-prophecy, it was, we believe, the first to *combine* the idea of restitution with time-prophecy. From the sale of this book and from my purse, our traveling expenses, etc., were met. After a time I conceived the idea of adding another harvest laborer and sent for Mr. Paton, who promptly responded and whose traveling expenses were met in the same manner.

But noticing how quickly people seemed to forget what they had heard, it soon became evident that while the meetings were useful in awakening interest, a monthly journal was needed to hold that interest and develop it. It therefore seemed to be the Lord's will that one of our number should settle somewhere and begin again the regular issuing of the *Herald of the Morning*. I suggested that Mr. Barbour do this, as he had experience as a type-setter and could therefore do it most economically, while Mr. Paton and I would continue to travel and contribute to its columns as we should find opportunity. To the objection that the type was now sold, and that the few subscriptions which would come in would not, for a long time, make the journal self-

sustaining, I replied that I would supply the money for purchasing type, etc., and leave a few hundred dollars in bank subject to Mr. Barbour's check, and that he should manage it as economically as possible, while Mr. Paton and I continued to travel. This, which seemed to be the Lord's will in the matter, was done.

It was after this, while on a tour of the New England states, that I met Mr. A. P. Adams, then a young Methodist minister, who became deeply interested and accepted the message heartily during the week that I preached to his congregation. Subsequently, I introduced him to little gatherings of interested ones in neighboring towns, and assisted otherwise, as I could, rejoicing in another one who, with study, would soon be a co-laborer in the harvest field. About this time, too, I was much encouraged by the accession of Mr. A. D. Jones, then a clerk in my employ in Pittsburgh—a young man of activity and promise, who soon developed into an active and appreciated co-laborer in the harvest work, and is remembered by some of our readers. Mr. Jones ran well for a time,

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but ambition or something eventually worked utter shipwreck of his faith, and left us a painful illustration of the wisdom of the Apostle's words: "My brethren, be not many of you teachers, knowing that we shall have the severer judgment"—Jas. 3:1.—*Diaglott.*

SIFTING THE WHEAT

"Satan hath desired to have you, that he might sift you as wheat."—Luke 22:31.

Thus far all had run smoothly and onward: we had been greatly blessed with truth, but not specially tested in our love and fidelity to it. But with the Summer of 1878, the parallel in time to the Lord's crucifixion and his utterance of the above quoted words, the sifting began, which has continued ever since, and which must, sooner or later, test every one who receives the light of present truth. "Marvel not, therefore, concerning the fiery trial which *shall try you*, as though some strange thing happened unto you;" for this "fire shall try every man's work, of what sort it is"—whether he has built his faith flimsily of wood, hay and stubble, instead of with the valuable stones of God's revealed truth, or whether he has built it upon the shifting sands of human theory—evolution, etc.—or upon the solid rock, the *ransom*, the only sure foundation, which God has provided. They who build upon the *rock* shall be safe personally, even though they may have built up an illogical faith which the "fire" and shaking of this day of trial shall overthrow and utterly consume; but they who build upon any other foundation, whether they use good or bad materials, are sure of complete wreck.—Luke 6:47-49; 1 Cor. 3:11-15.

The object of this trial and sifting evidently is to select all whose heart-desires are unselfish, who are fully and unreservedly consecrated to the Lord, who are so anxious to have the Lord's will done, and whose confidence in his wisdom, his way and his Word is so great, that they refuse to be led away from the Lord's Word, either by the sophistries of others, or by plans and ideas of their own. These, in the sifting time, will be strengthened and shall increase their joy in the Lord and their knowledge of his plans, even while their faith is being tested by the falling into error of thousands on every hand.—Psa. 91:7.

The sifting began thus: Regarding Paul's statement (1 Cor. 15:51, 52), "We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye," etc., we still held the idea which Adventists, and indeed all Christians hold, that at some time the living saints would be suddenly and miraculously caught away bodily, thenceforth to be forever with the Lord. And, now, our acquaintance with time-prophecy led us to expect this translation of the saints at the point of time in this age parallel to the Lord's resurrection; for many of the parallelisms between the Jewish and Christian dispensations were already seen by us, and formed one of the features of the little book above referred to—*The Three Worlds*.

We did not then see, as we now do, *that that date (1878) marked the time for the beginning of the establishment of the Kingdom of God, by the glorification of all who already slept in Christ, and that the "change" which Paul mentions (1 Cor. 15:51) is to occur in the moment of dying, to all the class described, from that date onward through the harvest period, until all the living members ("the feet") of the body of Christ shall have been changed to glorious spirit beings. But when at that date nothing occurred which we could *see*, a reexamination of the matter showed me that our mistake lay in expecting to see all the living saints changed at once, and without dying—an erroneous view shared in by the whole nominal church, and one which we had not yet observed or discarded. Our present clear view as the result of the examination thus started. I soon saw that in the Apostle's words, "We shall not all *sleep*," the word *sleep* was not synonymous with *die*, though generally so understood; that, on the contrary, the expression *sleep*, here used, represents unconsciousness; and that the Apostle wished us to understand that *from* a certain time in the Lord's *presence*, his saints, though they would all die like other men (Psa. 82:6, 7), would not remain for any time unconscious, but in the *moment* of dying would be *changed* and would receive the spirit body promised. Throughout this Gospel age, dying has been followed by *unconsciousness*, "sleep." This continued true of all saints who "fell asleep in Jesus" up to the time when he took the office of King (Rev. 11:17), which we have shown* was in 1878.

*See Millennial Dawn, Vol. III, chapter 7. *Millennial Dawn, Vol. II, pages 218, 219.

Not only did the King at that date “awaken in his likeness” all the members of his body, the Church, who *slept*, but for the same reason (the time for establishing his Kingdom having come) it is no longer necessary that the “feet” or last remaining members should go into “sleep” or unconsciousness. On the contrary, each now, as he finishes his course, faithful unto death, will at once receive the crown of life, and, being changed in a moment, in the twinkling of an eye, cannot be said to sleep, or to be unconscious at all. Here—1878—Rev. 14:13, is applicable, “Blessed are the dead who die in the Lord *from henceforth*.”

So this re-examination showed further light upon the pathway and became a good cause for encouragement, as evidencing the Lord’s continued leading.

But while I was thus helped to clearer views and brighter hopes, and while I diligently endeavored to help others, the Spring of 1878 proved far from a blessing to Mr. Barbour and to many under his influence. Rejecting the plain, simple solution presented above, Mr. B. seemed to feel that he must of necessity get up something new to divert attention from the failure of the living saints to be caught away.

But, alas! how dangerous it is for any man to feel too much responsibility and to attempt to force new light. To our painful surprise, Mr. Barbour soon after wrote an article for the *Herald* denying the doctrine of the atonement—denying that the death of Christ was the ransom-price of Adam and his race, saying that Christ’s death was no more a settlement of the penalty of man’s sins than would the sticking of a pin through the body of a fly and causing it suffering and death be considered by an earthly parent as a just settlement for misdemeanor in his child. I was astonished, supposing that Mr. B. had a clearer understanding of the work of Christ as our sin-offering, our willing Redeemer who gladly, co-operating in the divine plan, gave himself as the *ransom* or *corresponding price* to meet the penalty upon Adam, that Adam and all his posterity

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might in due time go free from sin and death. A totally different thing indeed was the willing, intelligent, loving offering of our Redeemer, according to the plan devised and revealed by infinite wisdom, from the miserable caricature of it offered in the above illustration. I had either given Mr. B. credit for clearer views than he ever had, or else he was deliberately taking off and casting away the wedding garment of Christ’s righteousness. The latter was the only conclusion left; for he afterward stated that he had previously recognized Christ’s death as man’s *ransom-price*.

Immediately I wrote an article for the *Herald* in contradiction of the error, showing the necessity “that one die for all”—“the just for the unjust;” that Christ fulfilled all this as it had been written; and that *consequently* God could be just and forgive and release the sinner from the very penalty he had justly imposed. (Rom. 3:26) I also wrote to Mr. Paton, calling his attention to the fundamental character of the doctrine assailed, and pointing out how the time and circumstances all corresponded with the parable of the one who took off the wedding garment when just about to partake of the wedding feast. (Matt. 22:11-14.) He replied that he had not seen it in so strong a light before, that Mr. Barbour had a strong, dogmatic way of putting things which had for the time overbalanced him. I urged that, seeing now the importance of the doctrine, he also write an article for the *Herald*, which, in no uncertain tone, would give his witness also for the precious blood of Christ. This he did. These articles appeared in the issues of the *Herald* from July to December, 1878.

It now became clear to me that the Lord would no longer have me assist financially, or to be in any way identified with, anything which cast any influence in opposition to the fundamental principle of our holy Christian religion; and I therefore, after a most careful though unavailing effort to reclaim the erring, withdrew entirely from the *Herald of the Morning* and from further fellowship with Mr. B. But a mere withdrawal I felt was not sufficient to show my continued loyalty to our Lord and Redeemer, whose cause had thus been violently assailed by one in position to lead the sheep astray—and in that position, too, very largely by my individual assistance and encouragement when I believed him to be, in all sincerity, true to the Lord. I therefore understood it to be the Lord’s will that I should start another journal in which the standard of the cross should be lifted high, the doctrine of the ransom defended, and the good tidings of great joy proclaimed as extensively as possible.

Acting upon the leading of the Lord, I gave up traveling, and in July, 1879, the first number of *Zion’s Watch Tower and Herald of Christ’s Presence* made its appearance. From the first, it has been a special advocate of the ransom, and by the grace of God we hope it will ever be.

For a time we had a most painful experience: the readers of the TOWER and of the *Herald* were the same; and from the time the former started and the supply of funds from this quarter for the *Herald* ceased, Mr. B. not only drew from the bank the money deposited by me and treated all he had in his possession as his own, but poured upon the Editor of the Tower the vilest of personal abuse in order to prevent the Tower and the doctrine of the ransom from having due influence upon the readers. This of course caused a division, as such thing always do. The personal abuse, being regarded by some as true, had its intended effect of

biasing the judgments of many on the subject of the ransom; and many turned from us.

But the Lord continued his favor, which I esteem of more value than the favor of the whole world. It was at this time that Mr. Adams espoused the views of Mr. Barbour and likewise forsook the doctrine of the ransom. And, true to our interpretation of the parable of the wedding garment as given at the time, Mr. Barbour and Mr. Adams having cast off the wedding garment of Christ's righteousness, went out of the light into the outer darkness of the world on the subjects once so clearly seen—namely, the time and manner of the Lord's presence; and since then, for twelve years, they have been expecting Christ, Spring or Fall, down to the Spring of 1892, which was their latest disappointment, so far as we have heard.

During the ordeal, or we might truly call it battle, for the cross of Christ, we had the earnest co-operation of Mr. Paton, who, up to the summer of 1881, was an appreciated co-laborer and defender of the doctrine of coming blessings through Christ, based upon the *ransom for all* given at Calvary. The book, *The Three Worlds*, having been for some time out of print, it seemed as if either another edition of that, or else a new book covering the same features, should be gotten out. Mr. Paton agreed to get it ready for the press, and Mr. Jones offered to pay all the expenses incident to its printing and binding and to give Mr. Paton as many copies of the book as he could sell, as remuneration for his time spent in preparing the matter, *provided I would agree to advertise it liberally and gratuitously in the TOWER—well knowing that there would be a demand for it if I should recommend it, and that his outlay would be sure to return with profit. (For those books did not sell at such *low* prices as we charge for MILLENNIAL DAWN.) I not only agreed to this, but contributed to Mr. Paton's personal expenses in connection with the publishing, as well as paid part of the printer's bill at his solicitation.

In the end, I alone was at any financial loss in connection with that book, called *Day Dawn*, the writer and publisher both being gainers financially, while I did all the introducing by repeated advertisements. We need to give these particulars, because of certain one-sided and only partial statements of facts and misrepresentations, which have recently been published and circulated in tract form by Mr. Paton, who is also now an advocate of that "other gospel" of which the cross of Christ is not the center, and which denies that he "*bought us* with his own precious blood." Mr. P. has since published another book, which, though called by the same name as the one we introduced, being on another and a false foundation, I cannot and do not recommend, but which I esteem misleading sophistry, tending to undermine the whole structure of the Christian system, yet retaining a sufficiency of the truths which we once held in

common to make it palatable and dangerous to all not rooted and grounded upon the ransom rock.

The false foundation which it presents is the old heathen doctrine of evolution revamped, which not only denies the fall of man, but as a consequence, all *necessity* for a redeemer. It claims, on the contrary that not by redemption and restitution to a lost estate, but by progressive evolution or

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development, man has risen and is still to rise from the lower condition in which he was created until, by his own good works, he ultimately reaches the divine nature. It claims that our blessed Lord was himself a degraded and imperfect man, whose work on earth was to crucify a carnal nature, which, it claims, he possessed, and to *thus* show all men *how* to crucify their carnal or sinful propensities.

*For this reason Mr. Jones' address, was, properly, the only one mentioned in our advertisement of it.

*Millennial Dawn, Vol. 1, page 162.

And here we remark that the darkness and degradation which came upon the whole world in its fallen, cast-off condition, and which was only intensified by Papacy's priestcraft during the dark ages, when contrasted with the light of intelligence, which God is now letting in upon the world, have gradually led men to esteem present intelligence as merely a part of a process of evolution. This view, as we have shown, *though quite incorrect, is nevertheless the occasion of the predicted great falling away from the faith of the Bible during the harvest period. (Psa. 91:7.) And a few Christian people seem to be well enough grounded in the truth to be able to withstand this trial of the evil day, in which many will fall while only the few will stand. For this cause we use great plainness of speech.

The little history of the way in which Mr. Paton came to turn from us and from the ransom, to oppose that which he once clearly saw and advocated, is important, as it became the occasion of another sifting or testing of the Watch Tower readers, by that time a much larger number (because Mr. Paton had been a respected brother and co-workers with us, and because as a traveling representative of the TOWER and its doctrines, his expenses being met in part by TOWER subscriptions and renewals, as well as by money from me, he was *personally* known to a larger number of the readers than was the editor of the Tower). It came about thus:—

In the year 1881, Mr. Barbour, still publishing the *Herald*, and still endeavoring to overthrow the doctrine of the ransom, finding that on a preaching tour I had used a diagram of the Tabernacle to illustrate how Christ's sacrifice was typified in the sacrifices of typical Israel, wrote an article on the Atonement, in

which he undertook to show that the sacrifices of the Day of Atonement typified almost anything else than what they do typify. I could readily see through the fallacy of his presentation, which made of the bullock a type of one thing in one verse and another thing in each other verse in which it was mentioned, and so too with the goat. But I well knew that people in general are not close reasoners, and that, with the cares of life upon them, they are too apt to accept a seeming interpretation, without a critical examination of the words of Scripture and their context.

I thought the matter all over. I examined the chapter (Lev. 16), but while seeing the inconsistency and error of Mr. Barbour's interpretation, I could only confess that I did not understand it and could not give a connected interpretation which would fit all the details so plainly stated, and all of which must have a particular meaning. What could I do? Those reading the *Herald* as well as the TOWER would probably be misled if not helped out of the difficulty; and to merely say that the *Herald's* interpretation was inconsistent with itself, and therefore a misinterpretation, would be misunderstood. Many would surely think that I opposed that view from a spirit of rivalry; for there are always people with whom everything resolves itself into personality, rivalry and party spirit, and such cannot understand others who take a higher and nobler view and who think always and only of the truth, regardless of persons.

I went to the Lord with this as with every trial, told him just how it seemed to me, how anxious I felt for the dear sheep, who, having their appetites sharpened by some truth, were by their very hunger exposed to Satan's deceptions. I told him that I realized that he was the Shepherd, and not I, but that I knew also that he would be pleased at my interest in the sheep and my desire to be his mouthpiece to declare the truth, the way and the life to them; that I felt deeply impressed that if the time had come for the permission of a false view to deceive the unworthy, it must also be his due time to have the truth on the same subject made clear, that the worthy ones might be enabled to stand, and not fall from the truth. Believing that the due time had come for the correct understanding of the meaning of the Jewish sacrifices, which all Christians see were *typical* of "better sacrifices," and that the Lord would grant the insight as soon as I got into the attitude of heart best fitted to receive the light, I prayed with confidence that if the Lord's due time had come, and if he were willing to use me as his instrument to declare the message to his dear family, that I might be enabled to rid my heart and mind of any prejudice that might stand in the way and be led of his spirit into the proper understanding.

Believing that the prayer would be answered affirmatively, I went into my study next morning prepared to study and write. The forenoon I spent in scrutinizing the text and every other Scripture, likely to shed light upon it, especially the epistle to the

Hebrews, and in looking to the Lord for wisdom and guidance; but no solution of the difficult passage came. The afternoon and evening were similarly spent, and all of the next day. Everything else was neglected, and I wondered why the Lord kept me so long; but on the third day near noon the whole matter came to me as clear as the noon-day sun—so clear and convincing and so harmonious with the whole tenor of Scripture, that I could not question its correctness; and no one has ever yet been able to find a flaw in it. (This has been published in several editions in pamphlet form under the title, “The Tabernacle Shadows Of The Better Sacrifices,” and can still be had by addressing the *Watch Tower* office.)

Then I knew why the Lord had led me to it so slowly and cautiously. I needed a special preparation of heart for the full appreciation of all it contained, and I was all the more assured that it was not of my own wisdom; for if of my own why would it not have come at once? I found that the understanding of that subject was bound to have a wide influence upon all our hopes and views of all truths—not in that it overturned old truths or contradicted them, but, on the contrary, in that it set them all in order and harmony and straightened out little knots and twists. For instance, the doctrine of justification by *Faith* had always been more or less confused in my mind, as it is in every mind, with the doctrine of sanctification which calls for self-sacrifice

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and *works*. This was all made clear and plain at once; for the types showed that we all, as sinners, needed first of all Christ’s ransom sacrifice, that we appropriate its merits (justification—forgiveness) to ourselves by *faith*, and that *thus* we are justified (reckoned free from sin) when we by faith accept of Christ’s sacrifice on our behalf. The type showed, too, that it is only *after* being thus cleansed in God’s sight (by our acceptance of Christ’s finished work as our ransom-sacrifice) that God is willing to accept us as joint *sacrifices* with Christ, and that if faithful to the end, following in his footsteps, we should be granted the favor of joint-heirship with him.

Here I first saw that the great privilege of becoming joint-heirs with Christ and partakers with him of the divine nature was *confined exclusively* to those who would share with him in self-sacrifice in the service of the truth. And here, too, I saw for the first time that the Lord was the *first* of these sacrifices, the Sin-Offering; consequently, that none of God’s servants, the prophets, who lived and died before Christ, were priests after his order, nor sharers in sacrifice with him, even though some of them were stoned, others sawn asunder and others slain with the sword, for the cause of God; that though they would get a good and great reward, they would belong to a separate class and order from those called to sacrifice and joint-heirship with Christ on and since Pentecost. Here, too, I first saw that the *acceptable*

day of the Lord signifies this Gospel Age—the time during which he will *accept* the sacrifice of any who come unto God through Christ, the great Sin-Offering; that when this acceptable day ends, the reward of joint-heirship and change to the divine nature ends; and that when this great day of sacrifice, the Gospel age (the real day of Atonement), has closed, when all the members of the body of Christ have participated with him in the sacrifice of their rights as justified men, and been glorified, then the blessing will begin to come to the world—the Millennial blessings purchased for men by their Redeemer, according to the grace of God.

This first brought us to a clear recognition of the distinction of natures—of what constitutes human nature, what constitutes angelic nature and what constitutes divine nature, as shown in *Millennial Dawn*, Vol. I, Chapter X. And whereas we formerly used the word Restitution in a general way to mean *some sort of blessed change*, now, under a clearer light, we began to see that the great work of restitution could only mean what the word implies—a restoration of that which was lost (Matt. 18:11)—a restoration to the original condition from which man once fell. Then I saw that God’s plan, when carried out, would not bring all his creatures to the one level of the divine nature, but that he purposed to have an order of creatures called Angels, who, though perfect, would always be of a different order, or nature, from the *divine nature*, and he likewise purposed to have a race of beings of the *human nature*, of whom Adam was a sample or pattern and whose future earthly home, Paradise, Eden was a sample or pattern. I also saw that God purposed that Christ and his joint-sacrificers and joint-heirs are to be God’s instruments for blessing the fallen race and *restoring* them to the condition of perfection enjoyed by Adam in Eden—a condition which God said was “very good,” and an image of himself. And these joint-heirs with Christ, I saw, were to be highly exalted to a nature higher than restored and perfect manhood, higher, too, than the angelic nature—even to be partakers of the divine nature. When all these things so unexpectedly shone out so brightly and clearly, I did not wonder that the Lord gave me several days of waiting and preparation for the blessing, and to him I rendered praise and thanks. All my faintness of heart and fear of the bad effect of the wrong view fled before this evidence of the Lord’s leading in the pathway that “shines more and more unto the perfect day.” I saw at once that these new developments would probably prove a stumbling block to some, as well as a great blessing to others who were ready for it. Instead, therefore, of publishing it in the next TOWER, I determined to first present the matter privately to the more prominent brethren;—remembering Paul’s course in a similar matter—Gal. 2:2.

Accordingly I sent invitations and the money necessary for traveling expenses to four of the more prominent brethren, requesting a conference. Mr. Paton from Michigan was one of

the four, and the only one who rejected the fresh rays of light. Nor could he find any fault with the exegesis, though urged, as all were to state anything which might seem inconsistent, or to quote any passages of Scripture thought to be in conflict. But there were none; and every question only demonstrated more fully the strength of the position. I therefore urged that what was beyond the criticism of those most familiar with the plan of God must be the truth, and ought to be confessed and taught at any cost, and especially when it arranged and ordered all the other features of truth so beautifully. I pointed out, too, how necessary it was to a logical holding of the *ransom*, to see just what this showed; viz.: the distinctions of nature—that our Lord left a higher nature, and took a lower nature, when he was made flesh, and that the object in that change of nature was, that he might, as a man, a perfect man, give himself a *ransom* for the first perfect man, Adam, and thus redeem Adam, and all lost in him. I also showed how, as a reward for this great work, he was given the *divine nature* in his resurrection—a nature still higher than the glorious one he had left, when he became a man. But either Mr. Paton’s mental vision or heart was weak; for he never took the step; and before long he, too, forsook the doctrine of the ransom. Yet he still used the word “ransom,” while denying the idea conveyed by the word; nor can he give the word any other definition, or otherwise dispute the correctness of the meaning which we attach to it—which may be found in any English dictionary and is true to the significance of the Greek word which it translates.

Notwithstanding our best endeavors to save him he drifted farther and farther away, until I was obliged to refuse his articles for the Tower for the same reason that obliged me to refuse to longer spend the Lord’s money entrusted to me to assist Mr. Barbour to spread the same pernicious theory.

It was about this time that Mr. Jones informed me that the copies of the book *Day Dawn* which I had purchased last were all that were left; and, announcing it so that no more orders for it might come to the TOWER office, I took occasion to promise MILLENNIAL DAWN, which

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should present the Plan of the Ages in the clearer more orderly manner made possible by the new light shed upon every feature of it by the lessons from the Tabernacle. About this time Mr. Paton concluded that he would publish another book under the name *Day Dawn*, revised to harmonize with his changed views, which ignored the ransom, ignored justification and the need of either, and taught all men will be everlastingly saved—not in any sense as the result of any sacrifice for their sin by Christ, but as the result of each one’s crucifying sin in himself—the law under which the poor Jew tried to commend themselves to God, but which justified none. Many and severe were the calumnies

heaped upon me, because I exposed this *change*, told that the original was out of print and that the new book was on a different foundation from the one I commended.

During this time I was busied by an immense work known to many of you—the issue and circulation of over 1,400,000 copies of two pamphlets, entitled FOOD FOR THINKING CHRISTIANS and TABERNACLE TEACHINGS, whose united matter was about the same as that of Dawn, Vol. 1; and besides this I was flooded with thousands of joyous and joy-giving letters, from those who had received and were reading the pamphlets thus distributed, and asking questions and more reading matter. To add to our throng, financial complications came; and thus for four years I was hindered from fulfilling my promise of Millennial Dawn. Nor will our promise of the complete set be fulfilled for some time yet; for though three volumes are now out and a fourth on the way, I purpose several more, as the Lord shall give grace and strength, in connection with the other features of his work entrusted to my care. But during those four years we were struggling through an immense amount of labor and many draw-backs (all *cheerfully* undergone for the sake of the Lord and his saints), and each year we hoped afresh to be able to gather the hours necessary to complete the first volume of MILLENNIAL DAWN. And the same great Adversary of the truth still hinders each volume—the fourth volume being now retarded by these latest agencies of Satan—the conspirators.

Some who have *The Three Worlds* or the *old* edition of *Day Dawn* would perhaps like to know my present opinion of them—whether I still think them profitable books to loan to truth-seekers. To this I reply, Certainly not; because the very immature views of God's truth therein presented fall far short of what we now see to be God's wonderful plan. Things which are now clear as noonday were then cloudy and mixed. The distinctions between the perfect *human* nature to which the obedient of the world will be *restored* during the Millennium, and the *divine* nature to which the little flock, the sacrificing elect of the Gospel age, are soon to be *exalted*, were then unnoticed. All now so clear was then blurred, mixed and indistinct. Neither had we then seen the steps or planes, shown upon the Chart of the Ages, Millennial Dawn, Vol. I, which have assisted so many to distinguish between justification and sanctification, and to determine their present standing and relationship to God.

And the time reckonings which those books present, lacking point and leaving the reader in doubt as to what the author is attempting to prove by them, tend only to confuse the mind and to give the impression that time prophecies are merely clues and serve no definite purpose or object. Hence, I Answer--most decidedly, I would not recommend nor use either of those books to-day. Once I was much less careful about what I circulated or

commended, but I am learning every day to be more careful as to what sort of food I put before any of the Lord's hungry sheep. The Lord has taught me that it is a responsible matter to be a teacher, even to the extent of circulating a book or a paper. Even *Food for Thinking Christians* (now also out of print), I no longer commend because it is less systematic and therefore less clear than later publications.

Another chapter in our experience needs to be told, as it marks another shaking and sifting. Mr. A. D. Jones proposed to start a paper on the same line as the WATCH TOWER, to republish some of the simpler features of God's plan and to be a sort of missionary and primary teacher. Knowing him to be clear on the subject of the ransom, I bade him God speed and introduced a sample copy of his paper, *Zion's Day Star* (now for some years discontinued), to our nearly ten thousand readers—only, as it soon proved, to stumble some of them into rank infidelity and others into the rejection of the ransom; for though the *Day Star* for a few months steered a straight course and maintained the same position as the Tower with reference to the ransom, and for the same reason refused the no-ransom articles sent for its columns by Mr. Paton, yet within one year it had repudiated Christ's atoning sacrifice, and within another year it had gone boldly into infidelity and totally repudiated all the rest of the Bible as well as those portions which teach the fall in Adam and the ransom therefrom in Christ.

All this meant another strain, another sifting, another cutting loose of friends, who erroneously supposed that our criticisms of the false doctrines were prompted by a spirit of rivalry, and who did not so soon see whither his teachings were drifting, nor how great the importance of holding fast the first principles of the doctrines of Christ—how Christ *died* for our sins and *rose again* for our justification.

This brings the history down close enough perhaps to the present time; but we want to put you all on notice that the shaking and sifting process, so far from being over and past, is bound to progress more and more until all have been tried and tested thoroughly. It is not a question of who may fall, but of "Who shall be able to stand?" as the apostle puts it. And we have need again to remember the admonition, "Let him who thinketh he standeth (who feels very confident, as did Peter when he said 'Lord, though all deny thee, yet will not I') take heed lest he fall."

This doctrine of another way of salvation (and salvation for all, too) than by the cross of Christ, is not only the error which is, and has been since 1874, sifting all who come into the light of present truth, but it is the trial that is to come upon the whole of so-called Christendom to try them. (Rev. 3:10.) It is already spreading among all classes of Christian people, especially among ministers of all denominations. The number who believe

that Christ's death paid our sin-penalty is daily getting smaller, and before very long

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there will be a regular stampede from the doctrine of man's fall in Adam and his ransom from that fall by "the man Christ Jesus." (1 Tim. 2:5,6.) As the Psalmist prophetically pictured it, a thousand will fall to one who will stand.—Psa. 91:7.

The time has come for each one to declare himself boldly. He who is not for the cross and the ransom there effected is against it! He that gathereth not scattereth abroad! He who is silent on this subject, when it is being assailed by foes on every hand, whether it be the silence of fear, or of shame, or of indifference, is not worthy of the truth, and will surely be one to stumble quickly. He who from any cause sits idly by, while the banner of the cross is assailed, is not a soldier of the cross worthy of the name, and will not be reckoned among the over-comers who shall inherit all things. And God is permitting these very siftings, in order to sift out all who are not "over-comers," and to test and manifest the little flock, who, like Gideon's final army, will, though few, share the victory and honors of their Captain in glory.

Are you prepared for the issue, dear brethren and sisters? The armor of truth has been given you for some time past; have you put it on? have you made it your shield and buckler? your defense against all the wily arts of the evil one?

Do not be deceived by the agents he often makes use of. In this he will be as cunning as in his presentation of the deceptive misrepresentations of truth, making unwitting use of many a weaker brother, and to some extent of every stumbling and deceived one, to spread farther the infection of false doctrine. And while every child of God should take earnest heed, that he prove not an occasion of stumbling to any, we cannot doubt that every one, through some instrumentality, will be assailed.

Aptly indeed did the Prophet liken it to a pestilence. (Psa. 91:6.) A pestilence spreads because people are in a physical condition which renders them susceptible to disease. Physicians say that those whose systems are in good, healthy order are in little danger of any disease. So it is with a spiritual pestilence: it will flourish not only because all will be exposed to it who have not a clear intellectual appreciation of the doctrines of Christ, but from another cause also. Out of the heart are the issues of life, and most needful of all to be in right condition is the heart. How is your heart? is it proud, boastful, independent, self-conscious and self-willed? If so, take care; you will be very liable to this epidemic, no matter how far from it you may seem to be. Pray for

*“A heart resigned, submissive, meek,
The dear Redeemer’s throne,
Where only Christ is heard to speak,
Where Jesus reigns alone.”*

With such a heart you are safe. In meekness and lowliness, you will never think of redeeming yourself from the condemnation that you inherited through Adam, by sacrificing present sinful desires, but you will flee to the cross, where God himself opened the fountain for sin and uncleanness, present as well as past.

DOTH THIS OFFEND YOU

We presume that it will offend some, though it is not designed to offend any. It is written for the defense of the meek against the sophistries of error. “Who shall ascend into the hill of the Lord (into the Kingdom offered)? or who shall stand in his holy place? He that hath clean hands and a pure heart (who is diligently fashioning his life after the principles of holiness); who hath not lifted up his soul unto vanity (who cultivates no earthly ambitions or pride, but patiently waits for the glory to follow the course of present self-sacrifice), nor sworn deceitfully (ignoring or despising his covenant with God): He shall receive the blessing of the Lord (the Kingdom glory and joint-heirship with Christ), and righteousness (perfection—full deliverance from present infirmities, etc.) from the God of his salvation.” (Psa. 24:3-5.) “Seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord’s anger (in this `evil day’—this day of snares and pitfalls and flying arrows and destructive pestilences).” “Watch and pray, that ye enter not into temptation”—that “your minds be not corrupted from the simplicity that is in Christ.” Let all the meek fully awake to the trial of the hour; and while many are putting stumbling blocks in the way of the “feet” of the body of Christ, let each soldier of the cross be vigilant, not only to stand, but to assist others—*bearing up* the “feet.” —Psa. 91:11,12

A CONCLUDING WORD

It is proper here to state that in the article foregoing, *A Conspiracy Exposed*, we used the term “brother” with reference to the conspirators in deference to our readers. We have not recognized these men as “brethren” *since we discovered* their deeply laid and murderous plan for the assassination of my character. But we could not expect our readers to cut them off from fellowship until *they too* had seen the evidence of their terrible fall.

While ready and anxious to forgive and, so far as possible, forget their great sin if repented of, I have little hope that any of them will repent. If it were a blunder of the head, we might have hope; but it seems like a disease of the heart, which has been developing for years.

Their reaping will correspond to their sowing. The fruitage of their malice, envy and misrepresentation will surely be a whirlwind of evil, which will damage others as well as themselves.

What can be expected from such men, actuated by such a spirit? Grapes cannot be gathered from thorn-bushes. The Voice of the Reaper may indeed “gather out of his Kingdom the things which offend and them that do iniquity;” but the Voice of the Good Shepherd will lead the true sheep,—a stranger they will not follow. “The Lord knoweth them that are his,” and no man can pluck them out of his hand;—they “shall never fall.”—John 10:28; 2 Tim. 2:17-21; 2 Pet. 1:5-11.

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THREE DISCOURSES EXPLANATORY OF THE CHART OF THE AGES

Dear Friends, we are met together as a company of the Lord's people—all interested, we trust, in God's great Plan of Salvation—THE PLAN OF THE AGES. From the fact of our presence here we assume that all accept the Bible as God's Word. We will consider now such portions of the Word as outline the DIVINE PLAN OF THE AGES. Our talk on the Plan of God will be illustrated by this Chart. The Chart is designed as an aid to the mind through the eye in grasping the subjects to be presented.

We believe in the *old theology* of the Lord and the Apostles and Prophets. We have no new thing to present to you—no plan or theory of our own; and we do not wish you to receive anything that the speaker says simply because he has said it, but because he has shown it to you in the Word of the Lord. Much that we have to say we trust you will recognize as old and familiar truths, while some things will be recognized as truths forgotten or overlooked or never noticed heretofore; but we believe that all will be ready to accept without equivocation whatever shall be shown from the Scriptures to be the Word of the Lord—whatever has been “written for our learning,” as the Apostle suggests.—Rom. 15:4

It is in order that we may be “thoroughly furnished” that we are told to “search the Scriptures” (John 5:39); and if we wish to be wise toward God, we must come as learners and receive the instruction which God gives us in His Word, which is “able to make us wise unto salvation,” with the “Wisdom that cometh down from Above.” (2 Tim. 3:15; James 3:17,18.) We want to put on the “whole Armor of God.”—Eph. 6:11

(Point to Chart.) We will now consider some of the features of God's Plan as illustrated by this Chart. Let us dismiss from our minds for the present this lower part of the Chart—all below this upper horizontal line. (Point.) That part of it will be considered at future meetings. Now we wish to give our attention to these upper arches and these smaller ones within them.

We do *not* approach the subject of the Divine Plan from a *scientific* standpoint. The boasted philosophies of this world are often “falsely so-called,” and tend more to *confuse* the mind than to help it. The Plan of God is not abstruse, but plain and simple; and yet it is really a Science; it is knowledge from the Highest Source. The word “Science” means simply *Truth*. And therefore when our Lord said, “Thy Word is Truth,” it was equivalent to saying, “Thy Word is *the Science*.” He also prayed, “Sanctify them through Thy Truth”—through this Science. We therefore direct careful attention to the study of this, the true Science—the Plan of the Ages, revealed in the Scriptures.

But some people object, saying that they see nothing scientific in the Bible. It is a common saying that “the Bible is an old fiddle upon which any tune can be played”—a Methodist tune, a Baptist tune, a Presbyterian tune, or any tune the player may desire. We are sorry to have to say it, dear friends, but it is nevertheless a fact, that the Bible, the greatest of all sciences, the testimony of the greatest of all Scientists, has suffered more at the hands of its *friends* than at the hands of any other class of people. They forgot to “search the Scriptures” and to “rightly divide the Word of truth,” and went to creed-making, each according to his own liking. From the standpoint of infidelity, it is true that the Bible appears contradictory; but it appears so only because of the varied human misrepresentations, and not because it is so in fact. By observing *order* (Heaven's first Law) the whole Word now opens up to God's people who are hungering and thirsting for it; because God's time for unsealing it has come. In “the time of the End, the wise shall understand”—the wise in Christ Jesus. Having been thus blessed of God through observing *His order* in the study of His Word, we come together at this time. We are told to prove all things by God's Word, and to hold fast that which is good—that which we find in accord with the Bible, and *that only*.

We call attention first to these three large upper arches (pointing to the Chart). These arches represent *Dispensations*.

By dispensation is meant the order or general character of a certain period of time—God's course in reference to mankind *during* a certain time. The manner of His dealing in each of these dispensations is attested by the *facts of history*. The First Dispensation (point) extends from the creation of Adam to the Flood; the Second Dispensation (point) from the Flood to the Second Coming of Christ; and the Third Dispensation from the Second Coming of Christ onward.

But we fancy some one saying, “I *thought* there was some Second Adventism in this”; and therefore we will stop right here to disabuse the mind of any of you of that thought. I am not an Adventist—neither a “Second Adventist,” nor a “Seventh Day Adventist.” I know there is prejudice on this point. Let me say, however, that I do believe in the *Second Coming* of Christ. All *Christians* do! I know that the Roman Catholics believe in it, and the Methodists, and the Presbyterians, and many others. We may not believe in it *exactly* as they do, or as the Adventists do. Some are *Pre-Millennialists*, and others *Post-Millennialists*, the former believing that the Lord will come before the Millennium, and the latter that He will come after the Millennium. In our presentation of the Scriptures you will see that we take a Pre-Millennial view, and as we proceed we will give you our reasons therefor. But do not class us as Adventists with all the peculiarities of Adventism. You will have an opportunity to hear and can then decide for yourselves as to whether or not we present the Truth on the subject.

(Returning to the Chart.) This *First* Dispensation is called in the Scriptures “the world *that was*”; the Second Dispensation is called “the world *that now is*,” or the “present evil world”; and the Third Dispensation is called “the world *to come*.” All these “worlds” have reference to the particular order of things that existed within the period designated; *i. e.*, each dispensation, or order of things is called a “world.” Such use of the word “world” is not common at the present time; but what we wish is the

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thought of the original Scriptures, whatever the word. Order, or dispensation, is the thought; “world” is the name used by King James translators.

That First World, the Apostle Peter says, “being overflowed with water, perished.” What world? That order of things, or “world,” which existed from creation to the Flood, and which was terminated by the Great Deluge, which destroyed not only the whole social order of that time, but also the whole world of mankind, excepting Noah and his family. What was the then existing order of things? From the Scriptures we find that previous to the Flood God permitted the angels to have general supervision of mankind—*permitted* them, we say. Doubtless the angels, when they saw the condition of sin into which man had fallen, desired to reform him, to help him out of sin, but the results were the reverse of good; for we read that immediately preceding the Flood the thoughts of men were evil, and “*only evil continually*”; and God took them away as He saw good.

We must not, however, suppose that God’s Plan was a failure during the First Dispensation. God was not trying an experiment. It was an experiment for the angels, and one by which they also were to be tried as to their loyalty and faithfulness to God; but

God knew all the time that it would be a failure so far as accomplishing the reformation of man was concerned. God's Plan was formed "before the foundation of the world"; and so we read that in His Plan Christ was the "Lamb slain from the foundation of the world" (Rev. 13:8); and in the course of these talks it will be our purpose to show how the Plan of Redemption has been in process of accomplishment through the slain Lamb of God. The experiment of the angels was a lesson to them, as well as to mankind, who have observed the results of their efforts and who have accordingly been caused to look more carefully for the Remedy for sin which God has provided.

That dispensation having come to an end in the destruction of that "world" (or order of things), God carried over in the Ark Noah and his family, who had not become corrupt as had the rest of the world; and with them He began the Second Dispensation, or "world that now is." (Point.)

This second Dispensation is not under the control of angels; for it is written that *Satan* is the "Prince of this world." This Second Dispensation, or "world," has been left to man. God is not dealing directly with man, nor interfering directly with his affairs. When we say that it has been left to man to govern himself, we should add that man, by reason of the fall having become very weak, has become peculiarly susceptible to the influence and deceptions of Satan. The Lord said that Satan was a liar from the beginning (John 8:44); and, being the arch-deceiver, he has deceived all men, who, believing themselves free, have really been his slaves—the only exceptions being those who have been influenced by the Gospel and who have thus come to recognize Satan's power, and to put themselves into the hands of God. Yet even in this, our own favored land, he is "going about as a roaring lion seeking whom he may devour"; and in Asia and Africa and other uncivilized lands we see him ruling with a high hand, the people being so blinded by superstition that fetish worship and sorcery and other devilments are openly practised; to such an extent is this true, that Satan is properly styled, as the Scriptures name him, "the *god* of this world"—not the god of *that* "world" (point to the first "world"), nor of *that* "world" (point to the third world), but of **THIS** "world" (point to second "world").

This is what is meant by "*rightly dividing* the Word of Truth," as advised by St. Paul. It would not do to apply to "this world" (point to second "world") the Scriptures which belong to that "world" (point to first "world"), nor to *that* "world" (point to third "world"), Scriptures which belong to this "world" (point to second "world") or to the first "world" (point); for instance it

would not be proper to say that Satan is the god or prince of the third “world.” (Point.) Christ will be “King over all the earth in THAT Day,” though He is not King over all the earth in this “world.” (Point.)

What? Is not Christ the King of this world, the Ruler of this world? How is Satan the god of this world? We reply: The word “god” means “mighty one.” Who is the mighty one of this world? Surely not Christ. We venture to say that if Christ were the God, or Prince, of this world, it would be a far better world than it is, and that there would be no world-war among the kingdoms of earth. He Himself said, “My Kingdom is NOT OF THIS world”—*this* world (point); and on another occasion He said, “The Prince of THIS world (Satan) cometh, and hath nothing in Me.”—John 18:36; 14:30

But some might suppose that Satan is “the Prince of this world” by Divine right—that God has given him the power which he possesses; but *not so*. While God has allowed man to take his own course, and has permitted Satan to become his deceiver—as it is written, “The god of this world hath blinded the minds of them that believe not” (2 Cor. 4:4)—it has only been by reason of the depraved condition of men, and their willingness to be deceived, that Satan has succeeded in overpowering them. Satan is a *Usurper*. By reason of man’s submission to him he rules as a tyrant; but *not* by God’s authority. When Christ’s time comes to reign, He will not have to buy out Satan’s kingdom. Satan never had a right to rule. Why God permitted Satan to exercise such great power over men is a very interesting question, and one which the Scriptures Answer—very satisfactorily, but we will not go into it at present. We are not now studying the WHY, but the FACT. But when we do come to the study of that question, we will find that although Satan’s dominion has been permitted, all the while God’s own Plan, purposed from the beginning, has been accomplishing that for which it was sent.—Isa. 55:11

This Second Dispensation, or “world that now is” (point), is also called by the Apostle Paul, “this present *evil world*,” manifestly evil for the reason stated—the character of the “world” being determined by the character of the ruler; and Satan being “the Prince of this world,” and working continually in the hearts of “the children of disobedience” (Eph. 2:2), the logical result is an *evil* “world”—an evil order of things. The New Dispensation, however (the “world to come”), will not be under the “Prince of this world” (point), nor under the angels (point to the first “world”), but under *Christ*. Christ is not now “the governor among the nations,” as He will be *then*. (Psa. 22:28) In

THAT day (point to third world), the Prophet Daniel says, “the God of Heaven shall set up a Kingdom.” (Dan. 2:44) It is for this Kingdom that we have long prayed, saying, “Thy Kingdom come; Thy will be done on earth, as it is done in Heaven.”

Notice, further, that while that Dispensation (point) ended with a *Flood*, this Dispensation (point) will end with a “fire.” Such is the Apostle Peter’s statement—“The heavens and earth which are *now* (point), by the same Word are kept in store, reserved unto FIRE against the Day of Judgment and perdition of ungodly men,” in which “the ELEMENTS shall melt with fervent heat,... wherein the heavens being on FIRE shall be dissolved, the earth also and the works that are therein shall be burned up.” Our Adventist friends say that this is a *literal fire*; but there is nothing in the Apostle Peter’s statement to show whether this fire is a literal or symbolic. In order to learn what the Scriptures say on the subject we must “compare Scripture with Scripture”: and by so doing we shall see that it is NOT a *literal fire*, but a *symbolic* “fire.” The President of the United States, when referring to the angry exhibition of passion by the nations at war and to the unrest of labor in general, employed this apt Scripture phrase, “The World’s on Fire.”

To illustrate: You have perhaps heard some one say, “It is getting hotter and hotter between Capital and Labor!” Yes, the friction is increasing, and soon it will burst into flame. So we should understand the Apostle Peter’s statement, “The ELEMENTS shall melt with fervent heat”—the elements comprising this present “world” or order of things, the present arrangement of society. What are the “elements” that compose society? The rich *element* and the poor *element*, the Capital and Labor *elements*, political, financial and religious *elements*. All these shall disintegrate, MELT, in this “day of the Lord,” as it is elsewhere called.

But some say that such things have always been; that there have always been financial, religious and social troubles, and that those coming will be no different from those that are past. The Prophet Daniel, however, did not so express it. He said that the Time of Trouble which is coming in our day will be such as “never was since there was a nation, even to that same time”; and our Lord adds, “No, nor ever shall be.” (Dan. 12:1; Matt. 24:21) The trouble that is coming, and to some extent is already here, will not be an ordinary trouble. When the Word of the Lord says that it will be a trouble such as *never* was BEFORE, and never will be afterward, we may know that it WILL *be so*. Is there not all about us every indication that this trouble is *beginning now*, in which the *elements* of society shall melt

with fervent heat? We have reached new and peculiar conditions. These peculiar conditions are not found merely in one nation, nor in a small corner of a nation. They are world-wide, and are becoming more and more frequent in their recurrence.

The present terrible war was long ago foretold in Scripture (Jer. 25:15-38; Joel 3:9-13) and will be followed by revolution, then by anarchy. The Word of the Lord assures us that before the end all the kingdoms of the world shall be thrown down (Hag. 2:22; Dan. 2:44); for the Lord “will judge among the nations.” (Psa. 110:6.) This is the Day of the Lord’s reckoning. It is the Day in which it will be said of some, “Ye have heaped treasure together for the *last days*.” (James 5:3) From the expression one would think that this was written by one living in the present time, and familiar with the trend of events as we see them. But who wrote it? St. James, eighteen hundred years ago. And he goes on to say, “Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped have entered into the ears of the Lord of Hosts,” and the Prophet says, “They shall cast their silver in the streets, and their gold shall be removed. Their silver and their gold shall not be able to deliver them in the *Day of the wrath of the Lord*.” (Ezek. 7:19) *This* (point to the “harvest,” or end of “this world”) is the Day of the Lord’s anger, the “Day of Vengeance,” the Day in which He will make manifest His principles of righteousness—in which He will lay judgment “to the line and righteousness to the plummet.” (Isa. 28:17) This is the Day for which those who have suffered for righteousness’ sake have been told to wait.

In the same connection in which this trouble is referred to, it is written, “Be patient, therefore, brethren, unto the coming of the Lord” (James 5:7); because that is the Day in which the Lord will fulfil His promise to His people, saying, “Vengeance is Mine; I *will* REPAY, saith the Lord.” (Rom. 12:19) So also says the Prophet Zeph. (3:8, 9) “Wait ye upon Me, saith the Lord [“be patient therefore, brethren”], until THE DAY that I rise up to the prey; for My determination is to gather the nations [it is to be a *national* matter—a world-wide trouble], that I may assemble the kingdoms [to assemble the kingdoms is to bring them nearer together; this is being accomplished in our day by telegraphs, telephones, railroads and steamships; the nations of the world are already assembled; it is easier to communicate with the cities abroad than some time ago it would have been to communicate with a city ten miles away], to pour upon them My indignation, even all My fierce anger; for all the earth shall be devoured with the FIRE of *My* JEALOUSY.”

Ah! this is a peculiar *kind* of “fire” which is to devour the earth, and which will melt the “elements” with fervent heat—the fire of God’s jealousy, the fire of God’s anger, the fire of His justice. “And THEN,” the Prophet continues (and this gives us assurance

that the fire is not literal, but figurative)–”THEN will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent.” THEN will be ushered in the “new heavens and earth” which St. Peter said would follow the dissolving of the present order of things–”the present evil world;” and then will have peculiar significance the expression of the Revelator, “and there was *no more* sea”; for the present heaven and earth will have passed away.–Rev. 21:1

What does the Apostle John mean when he says, “There shall be no more SEA”? Does he refer to the *literal* sea? No! We must remember that the entire book of Revelation is a book of symbols, and that many of the Prophecies and Psalms employ the same symbolic language. In this figurative language, “heavens” represents the *ecclesiastical* powers, or ruling religious systems. The angels constituted the heavens, or spiritual ruling power, of the First Dispensation (point) ; Satan, and the systems controlled by Satan,

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which rule the present evil world, are the present heavens; and Christ and His Bride, the true Church, will constitute the heavens of the future. Concerning this we will have more to say later.

“Earth” signifies organized *society*; “mountains” signify the *governments*, which are the backbones of society–its exalted representatives; the “sea” represents the *restless elements* of society, which beat up against it and against the governments, or “mountains,” and which will finally envelop them in anarchy. (Psa. 46:2) Hence we may understand the Apostle John to mean that when the new heavens and earth are established there will be no more anarchy; or, as the Apostle Peter says, it will be a heavens and earth (or order of things) “wherein dwelleth righteousness.” “The Lord will be King over all the earth in *that* Day.”–Zech. 14:9

Thus, while it is shown that the symbolic heavens and earth of this present time shall pass away with a great noise–confusion and trouble–it is also indicated that the literal earth and its literal atmospheric heavens will continue to abide; for, “Thus saith the LORD that created the heavens, God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it *to be inhabited*; I am the Lord, and there is none else.”–Isa. 45:18

Our next discourse will bring out some interesting details respecting the “ages” which have made up this “present evil world,” represented by these under arches. (Point.)

We trust that already some are helped for all their lives in the matter of “rightly dividing the Word of Truth” as it relates to the larger dispensations or “worlds”; and in our next discourse we will apply the same Scriptural rule to the ages, with even

grandeur results. All are cordially invited to be present at the appointed hour.

*“Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.”*

DISCOURSE II

(Introduce by brief recapitulation of Discourse 1, for new hearers, as well as for the refreshment of those who heard it.)

Now notice these semi-circles. (Point to them.) They represent *ages*. In what we have been saying with reference to the Dispensations we have not considered what *God* is doing, but merely what He has permitted Satan and the angels and mankind in general to do of their own pleasure. But *now* we will talk of what *God* has been doing, during the same periods, though the world knew it not and does not yet know His purpose. During all this time God has not recognized the world of mankind, nor dealt with them, but merely with a little handful of *His own* people. God lets the world and the Devil alone, unless they attempt to thwart or cross His purposes. Then He says, “Hitherto shalt thou come, but no further.” (Job 38:11) But while the world and the Devil have been busy, WHAT has *God* been doing? Has He been like a man of whom our Lord spoke, who began to build a house, but had failed to count the cost, and whose neighbors consequently derided him, saying, “This man began to build, and was not able to finish”? (Luke 14:30) It would be very peculiar indeed if the Lord did not follow out the wisdom which He suggests to men. We find, however, that God *did* pursue the course of wisdom, and that not only will He be able to finish His work as He purposed it, but known unto the Lord are all His works from the beginning of the world. And He declares, “My Word shall *not* return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it.”—Isaiah 55:11 Now let us inquire, What *was* God’s purpose? Has He been trying to convert the world? If so, He has not succeeded. The First Dispensation was evil and only evil continually. The Second Dispensation surely has not witnessed the conversion of the world, and by inspiration it is called “the present evil world.” Shall we say then, that God has been *trying to convert the world* and has not succeeded? No, for had He made the effort, had that been His Plan, He *would have succeeded*. “The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand.”...“I am God, and there is none else: I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure. Yea, I have

spoken it, I will also bring it to pass; I have purposed it, I will also do it.”—Isa. 14:24; 46:9-11

We conclude, therefore, that God has not been trying to convert the world! This assertion may be *new* to some, but we must admit that if God has been trying He has failed; whereas He says, “*All My purposes shall be accomplished.*” This proves that God has not been attempting to convert the world; but, on the contrary, that if He has been accomplishing *what He purposed*, He must have purposed something else.

This first Age (point) is called the “Patriarchal Age,” because in it God dealt with certain individuals or patriarches, ignoring entirely the rest of the world. First He dealt with Abraham. “Now the Lord had said unto Abram, Get thee out of thy country, and from thy father’s house, unto a land that I will show thee; and I will make of thee a great nation; and in thee shall all the families of the earth be blessed.” (Gen. 12:1-3; 22:18) He did not select Abraham’s father or his uncles or his cousins or his aunts, but *Abraham*; and although Lot, his nephew, went along, he had no share in the Covenant. Abraham waited until his father was dead (for that was the arrangement) before he moved into the Land of Promise. “Well,” some may say, “that is *election.*” Well, if it is, we cannot help it. That is what the Bible says, and we want to believe it just as the Bible says it.

Then God called Isaac—not his brothers. “In Isaac shall thy seed be called.” (Gen. 21:12) Then Isaac had two sons, Jacob and Esau, and God selected Jacob. “Jacob have I loved, but Esau have I loved less.” (Rom. 9:13) We will not here go into the reason for God’s preference for Jacob. That may come in further along.

With the death of Jacob that Age came to an end, and single individuals no longer were chosen. How do we know? The facts show it; for at the death of Jacob his *twelve* sons and all their children were chosen as those to whom the Lord’s favor would be shown. His sons were prophetically blessed by him; and, being recognized as a

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NATION elected of God, were called “the TWELVE TRIBES OF ISRAEL.” While Jacob lived God dealt only with *him*, and did not recognize his children and their families as a *nation*; but upon Jacob’s decease God’s favor passed to the Twelve Tribes of Israel as a nation, and a new Age began. You will remember that Jacob’s name was changed to Israel, the meaning of the word being “a prince with God.” And thus began what on this Chart we call the “Jewish Age.” (Point.) It might have been called the Israelitish Age, but there was a reason for not giving it that title, since the Gospel Church are “Israelites indeed”; and to have called *this* the Israelitish Age (point to Jewish Age) would have led to some confusion.

That during this Age (point to Jewish Age) God dealt only with the Jews is clearly taught in the Scriptures; for He said to them on one occasion, “You ONLY have I *known* (recognized or owned) of all the families of the earth.” (Amos 3:2) The Apostle tells us that all others outside of Israel were “aliens and strangers, having no hope and without God in the world.” (Eph. 2:12) “What advantage, then, hath the Jew?” the Apostle Paul inquired; and then he answered his own question—“Much *every way*: CHIEFLY because to them were committed the oracles of God.” (Rom. 3:2) God had a reason for confining His favor to Israel for that long period of over 1800 years; and at a subsequent meeting we may inquire into these reasons and see how God’s purposes were being accomplished. Now we merely note the *facts*.

In the end of the Jewish Age, Christ “came unto His own, and His own received Him not.” (John 1:11) You see, therefore, that He called the Jews “His own.” Their rejection of the Lord Jesus was, however, no surprise to God. He foretold it by the Prophets. “He (Jesus) was despised and rejected of men.” “They hid as it were their faces from Him”; and He “had no beauty that they should desire Him.” (Isa. 53:3, 2) Only a “remnant” received Him, as the Apostle states in the eleventh chapter of Romans; and it was to this “remnant” that He gave “liberty” to become “sons of God.” SONS of God? Were not those of previous times “sons”? *No, only “friends” and “servants.” “Moses verily was faithful as a SERVANT in all his House (a House, or nation, of servants), but Christ as a Son over His own House, whose House are we (the Gospel Church), if we hold fast the confidence and the rejoicing of the hope firm unto the end.”*

We remember that Moses was the head, or ruler, of the House of Servants, the Law at Mt. Sinai being given at his hands to the people. He was the *mediator* of the Law Covenant made with that people; while Christ is to be the *Mediator* of the New and better Covenant; and the benefits of that mediation will, in due time, when the Church shall be glorified, be opened to the world. It was after the time of the crucifixion (point) that God’s favor began to extend beyond Israel to all men.

Did God change His Plan? Had he become tired of dealing with the Jews only, and, on finding that they rejected Christ, conclude to *experiment* with the remainder of mankind? No; as we said before, God knew beforehand what the outcome of the Jewish Age would be, and He at this time merely turned over a new leaf, or took up another feature of His Plan. To illustrate this, we may suppose that we are looking through a book containing the architect’s drawings for a fine building. On one page we see the plans for the basement, on the next the plans for the first floor, on the next for the second floor, etc. It would be very foolish for us to say on looking through the book, “Oh, the architect has changed his plans! Here he has concluded to build a basement;

and then he changed his mind and concluded to build a house; and then he was not satisfied with this plan and drew another one here on the next page.” In the same way we may say that God had His plans drawn before any part of His work was begun, though men, not appreciating what they have seen in the Plan-Book, the Bible, have been in ignorance of the progress of His work, and even of the fact that He has been working at all.

At the First Coming of Christ, therefore, we may say that a *new* leaf was turned in the Plan of God, a new order of dealing was begun. For awhile Christ confined His ministry to the Jewish people, and for a particular purpose, which we shall see later on. And here again came in the special favor to Israel which had been manifested throughout the Jewish Age. Not only did the Lord confine His ministry to them, saying, “I am not sent but unto the lost sheep of the House of Israel” (Matt. 15:24), but He would not permit His disciples to go outside of that nation. He said, “Go *not* into the way of the Gentiles, and into any city of the Samaritans enter ye not.” (Matt. 10:5.) This special favor continued to Israel until a few days before the Lord’s crucifixion, when He wept over their city, saying, “O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold! *your House is left unto you desolate.*”—Matt. 23:37, 38; Luke 19:41; 13:34, 35

Surely the House of Israel was left desolate, in harmony with the Master’s words! While the gathering out of the spirit-begotten Israelites progressed, trouble came gradually upon the remainder, until, as fire, it consumed them nationally, in A. D. 70. Ever since the poor Jews have been in great trouble. Now, as the time for their complete restoration draws nigh, we find favor to the Gentiles waning. Many of the Jews are prospering. Some are hearkening to the message of the Prophets and looking interestedly toward the realization of their Zionist hopes. Persecutions in Russia and elsewhere in recent years have caused them to look toward Zion, and many Jews, having faith in God’s promises respecting them, have gone to the Holy Land to remain.

Following our Lord’s death and resurrection a NEW WORK began. When He died, He did not die for Israel only, but, thank God, also for the whole world. Jesus Christ was manifested “that He, by the grace of God, should taste death for *every man.*” (Heb. 2:9) And from Pentecost the special work of the Gospel Age dates; for the Lord’s last words to His disciples were, “Go ye, therefore and teach ALL *nations.*” (Matt. 28:19) The Gospel to be taught was indeed “good tidings of great joy to all people”—Jew and Gentile, bond and free, rich and poor, male and female—*all people.*

But how many have received the Gospel Message? has God been attempting to convert the world in *this* Age? If

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not, what work has He been doing? The Apostle Peter tells us that “God did visit the Gentiles, to take out of them a people for His name.” (Acts 15:14) He did not take *all of them*, but has been taking out or selecting from among them (*selection* again, you see) a people to bear His NAME.

(Illustration of a gentleman selecting a wife to bear his name—not any woman, nor every woman, but *his choice*. Make comparison of the Bride of Christ, said by the Apostle to be “espoused as a chaste virgin.”)

Another figure used by the Apostles to signify the intimate relationship existing between Christ and those whom He selects to bear His name is that of the “head” and the “body.” Christ is “the HEAD over all things to the Church, which is *His Body*.” (Eph. 1:22, 23) But not all who name the name of Christ will bear His name and share His glory as “heirs of God and joint-heirs with Jesus Christ.” Only the faithful overcomers will be so favored, “To *him that overcometh* will I grant to sit with Me in My Throne.”—Rom. 8:17; Rev. 3:21

(Refer to the type of Isaac and Rebecca, the latter as the bride becoming the joint-heir with Isaac of all his father’s riches. So the Church is to be Joint-heir with Christ.)

This (Christ, and His Bride, bearing His name) is the “Seed of Abraham” to whom pertains the Promise made away back here (point) to Abraham—“In blessing I will bless thee, and in multiplying I will multiply THY SEED as the stars of the heaven and as the sand upon the seashore; and in *thy* Seed shall all the nations of the earth be blessed.” Gen. 22:17, 18

The Apostle tells us, in referring to the type of Isaac and Rebecca, that those things were an “allegory”—not that such persons as Isaac and Rebecca did not exist, but that, while those events really transpired, they were typical, or representative, of the union between Christ and the Church; and that as Isaac was the “seed of promise” through whom a blessing would come, and through whose natural seed part of the Promise will be fulfilled, so Christ, as the *real Seed* of Abraham and Heir of the Promise, becomes the Agent through whom all the families of the earth will be blessed. This the Apostle shows in the third chapter of Galatians, verse 16—“and to thy *Seed*, which *is Christ* ;” and if we read down to the 29th verse we shall see that *all who are Christ’s* (all who are of the people *taken out for His name*) become joint-heirs with him in the Abrahamic Promise. It reads, “If ye be Christ’s, then are YE ABRAHAM’S SEED, AND HEIRS according to the Promise.”

The object of the selection of this Seed is the blessing of all the families of the earth; and *this* will be the work of the incoming Millennial Age. (Point.) We have had enough of the Devil’s

kingdom; enough of the Devil's work; enough of evil, and we are glad that the time will soon be here when Christ's Kingdom will be fully set up and established in the earth—when He will take unto Himself His great power and reign.

Another figure, used by the Apostle Peter in referring to the Church selected in *this Age* and her close relationship to Christ, is that of “living stones” in God's Temple, Christ being the Chief Corner-Stone. The various members of the Church are now being tried and purified, chiseled and polished, for their places in that glorious Temple. (Compare with Solomon's temple, the preparation of the material beforehand, and its putting together noiselessly, without the sound of a hammer, ax or any tool of iron. 1 Pet. 2:4-8; 1 Kings 6:7)

The members of the Church, the “living stones” in the Temple, are not joined to Christ one by one throughout the Age, but each is prepared and awaits the final putting together, when all the stones are ready, and when Christ receives them to Himself. So the Apostle Paul looked forward to the future for his reward, saying, “Henceforth there is *laid up* for me a Crown of Righteousness, which the Lord, the Righteous Judge, will give me AT THAT DAY” (point to Millennial Age)—the FIRST Age of the New Dispensation, at the beginning of which Christ commences His Millennial Reign. We believe that this Reign is just at hand.

Then will come the blessing upon all the families of the earth. “He must reign *till He hath put all enemies under His feet.*” (1 Cor. 15:25) Hence His *Coming* MUST BE PRE-Millennial. Were He to wait until all things were put under His feet, and come at the close of the Millennium, this statement would not be true; for there would be nothing left for Him to subdue. One of the first acts of His reign will be to bind Satan—which is plainly stated in the 20th chapter of Revelation—“I saw an angel come down from heaven, having a great chain in his hand; and he laid hold on the dragon, that old Serpent, which is the Devil and Satan, and bound him a thousand years, that he should *deceive* the nation no more.” Then Christ's Reign begins; and all who gained the victory over the Beast and his image (apostate religious systems) and received not his mark—all the overcomers—will “live and reign with Christ a thousand years.”—Rev. 20:4.

(Here call attention again to the necessity of “rightly dividing the Word of Truth,” to the meaning of the word Millennium, and to the impropriety of applying passages relating to the Millennial Age or to the Jewish Age to the Gospel Age, or vice versa.)

The “god,” or “prince,” of this world having been *bound*, Christ will turn unto the people the “pure Language” (Message) mentioned by the Prophet. Satan will no more be able to blind their eyes, but, on the contrary, “the eyes of the blind shall be

opened, and the ears of the deaf shall be unstopped”; and “the earth shall be full of the knowledge of the Lord, as the waters cover the sea”; and it will no longer be necessary for any man to say to his neighbor, “Know the Lord; for they all shall know Me, from the least of them to the greatest of them, saith the Lord.”—Isa. 35:5; 11:9; Jer. 31:34

The Prophet Isaiah overflows with enthusiasm when speaking of *that* glorious time (point to Millennial Age), when “the wilderness and the solitary place shall be glad, and the desert shall blossom as the rose,” etc.—Isa. 35

Beyond the Millennium we know not whether there are several other Ages or only one Age, without end. The Word of God reveals nothing beyond the Millennium, which is one of the “ages to come,” of which the Apostle Paul spoke. Nor will we inquire concerning that time, because, “Secret things belong to God; but things which are revealed belong to us and to our children.”—Deut. 29:29

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And now, dear friends, having looked into a part of the Plan of God, we would say that doubtless these things will not be appreciated by every one. We cannot expect the worldly-minded to understand or appreciate them, since they are not in the condition of heart which the Lord approves and to which He would reveal Himself. He Himself declares through the Apostle that not many great, not many wise, not many rich, after the course of this world, hath He chosen; but the poor, rich in faith, hath He chosen to be heirs of the Kingdom. And our Lord thanked the Father because He has “hid these things from the (worldly) wise and prudent, and has revealed them unto babes”—the meek, the humble, those willing to be taught of God through His Word.—1 Cor. 1:26-29; Matt. 11:25

In our next discourse we hope to look further into the things which the Lord is revealing to those of His people who have hearing ears and receptive hearts, and which were written by holy men of old, as they were moved by the Holy Spirit, expressly for *our learning*.

The text of our next discourse will be a passage from which I suppose few if any of you have ever heard a discourse; viz., Acts 3:19-21; and it also will be illustrated by this Chart of the Ages.

*“His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.”*

DISCOURSE III

Before entering upon the subject of our discourse for this evening, we will briefly recapitulate what we found in the two preceding discourses. We have been looking at the teachings of God's Word, endeavoring to dismiss from our minds all preconceived opinions and prejudices, natural or acquired. We have been endeavoring to find what the Word of God teaches, because we know that God is true and His Word interprets itself.

We found that the world's history is divided into three epochs, or dispensations. (Point.) The First Dispensation is entirely in the past. It reached from the creation to the flood, and is called by St. Peter "the world that was." The next, the Second Dispensation, we found to be *mainly* in the past, and now nearing its close, and called "the world that now is." We called attention to the significance of the word "world," its common use causing considerable confusion of thought, so that when we speak of the end of the world, the ordinary thought is that the earth upon which we are living will be destroyed. But we found that one world had passed away, and we are on the same earth.

We will not go into details on this subject; we merely touch upon it here to refresh your minds. This Dispensation, in the close, or Harvest, of which we are now living, is called "the present evil world"—not because it is entirely evil, not because it has no good in it, but because evil has predominated. We know there have been many good people, though they were few in comparison with the multitudes of evilly-disposed persons.

We also found that the Scriptures tell us (point) that there is to be a "world to come," or "world without end."

We found that the first world (point) ended with a flood, that *this* second world (point) is to end with fire, a Time of Trouble into which we have already entered, and which is to be "a Time of Trouble such as never was since there was a nation." This Time of Trouble is to have a purging, a purifying effect, consuming the dross—fire fitly representing destruction. Hear the Apostle Peter—"The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up... Nevertheless we look for a new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. 3:10-13

We saw that the First Dispensation was left in the hands of angels, and that their administration proved a failure. We saw that during the Second Dispensation God has permitted the world to take its own course, to do the best it could for itself, to see how good would be the governments it could devise, what arrangements it could make for its comfort, etc., knowing in His own mind that their experiments would all end in calamity.

We saw that the effect of light and liberty is good if the heart is right. The difficulty is that the hearts of people are not right. The only class of people that can safely be allowed to do as they please are those who are in full accord with God and His principles of love, truth and righteousness. Men are not in this attitude toward God, however. Men are selfish. The “*prince of this world*” is in command, and therefore all the blessings of light and liberty will work out the *wreck of present institutions*. Thus man will learn the *futility of his efforts, just as angels learned the futility of theirs; and then comes God’s remedy, “the world to come.”* The *Prince of that world* (point), we found, will not be Satan, but Christ. Christ will be “King over all the earth in *that Day*” (point)—not *this Day*, though He has the power. Evil prevails now, because God permits it, until it shall accomplish its lessons, and then He will usher in “*that Day*” (point), with its Reign of Righteousness, the Kingdom. For that Kingdom He has taught us to pray, “Thy Kingdom come; Thy will be done on earth, as it is done in Heaven.” God’s people have been waiting and praying for His Kingdom for over eighteen hundred years.

We also considered some things with reference to God’s dealings during this Second Dispensation. We inquired, “Has God been doing anything?” and we found the answer: Yes. During the Patriarchal Age God selected and dealt with Abraham, and made a Covenant with him, that in his Seed all the families of the earth should be blessed. Then he called Isaac; and at Isaac’s death the Covenant was confirmed to Jacob. Then when Jacob died a new Age was opened, called the Jewish Age, because all the children of Jacob were called to be heirs of the Promise made to Abraham and confirmed to Isaac and to Jacob. God called them His “peculiar people;” and said, “You only have I known of all the families of the earth;” while others were “without God and having no hope.”

At the conclusion of His dealing with the people of Israel, another Age began. Christ came to His own people (the Jews), and they received Him not. That (point) was the *Servant Age*; but this (point) is the Age of *Sons*. “Moses verily was faithful over all his House [a House of Servants], but Christ *as a Son* over His own House, whose House are we

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[the Church].” Moses was the head over *that* House. Christ is the Head over all things to the Church which is His Body. That House had *typical* sacrifices, this House has the *real* sacrifices. That House of Servants had the sacrifices which could never take away sin; this new House of Sons has “the better sacrifices.”

Christ came to Fleshly Israel, and only a remnant received Him; but “as *many as received Him*, to them gave He liberty to become the *Sons of God*.” Christ first offered this privilege of sonship to the Jews, but because of unbelief only a remnant of

Israel was gathered into the Gospel House of Sons, and the remainder of the House of Sons is being made up of selections from among all nations—*gathered out* from all peoples.

We called attention to the fact that the election of the Jews was not an election to go to Heaven, but to be God's holy nation, His "peculiar people," under the special conditions of the Law Covenant. That was the election of a *typical nation*, while the election of this Age is an *individual* election, which collectively is the *antitypical* Holy nation and peculiar people.

The Gospel has been preached among all nations in order to select from them "a people for His name"—altogether only "a little flock." Evidently the Lord has not chosen all who name the name of Christ; for that would mean at least a *hundred millions*. This "little flock" is not named "Roman Catholic" or "Greek Catholic" or "Episcopalian" or "Methodist" or "Methodist-Protestant" or "United Presbyterian" or "Baptist" or "Adventist"—none of these names was adopted by the Lord. They are all names given by *men*; none of them is recognized by the Word of God. The members of the "little flock" recognized by God are all true followers of Christ—Christians. "The Lord knoweth them that are His"—those who in truth and sincerity belong to Christ. They are the "Church of the First-born," whose names are "written in Heaven." That is the important place to have them written—"in Heaven." Only the truly consecrated are written there, and the names of those who continue faithful will never be blotted out of the Book of Life.—Rev. 3:5

Then we considered God's object in making this selection. We saw that He had *not changed* His Plan. It had not been a failure with the Patriarchs, so that He needed to make another plan for the Jews, and again another experiment with the Gospel Church. God is not thus subject to the frailties of men or the machinations of the Devil. "Known unto God are all His works from the beginning of the world." "All His purposes shall be accomplished." He has had the same Purpose all through the ages, and that Purpose will be completed in the Millennial Age.

But what *was* that Purpose? We found that God had made a Promise to Abraham, saying, "In thy Seed shall all the families of the earth be blessed." Abraham supposed that this Seed was Isaac; but no; it was not Isaac. Then Isaac supposed that it was Jacob; but it was not Jacob. And then when Jacob had twelve sons, no doubt he began to think that it was through his sons that the blessing would come. There were one hundred and twenty-eight in all of his descendants still living at the time of his death, and out of this number he supposed that God would take the promised Seed. Jacob prophesied concerning the characteristics of each of the twelve families, or tribes; but after seventeen hundred years of experience, *they* did not bless the world, and they were not even ready to be blessed themselves; for though Christ came to them to bless them, "His own received Him not."

But God had all this in mind at the beginning. The Apostle says that these things were an allegory. Sarah was representative of the Covenant made with Abraham; and when Isaac was promised, God was speaking of a greater Seed than Isaac—“which Seed is *Christ*.” God meant Christ all the time. Isaac was a *type* of Christ.

But did God mean that when Christ should come ALL the families of the earth should be blessed? We look about us and ask, Have ALL nations been blessed? And we are obliged to answer, No. It is eighteen hundred years since Christ came, and yet millions have not even heard of Him. Look over into Africa. Have they been blessed? Look over into China. Many of the Chinese in the interior of the country are in perfect ignorance of what is taking place elsewhere in the world. Have *they* ever heard of Christ? Have they ever been blessed? No! Where, then, is the mistake? What did the Promise mean? When God said “Christ,” He meant not only the Lord Jesus, but The Christ *complete*—the Lord Jesus as Head and the Church as His Body. So the Apostle says, “He is the Head over all things to the Church, which is His Body.” He says, “which Seed is *Christ*”; and after reading down a little further, to verse 29 of the same chapter (Gal. 3), we find it plainly stated, “If ye be *Christ*’s, then are YE Abraham’s *Seed*, and *heirs* according to the promise.” So then we see that “Christ” means the entire Church, the Lord Jesus as the Head and the true Church as His Body. This is the reason the blessing has not yet reached the world. Until the selection and perfecting of THE CHRIST is accomplished, the blessing cannot come. All the “overcomers” will constitute the true Israel of God, The Christ, the Seed of Abraham, the “little flock,” to whom it is said, “Fear not, little flock, it is your Father’s good pleasure to give you the Kingdom”—the Kingdom for which we have been praying, “the Kingdom of God’s dear Son.” The opportunity to bless all the families of the earth will be given these in the New Dispensation.

Let us endeavor, dear Christian friends, so to run the race set before us as to make our calling and election sure. “If we suffer [with Him], we shall also reign with Him. If we be dead with Him, we shall also live with Him.” (2 Tim. 2:11, 12) “He that *hath an ear* [for spiritual things], let *him* hear.”—Rev. 3:22

Concerning the work of the Gospel Age, the manner in which the election has been made, we may have more to say later. We will show wherein the doctrines of Election and Free Grace can be fully harmonized. The first one elected was the Lord; secondly came the Apostles; *now* (point to the end of the Gospel Age) the work of election has progressed down to the very “feet” of Christ—the last members of His Body. Moses said, “A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you; and it shall come to pass that every soul which will not

hear that Prophet shall be destroyed from among the people.” (Deut. 18:15-19; Acts 3:22, 23) During the Gospel Age God has been raising up this great

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Prophet and Lawgiver like unto Moses; the work of selecting the members of His Body is nearly accomplished; and the last members are making ready to take their places with those previously selected and approved.

The selection of the Church has not been conducted in an arbitrary way, but each member has been chastened, disciplined and tested in faith and character, in order to prepare him for the great work of the future as a member of the Royal Priesthood. Christ is the High Priest, just as Aaron was the head or high priest of the typical priesthood. While on earth, after His anointing at His baptism in Jordan, Jesus was the Antitype of Aaron; He was also the Head of the new order—“the order of Melchisedec,” who was both a priest and a King. In the Millennial Age Jesus will be not only Priest, but King; and the Church will be not only priest but kings: “Blessed and holy is he that hath part in the First Resurrection.... They shall be *priests* of God and of Christ, and shall reign with Him a thousand years.” “Thou hast made us Kings and priests unto God.”—Rev. 20:6; 5:10

Has this promise ever been fulfilled? Have the saints ever reigned as kings and priests on the earth? No! The only class of people ever making such a claim was the Papacy, that great counterfeit system which points to its Millennium of a thousand years, during the Dark Ages, and which has more or less deceived the whole world.

Now we come down to the *Millennial Age*. (Point.) We have seen that the world has not been blessed in the past. What blessing will come to the world during the Millennial Age—after the promised Seed has been completed? ALL THE BLESSINGS THAT WERE PROMISED TO ABRAHAM ARE SUMMED UP THUS, “IN THY SEED SHALL ALL THE FAMILIES OF THE EARTH BE BLESSED.”

What do the people need in order to be blessed? They need education, they need enlightenment, they need good government, they need peace, they need uplifting, they need many things that they are seeking now, but are unable to obtain, because of the present unfavorable conditions. Now “the whole creation groaneth and travaileth in pain together, *waiting for the manifestation of the Sons of God*”—for the glad Millennial Reign, when they shall all be blessed. What a glorious Promise! What a blessing it will be to all the human race! That will be the “Golden Age,” of which the poets have sung, the “good time coming,” that Socialists and others have been longing for and talking about. That will be the time which the Woman’s

Christian temperance Union has been trying to bring about by its efforts to destroy the liquor traffic, and which the female suffragists and reformers of various kinds hope to bring about in their way. But though all these human efforts may accomplish something, yet on the whole all these plans will fail, and for a time anarchy will prevail. And what then?

*“God is His own interpreter,
And He will make it plain.”*

God knew the end from the beginning, and all along He has been working out His original Purpose, meantime permitting various human panaceas to be tried, to let man see that his own efforts to bring about righteousness cannot succeed. Ah! human foresight cannot discern what will be the next step. But God knows the future of His Plan as well as the past, and in His Word He offers wisdom from above to all His humble followers. And when men have seen all their plans and experiments end in failure, then they will be willing to look to God, and they will say, “Come, let us go up to the Mountain [Kingdom] of the Lord; He will teach us of His ways, and we will walk in His paths.” And so it is written: “The desire of all nations shall come.”

But the desire of all nations is not yet: first must come the failure of their own panaceas. THEN they will be ready to accept the cure which the Lord has provided.

“Ah!” some one may say, “that will be a blessed time for the fortunate ones who are living then, but what about the *unfortunate ones* who have died?” There are fifteen hundred millions of people living today, the majority of whom never heard the name of Jesus; the great mass of the dead never heard of Jesus; they have been dying in ignorance and fear, without God and without hope. A rough estimate is that not less than twenty billions of people have lived on the earth, and every one knows that among them have been *very few saints*. During the First Dispensation how many righteous people were there? At the time of the Flood there were only eight, Noah and his family. Of the rest it is said, “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” During the Patriarchal Age there were only a few righteous persons, only a few with whom God held communion; such as Noah, Abraham, Isaac and Jacob. During the Jewish Age there were not many; for while God called the entire Jewish nation, there were only a few of them, the Prophets and a few others, such as are mentioned in the eleventh chapter of Hebrews, who were approved of God; and notwithstanding all the instructions of their Law and the special messages of the Prophets and the severe discipline through which they as a nation were caused to pass in punishment for their idolatry and other sins, when Christ came only a “remnant” received Him. All the rest were still a “stiff-necked and perverse” generation. And how has it been during the Gospel

Age? (Point.) There have not been many saints—only a “little flock.” The vast majority have not known God nor desired to know Him.

The question then is, What is to become of the others? What is to become of all who have not been the “friends” or “servants” or “sons” of God by faith in His promises and obedience to Him? What Plan has God for the blessing of the others?—for we must remember that the Promise was not that a *few* should be blessed, but that “**all the families of the earth shall be blessed.**” But how? *How* can the *blessing* be *accomplished* ?

This brings us to our text: [Read impressively.] “**Times of refreshing shall come from the presence of the lord; and he shall send jesus christ, which before was preached unto you, whom the heavens must retain until the times of restitution of all things which god hath spoken by the mouth of all his holy prophets since the world began.**”

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“He shall *send Jesus Christ.*” The Apostle Peter was not here speaking about the *First* Coming of Christ. He spoke these words on the day of Pentecost, after the Holy Spirit had been poured out upon the waiting disciples, and ten days after he with others had seen Christ ascend to Heaven. He was speaking of Jesus’ *Second Coming.* “God will send Jesus Christ.”

Our Lord Himself had promised that He would come a second time, saying, “If I go away, I will come again.”

We will not take the time to prove that the Lord is coming a second time. We take it for granted that all here present believe that He will come again. Perhaps only one other doctrine, the doctrine of the Ransom, is made as prominent in the Scriptures as this doctrine of the Lord’s *return.* It is also made very prominent in all the creeds of the various denominations. Even Catholics believe in the Second Coming of Christ. They do not, indeed, confess that He is coming to *bless* the world, but rather that He is coming to *damn* the world. The wonder is that, with such a conception of things, any are willing to pray, “EVEN SO COME, LORD JESUS!” The beloved disciple who uttered these words as they are recorded in the Scriptures had no such anticipation. He knew of the time of *blessing*, and it was for this that he longed, and he knew that it could not come until Christ should come.

The Coming of Christ has been the hope of the world (though unknown to themselves). It has been the end of the prayers of all the saints. Until *the King* should be present, the Kingdom could not come. We have been “looking for the blessed hope, and the glorious appearing of our Savior Jesus Christ” (Titus 2:13), “whom the Heavens must retain *until* the Times of Restitution.”

But what does that mean—"the Times of Restitution of all things?" What does the word "restitution" mean? It means *restoring, restoration*. What is it that needs restoration? "Adventists" think it means the hills, rocks, trees, etc. But that is not what it means! it is true they bring forward some Scriptures to support their belief. You will remember that there is one (Isa. 40:4) which says, "Every valley shall be exalted, and every mountain and hill shall be made low." But this is not to be understood literally. These mountains and valleys and hills are *symbolic*. In symbolic language, "mountains" represent kingdoms; "valleys" mean the lowly or depressed or oppressed classes and conditions of society. Every kingdom and every exalted thing is to be brought low, and every lowly thing is to be exalted. This means the leveling of the *social earth*; and this leveling is already in progress.

The saints have nothing to do with that work. God Himself is so overruling the affairs of men as to bring it about. The present is the lapping time of the two Ages (point), when certain influences of this character are already being felt. The Lord is the Supervisor of the Time of Trouble; but His consecrated people are not to use "carnal weapons" nor to engage in worldly strife; they are to be separate from the world and its spirit, and to do only the work which God has given them to do, and which we will consider further along in this course. They are to utilize all their talents in preaching the Kingdom.

But, looking all about us, we see that it is not the literal earth so much that needs restoring. The mountains and hills and valleys are very beautiful, and for those who desire a low country there is plenty of room in the valleys and vast prairies. It is *mankind* that needs restoring—although there is a certain work of transition now going on in the earth. But if we could only make *mankind* right, we would have a very desirable world. If men's *hearts* were right, and we had perfect men and perfect women, "Times of Restitution" would not be needed.

But we have not. "By one man's disobedience sin entered into the world, and death by sin." What mankind need is to be restored to Edenic perfection; and this, it is promised, will be done. "They shall not hurt nor destroy in all My holy Mountain," saith the Lord, when He is "Governor among the nations." Christ's ruling among the nations will mean not only the subduing of mankind, but the conquering of Satan and the controlling of all the elements of nature. "In that Day" there will be no storms or violent climatic changes. The climate is not at present all that perfect beings might wish; but the One who stilled the storm of Galilee still has power over the elements, and all must be brought into subjection before it can be true that nothing shall hurt in all God's holy Kingdom.

As we said before, the thing most needed is the promised "Times of Restitution;" but do not understand us to say that Restitution

is the hope of the Church. It is not the hope of the Church. The Church has *special* promises. She has no portion with the world. If we walk in the footsteps of Jesus, faithfully to the end of our course, we shall become “partakers of the Divine nature.” Not only is our Lord Jesus to bless the world, but the world is to be blessed by the Church, who will reign with Him as His Joint-heir. The Lord said, “In My Father’s House are *many mansions*; I go to prepare a place for you.” The Church is to have the new place prepared by her Lord—to inhabit that mansion. The world, under other conditions, is to inhabit another of these mansions—the earth. Millions and billions are to have the blessings of Restitution—to that which was lost, to that which Adam originally possessed; but we (the Church) “shall be like Him (Christ)” if we make our “calling and election sure.” We shall have spirit nature, like our Lord and Head. So please keep the Church and the world distinct and separate—the blessing of Restitution for the world—perfect human beings in a perfect earth—but for the Church the likeness and nature of Christ, who is now the express image of the Father’s person.

When the Church is once completed, there will never be another member added. Now is the last and only chance to become a member of the “Body of Christ.” This thought, of a definite number in the Body of Christ, was illustrated in the person of the Jewish high priest. No one could serve in that capacity who was deformed, who had any deficiency or superfluity of members—for instance, he who was lacking a finger, or who had a finger too many. (Lev. 21:18) So when The Christ, the greater High Priest, is complete, there will not be one member lacking nor one superfluous member—only the Elect number; for “known unto the Lord are all His works from the beginning of the world.”

But, says one, I don’t see that Restitution would be such a great blessing. But perhaps you have not thought what a perfect man would be like. *What is a perfect man?* There has never been a perfect man except our Lord when He was a

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man, and Adam before the fall. We are all so imperfect that we cannot even understand all the perfection which was in Adam. It is true that Adam did not understand all about electric cars, the telephone and telegraph and other wonderful inventions of which we have knowledge today; but that was not because he did not have the capacity to understand them. Adam’s perfect mental, moral and physical powers were never exercised to the extent of the combined effort of all his multitudinous posterity during six thousand years of effort as seen in the present time. But his individual capacity was greater than that of any of his posterity, who from the effects of the fall have degenerated in other respects as well as in longevity. When Adam comes back to life it will not take him long to understand all about the machinery of our day, and we doubt not that in a short time he could make

improvements upon much of it. And the same might be said of every other element of learning and skill.

All of us have heard of “lightning calculators,” who can add up long columns of figures without effort, or solve in a moment difficult problems which would take ordinary mathematicians an hour. Some of these prodigies are mere children; and none of them can tell *how* they do it. Yet all these powers must belong to the *perfect* man.

In music it is the same. Music is a natural gift. Take “Blind Tom,” for instance; on every other subject he was an idiot, but he had a keen appreciation of music and was able to repeat any composition which he heard once, even repeating the mistakes of the performer, if any were made. How he did it we cannot tell. *No one* knows. He was not, however, in the true sense of the word a *musician*. The great composers and performers of the past three hundred years are illustrious examples of what is possible in musical genius. The perfect man will be no less a musician than were these imperfect men; he will be superior in every way.

Then there have been men noted for oratory, others for mathematics, others for their gift of poesy. Whatever we find in any branch of human intelligence or learning we may be sure is only a suggestion of what the powers of a *perfect* man would be, with all those qualities and gifts perfected and combined.

As an orator we might refer to the late Henry Ward Beecher. Not only was he a wonderful speaker, but he had a magnetic power, by which he carried his audience with him, often even against their will. It is related that just prior to the war, when secession sentiment was high, he visited Richmond against the wishes of his friends, who feared that if he attempted to speak against slavery he would be mobbed. When he began, his voice could hardly be heard above the tumult; but as he proceeded the audience grew quiet, until finally it broke into applause. Such was his power, and yet his ability in this direction was almost *nothing* compared to what the ability of a perfect man would be.

Another power of the human mind which you and I do not possess, in fact, which is very rare, is the control of the lower animals. A gentleman passed through the principal cities of our land some years ago possessed of wonderful powers in this direction. All the vicious horses of the vicinity were brought to him, and they quailed before him. It was simply a power of mind; and yet we may suppose that Adam was still more gifted, when all the animals passed quietly before him in Eden’s beautiful Garden and received their names.—Gen. 2:19

Some people are gifted with remarkable memory. If they read an article, prose or poem once, they can repeat it word for word. We know of a gentleman who can repeat any text of the Bible that you call for; or, if you repeat the text, he can tell you the chapter

and verse. And yet this is not a miraculous gift; it is simply a *human power*. And so through all the powers of the human mind. They are now only a suggestion as to what they will be when brought to perfection in Restitution Times.

The Apostle Peter further answers our query as to what is to be restored. He says it is to be a restoration “*of all things* SPOKEN by the mouth of all the holy Prophets since the world began.” Restitution must be quite an important subject if it was foretold by *all* the holy Prophets. Let us see how some of them spoke of it.

Moses was a Prophet; did he speak of it? Yes! He not only foretold that Israel would fail to keep their Covenant and would be scattered among the nations of the earth and be severely punished for their sins, but he also prophesied that God would gather them again out of all nations and *restore* them to their own land; that they would again be accepted as God’s people; and that they, with all the other families of the earth, would be blessed during Christ’s reign. (Point.) Moses also spoke of restitution and of Restitution Times, in the institution of the “Jubilee” system. In the year of Jubilee all the debts of the people were forgiven. If a man had lost his property and was compelled by reason of additional debts to become the servant of another, his term of service could not extend beyond the year of Jubilee; and if a man sold a house it could not be for a longer period than until the next Jubilee year. Every fiftieth year was a Jubilee or “*restitution*” year. Thus the Lord symbolized His purpose that all the earth shall return to its former estate, lost in Eden and redeemed on Calvary.

Isaiah, Jeremiah and Ezekiel also spoke of the return of Israel, that they would never more be “plucked up” or “thrown down.” David and Isaiah speak of the “wilderness that shall blossom as a rose,” of the blind eyes that shall be opened (not merely physical but mental blind eyes), and how all the “solitary places” shall be “glad” because of the Lord’s blessing upon the earth, instead of the curse. Then the lame man shall leap as a hart—all the lame, not only the physically lame, but those with any kind of a weakness, physical, mental or moral. It is in the latter sense that the Apostle uses the word “lame” when he says, “Make straight paths for your feet, lest that which is *lame* be turned out of the way.” So all the weaknesses that are the result of inheritance will be healed in that Day for all who will submit themselves obediently to the Great Physician.

All the holy Prophets spoke of these “Times of Restitution,” though we have quoted only a few. The Apostle’s intimation is that if any spoke not of these Times, he was not a Prophet—not a holy Prophet.

During the past ages, Patriarchal and Jewish, and during this Gospel Age, everything has been *getting ready*; and in the next

Age (point) the “Seed of Abraham” will bless all the families of the earth with an opportunity for *Restitution* to all that was lost in Adam.

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This Restitution will not come to mankind UNCONDITIONALLY! There are *conditions* –the conditions of the *New Covenant*. “He that hath the Son hath life; and he that hath not the Son of God shall not see life.” We will not now consider these conditions. They may prove interesting at a future time.

The principal thing lost in Adam was *life*. As a consequence of sin came death. If there were no death, there would be no pain, no sickness, no dying. Every ache and pain which we experience is so much of death working in us—“Dying, thou shalt die”; “and so death passed upon all men.” Billions of people have lived a *few years*; and these few, as Job says, were “full of trouble.” Man that is born of a woman is of few days and “full of trouble.” And then they die. Nine hundred and ninety-nine out of every thousand is not too great an estimate of the number who *never even heard* of Christ. And now the question is, How is the blessing to come to them? It is to come by the *resurrection*. When Paul spoke to the Athenians about resurrection, many of them mocked and said, “We will hear you again on this matter.”

The idea of a resurrection seems absurd to many; and it *is* absurd, positively ridiculous, as viewed by some. But nevertheless there shall be a resurrection of the dead, both of the just and unjust. “The hour is coming when all that are in the graves shall hear the voice of the Son of God and come forth.” An illustration of this fact was given in the case of Lazarus, excepting that because the due time had not yet come he could not be raised up fully, to perfection. We will not now take time to go into the subject, but will merely say that when rightly understood, as the Scriptures present it, the doctrine of resurrection is reasonable and worthy of all acceptance. But some may doubtingly say, It cannot be that God has such a *good Plan* as that! It has seemed as though we, His children, were putting forth more effort than He on behalf of the world; and now you tell us that He has all the while been working out such a glorious Plan, and on behalf of the dead as well as the living! If this be true, we can see why God has been permitting things to run on with such apparent indifference. You say that all the dead are to come forth; is there any Scripture which so declares?

Yes, there are Scriptures on the subject. Our Lord said—“*All that are in the graves shall hear the voice of the Son of God and come forth;*” and on one occasion, when He went into the synagogue, and a copy of the book of Isaiah was handed to Him upon which to comment, He turned to chapter 61 and read, “The Spirit of the Lord is upon Me, because He hath anointed Me to preach the good tidings unto the meek; He hath sent Me to bind

up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” (Luke 4:18; Isa. 61:1) You will notice that He does not say that He is going to bind up *all* hearts, but only the “broken” hearts. There is no balm except for the hearts that are “broken.”

And what is meant by the “prison doors”? Did He mean the doors of the jails of Palestine? Did He mean that He would come and set all the convicts free? He certainly could not have meant that. He could not have referred to anything else than the great prison house of *death*, and the “prisoners of hope” which the great enemy Satan has bound therein. They are “prisoners of hope ” because Christ has died for them. Under Satan the world has been going down into death; but Christ was manifested in order that He might *destroy* death and “him that hath the power of death, that is, the Devil.” These prisoners in the tomb, prisoners of hope, will all come forth to the privileges and opportunities of the Millennial Age—of coming to perfection and securing eternal life afforded under the Millennial Reign of Christ. (Point.)

In another discourse we may explain Satan’s connection with sin and death. But now we merely draw upon the fact that when the Lord says to Satan’s captives, “Show yourselves,” they will come forth; and they will come forth in order that they may be *blessed* by Jesus during His thousand-year Reign, during their Judgment Day. (Point to Millennial Age.) That Judgment Day will not be a twenty-four hour day, but a thousand years (2 Pet. 3:7, 8), and during it “all the families of the earth shall be blessed” with full knowledge, and judged according to the use they will make of it.

But now we seem to hear some one say, Isn’t that *too good* to believe? No, it is not; but people have so long been mistaught that to preach the Love and Justice and Wisdom and Power of God is almost to preach an unknown God. The “god of this world” has blinded all. Even Christians have had a vail upon their hearts, lo, these many years—the burden of feeling their God unjust; because they could not understand His Plan. Many have been driven into infidelity by false teachings, and the spiritual life of many others has been blighted. But now God is lifting the curtain and letting in the light. Now is the time of which it is written, “The wise shall understand”; “The meek will He teach His way”; “It is high time to awake out of sleep”; “Joy cometh in the Morning [the resurrection Morning; the Millennial Morning];” “The Sun of Righteousness shall arise with healing in His beams”—healing implies *restoration*.

One point more: We wonder if we can find an illustration in the Scriptures proving that people who lived back here, and back here (point to beginning of Jewish and of Gospel Ages), or rather that lived further back, (point to beginning of Patriarchal Age), are to be restored. We wonder if we can find something about “r

eally wicked people,” as some would say. Right here, lest we should be misunderstood, we will explain that we are *not* preaching a SECOND CHANCE, but we wish to find a class of people that *have not had an opportunity*, that have been in ignorance, without God; a class that have never known God, and hence could not reject Him; for we believe that those who have really known God and then disobeyed willfully will be punished with everlasting destruction without additional opportunity.

Let us look back until we find a record of a particularly *wicked* nation—a nation that was *all* wicked, and that is now *entirely extinct*. We will select the Sodomites. They lived at about the time Abraham was called. When Lot, Abraham’s nephew, found that his herdsmen could not agree with Abraham’s, he moved among the people of the plain, who were called “Sodomites.” These people were so wicked that it is said that Lot’s righteous soul was vexed from day to day with their unlawful deeds and filthy conversation

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(2 Pet. 2:6-8), until finally God delivered Lot and entirely destroyed the city. What evidence have we that they were all destroyed? May not one or two have escaped and become the founders of a new city and people by that name? We have the Lord’s own statement on this point. He says (Luke 17:29), “*The same day* that Lot went out of Sodom it rained fire and brimstone from heaven, and *destroyed them ALL*.” There was not one Sodomite left. And yet these Sodomites, wicked as they were, were not as wicked as some who have lived since, and who have sinned against more *light* ; for our Lord, when pronouncing “woe” unto Capernaum and Chorazin and Bethsaida, said, “It shall be *more tolerable* for the land of Sodom in the Day of Judgment than for thee.” Why? The Lord continues, “For *if the mighty works* which have been done in you had been done in Sodom, it would have remained.”—Matt. 11:23,24.

The Lord says it will be *more tolerable* for Sodom in the Day of Judgment (the Millennium) than for Israel! That means that it will be *tolerable* for Israel in the Day of Judgment, but *still more* tolerable for Sodom. If Sodom would have repented under the light which Israel had, there is no doubt that many of its people will repent under the light of the Judgment Day. Remember that the Judgment Day is the Millennial Age, during which (we have seen) Christ will reign, and “*all* the families of the earth shall be blessed”—not only Israel and Sodom, but all the other nations.

Do the Scriptures say anything more with reference to the future of Sodom? Yes, the Lord says very positively that Sodom is to be *restored*. We will read the statement of the Prophet, so there will be no mistake. In the 16th chapter of Ezekiel, the Lord prophesied His blessing upon Israel, and says that Israel was really *worse* than the surrounding idolatrous nations.

[Read verses 48, 49, 50, in recital of the sins of Sodom, and comment.]

[Read verses 53, 54, and comment—the Lord says the Jews will be confounded when they see Sodom and Samaria in the Day of Judgment. Point to Millennial Age on Chart.]

[Read verses 55, 56, and comment—the pride of Israel in saying, “We have Abraham to our father,” and in considering the surrounding nations beneath their notice; the return of all “to their *former estate*”; etc.]

[Read verses 60-63, and comment—the special Covenant with Israel made in the days of their youth, their breaking of it, and the blessing which is to come to them under the “Everlasting Covenant” which He will establish with them in the future; they with all the other nations will be blessed under the “New Covenant”; then all will be ashamed and confounded, when all Sodom with its captives, and all Israel with its captives, have been brought forth from the prisonhouse of death and God is “pacified toward them” for all that they have done.]

Truly our God is a great God, and His Plan is a great Plan! We do not need to feel afraid that God’s Plan is not good. It is good and just and wise, and He is able to finish it well. We rejoice that God is a just God, and that in His wisdom and love He has arranged that the millions who have died are not to be everlastingly tormented in flames, as so many suppose. Few appreciate that God’s mercy endureth forever, and that He is “mighty to save” all who come unto Him in His appointed way—through Christ, who declared “I am the way.”

Thousands have been driven to insanity by thinking of eternal torment, not only for the heathen, but for their unconverted friends; and yet there is not a word in the Scriptures to that effect. The Word of God, when it is properly understood, is all that is lovely, beautiful, grand and harmonious, and it speaks in no uncertain tones, as we have seen tonight, concerning “the Restitution of all things.” We have God’s own Word for it; and hence IT MUST BE TRUE.

In our next discourse we will consider how the curse of God upon all can justly give place to a blessing upon all—by what arrangement it is that God can be “just and [yet be] the Justifier of him that believeth in Jesus.” We will see how Love and Justice harmonize in the Divine dealings with mankind.

*“Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will.”*

Bible House Chapel, Dec. 21, 1902

CHRISTMAS SERMON

“Wherefore he saith, when he ascended on high, he led captivity captive, and gave gifts unto men;”–Eph. 4:8

The Apostle is quoting from prophecy. This passage is a very dark and obscure one to the vast majority of people, to the vast majority of CHRISTIAN people, I am sorry to say. If we would ask them in what sense Christ led captivity captive, they would be greatly perplexed to give any reasonable answer. They know of no captive, and therefore they know of no way in which He could lead captivity captive.

But from the standpoint of the Lord’s word, as we have studied it from time to time, this passage is very full of meaning to us. We see at a glance that it refers to our dear Redeemer, who, having finished the work that the Father gave him to do, ascended up on high. We see that He led captivity captive and we see from the various parts of the Word of God as we study it, that the whole race of mankind is in captivity to death. We see that by one man’s disobedience sin entered the world six thousand years ago and death by sin, and so all being sinners, death has taken captive our entire race. We are not only captives when we go into the tomb, but we are captives from the time we are born. We are captives, bound hand and foot by weaknesses of our own nature, which every human being has found in himself—and where did it come from? Only the Scriptures give the answer, and they give it most explicitly—“By one man’s disobedience sin entered into the world, and death

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by sin, and so death passed upon all men.” And why the mental, moral and physical imperfection, and why the dying process, ending at the tomb? The Scriptures declare that “By one man’s disobedience, sin and death entered into the world,” we became their captives; this resulted in every member of the race sharing in it, because we were all the children of Adam and because he became subject to these conditions, therefore all are subject to them.

And this captivity had already lasted over four thousand years when Jesus came, the sent of God. “Ah,” says one, “too late, four thousand years had rolled by and thousands of millions already gone into the great prison house.” No, not too late according to our Father’s Word. Our Heavenly Father tells us that he knew the end from the beginning, and that it was in DUE time he sent his Son, not after the time, in order that he might redeem, purchase, reclaim, get back again that which was lost, that which

had gone into the great prison house of death, that which had been sold under sin, that which had been led into the captivity of death,—all this he came to redeem and he did redeem.

We have seen that he could not have been the Redeemer of our race if he had been a member of the race in the full sense of the word, because then his life as well as ours would have been forfeited. But we have seen, according to the Scriptures, that God SENT his Son and that the life Jesus had was not life which came down through the four thousand years of our forefathers; that while he was born of a woman, he was not born of a man, but of the power of the Holy Spirit, that he might be “holy, harmless and undefiled, separate from sinners,” not a member of our race at all in that particular, having a life that was without spot or blemish. We have seen that he came thus in order that he might be our Redeemer. It was not possible for an angel to be our Redeemer, and therefore the death of an angel could not pay the penalty. It was a man who sinned, and under the Divine law it must be a man who would die. Therefore God sent his Son, that as the man Christ Jesus he might give himself “a ransom for all.”

And now the Apostle is talking to us in our text about what He did in this great transaction. What did it accomplish, what did it mean? The Apostle says:—“When he ascended on high, he led captivity captive and gave gifts unto men.” What does he mean? He is drawing a picture before our minds that was common in olden times as it is not common to-day. It was common in olden times for a great conqueror, as for instance Titus when he returned to the city of Rome, was granted what was called a triumph. He rode at the head, or somewhere near the head, of a great procession and honor was done him. Sometimes the prisoners of war were chained to the chariots and in the case of Titus, they carried the golden candle-sticks and the table which held the shew bread—all these were parts of his triumph. And so now here the thought respecting our Lord Jesus is that when he ascended up on high, captivity was chained to his chariot so to speak. It was under his control, he had gained the victory. And how glad we are that our Lord Jesus did gain the victory, and how much it means. “Well,” says one, “I do not see that it means so much.” You say that sin and death came as a result of Adam’s transgression? Yes, And now you say that Christ gained the victory? Yes. Well, where’s the change? Are not sin and death in the world still? Yes. Well, where’s the victory? Oh, we answer, the victory is not fully in sight yet, the time is not fully come yet. You can only see it now with the eye of faith, you can only see the head of the procession; the end of the procession will show how this great victory has been accomplished. What will it mean? It will mean that He has the power over death. You remember that is the very message he sent to us through the Apostle John, saying:—“I am he that was dead and am alive again forevermore; and I have the keys of hell (the grave) and of

death.” That is a different picture. The key represents the power, authority, and the victory represents power and authority, but in two different ways. In the second picture he says:–”I have the keys of death and of the grave.” What does that mean? I have the power to open the grave. “But,” says one, “did he not always have that power; did he not have power to heal the sick and to say to some who lay on the bier, `Arise, come forth? ’” We answer, that by virtue of the work he was about to accomplish by laying down his life, he had certain powers in advance; but it was not until he had risen from the dead that he said to his disciples:–”All power is GIVEN unto me.” He never said that before. He said–”Is GIVEN unto me,” He did not say, “I always had it.” It was given as the great prize to our Lord Jesus for this victory he accomplished in his self-sacrifice. And so we see the matter thus begun.

He has paid the penalty, buying the world with his own precious blood, and when He ascended up on high, at his ascension the Apostle said:–there to appear in the presence of God for us, there to lay before the Father the evidence that He had paid the penalty for us. What was the penalty that He paid? Some tell us, getting their thought from the dark ages, that the penalty He paid was eternal torment, that this was the penalty against us, but we find it not so written in the Lord’s Word. We find that the penalty against us was a death penalty; he died for our sins according to the Scriptures, and rose again on our behalf, and when he appeared in the presence of God in our behalf, it was to give evidence to the Father–”I have finished the work thou gavest me to do.” I gave my life for the whole race, according to your good pleasure.

Dear brothers and sisters, we see from other parts of the Divine Word that the Divine plan is that in due time our Lord Jesus, who has purchased the whole world, will have the right to release them from the great prison house of death, the right to say to all the prisoners of death–”Show thyself, come forth.” He has bought them. He has the key, the authority, the power is in his hands, the whole matter is resting there, for the Heavenly Father said so. What a great cause for rejoicing we have as we look to so great a Savior, not only the One who redeemed us with his blood, but One whom the Father has highly exalted and given a name which is above every name.

But we say, dear friends, that the majority of this work belongs to the future, the Millennial age. We have not gotten into that time yet. When the Millennial age shall have been ushered in, then He shall take his great power and reign. He has the power now, but the time for reigning has not yet come. Before he begins his reign, he takes out the Bride to be his wife. There is a grand thought for us.

This great triumph that is to be displayed during the Millennial age you and I are invited and given the privilege to participate in; we are, so to speak, to sit with him in his chariot, when the great triumphant spectacle shall be manifested to the world; but they shall see that he is not leading the good and true into captivity, as is the case with Satan, but that he is leading captivity captive, and Satan himself shall be bound for a thousand years in order that he may deceive no more. But this work of leading captivity captive has already begun. I said a moment ago that it was by the eye of faith we saw this, and you and I, as those who already been set free, know something about how to hail our great Deliverer. "If the Son shall make you free, you shall be free indeed." He has said to us:—"Thy sins be forgiven thee." He has said to us: "Ye are my disciples, ye shall have eternal life." Who has the power to say this? He who has led captivity captive. And so he has offered to us as his people, that, as we accept of him, we may have this freedom from sin and from the penalty of sin—death, and that we may have eternal life through him. It is accepted by faith, not in reality, for we have not the reality yet. "Oh well," some may say, "it is merely imagination." Oh no, it is not imagination, for God has said how sin came into the world, and how he arranged for our justification, as the Apostle shows. That is not mere imagination, that is going away beyond that; then some one will say, well then we are only partially justified. No, for the Apostle says He has justified us "freely," that is "fully" from all things, from which the law could not justify us. Those who cannot receive it by faith cannot receive it now. It is only given now to those who can exercise faith. "According to your faith be it unto you."

But bye and bye the Lord is not going to leave the matter only to those who can exercise faith. It is a glorious thing to be able to exercise faith, and how much we have been blest by it. But God is not going to leave the world and say that only those who can exercise the faith shall be blest. No, he is going to have a blessing for the doubting Thomas class and for those who cannot exercise faith. What, will God make the thing so plain? Yes, he declares that all the blind eyes shall be opened and all the deaf ears unstopped. And will that be sufficient to make it plain to everybody? Yes, for it says:—"In that day," not in THIS day, but "in THAT day, a highway of holiness shall be set up and a wayfaring man, though a FOOL need not err therein," the way will be so plain. Now the whole subject is so covered, beclouded with mysticism and superstition, therefore it is difficult for us to get that confidence in the Lord that the eyes of our understanding can pierce these dark clouds and see life from the standpoint of the Lord.

Well if, as you say, the time shall come when "The knowledge of the Lord shall fill the whole earth as the waters cover the great

deep,” if the knowledge shall come to all, why now exercise faith? I answer, dear friends, that the Lord has now put a special blessing upon those who exercise faith. It is also the time for giving a proportionately larger blessing to those who exercise faith in this present life. Do they not have a hundred fold more in this present time? They surely do. Those who exercise faith are finding the pleasure and great joy which others do not know or appreciate. So they are getting blessings in advance. And besides these blessings that we get now while on the pilgrim way, what else? God has a blessing in store for the whole race. Yes, we answer, great blessings they shall have. Well, how could we have any greater than they? Oh we have, as the Apostle declares, “Exceeding great and precious promises given to us.” They will have great blessings, great cause for thankfulness, great occasion to praise God throughout all eternity for his blessings and favors and mercy; but we who at the present time are able to grasp his promises, who firmly grasp and faithfully follow him, attaining unto the things unto which he has called us, unto us are to come exceeding great and precious things, even the Divine nature. It is beyond the power of our mind to grasp it. Faith can grasp it, but faith finds itself merely feeling a great immensity that it cannot encompass. And yet this is just what the Lord wishes us to understand and so he tells us:—“Eye hath not seen, ear hath not heard, NEITHER HATH IT ENTERED INTO THE HEART OF MAN the things that God hath in reservation for those who love Him.” And he tells us also through the Apostle that we know not (yet) what we shall be, but we shall know by and by; that “now we see as through a glass, darkly, but then, face to face,” clearly. “It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him for we shall see him as he is.” God does not make it plain to us how great a blessing he has prepared for us, but He tells us that we shall be like His Son, and in this we have the very greatest assurance that is possible to come before our minds; because he has been pleased to exalt him far above every other name that is named; and if we are to be like him, what must it be? And so this is the thought in the latter part of our text:—“Wherefore he saith, when He ascended on high, he led captivity captive and GAVE GIFTS TO MEN.” What gifts? He has only begun giving the gifts.

During this Gospel age, he gives us all the blessed favors and promises of his word. They become gifts unto us. Do you not have an appreciation of some of the gifts of God’s word if they have become to you “the meat in due season” to your heart? They have become gifts. Could you have them without his giving them to you? Nay verily, and so all the gifts we have, our hopes for glory, honor and immortality, these are all parts of the gifts in order that we may attain to the great things he has in reservation for us. And he has given us also another thing, as the Apostle proceeds to say:—“And He gave some to be Apostles; and some, prophets; and some, evangelists; and some, pastors

and teachers; for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ.” He has given us all these assistances by the way. For instance, what an assistance by the way it is to have the writings of the Apostle Paul. So that is one of the gifts. Yes, incidentally, the Apostles were parts of the gifts. All the assistances in the Church, the Apostles, teachers, etc. are all gifts, and we are to understand that “every good and perfect gift cometh down from our Father,” and no gift cometh down from the Father except through the Son. So then it is that “He that hath the Son hath life.” He who is vitally connected with the Son is vitally connected with the Father and has all these gifts of God to help and assist him forward to that which is beyond. Why, we are ready to say—what a

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great giver God is. And it seems to me it is a good thought to have at this season of the year, when parents, children and friends, one to the other, are thinking how they shall make gifts the one to the other; not perhaps anything of value, but as it shall indicate the value of love and the feeling which exists; and then to think of our Heavenly Father who has made gifts and provisions for all his creatures.

Some of us, yes all of us, would think that an earthly parent would be very cruel who, when a child hung up his stocking, would fill it with cinders. Well then, what would you think of a Heavenly Father who would fill His children’s stockings up with cinders and worse—fire, for that is the thought that a great majority of his children have of him. They think that he has prepared a great gift of fire for most all his creatures and that there they must spend eternity. How unjust, especially in view of the fact that “every GOOD and PERFECT GIFT cometh down from our Heavenly Father” and that no bad gifts come from him. How glad we are that the eyes of our understanding have been opened that we may get a true glimpse of him.

These gifts which our Heavenly Father is giving he has really only started to give. He started with the Head of the Church. First, he proved him; then when he proved faithful, he highly exalted him and has given him a name that is above every name. What a great gift! Then we read:—“all power is given unto him both in heaven and in earth.” “As the Father hath life in himself, so hath he given the Son to have life in himself,” that the Son might give it unto the Bride, unto those whom he is now calling to be joint-heirs in the kingdom. Gifts? I should think so, dear brothers and sisters.

I do not think we could get this thought of gifts too large before our minds when we are thinking of the Heavenly Father. Just see if you can count up some of the gifts he has given unto you, first—the gift of his Son; secondly, the forgiveness of sin through him; thirdly, He lifted you out of the miry clay and set your feet

upon the Rock and he put a new song into your mouth, even the loving kindness of our God. What a great gift that was! You will never get done thanking him for that. And then, not content with that, He proposed more, gave more. He gave us an invitation to be joint-heirs with his Son; he called us and told us that if we would make our calling and election sure (it must be by faithfulness, by showing our appreciation of what he had done, by striving to come up to a certain reasonable service) that if we do this, he would make us joint-heirs with Christ as a blesser of all the families of the earth. What a giver our Heavenly Father is! And so I delight, as I think of this season of the year, of not only saints, but sinners, trying to make others happy and in so doing, become imitators of God—for what else is it? God is always giving. He sometimes gives to his enemies, and as we read, “He sends the rain down upon the just and the unjust.” Some of his gifts are only given to those who love him. The gift of eternal life is one of these. I am glad for that. I am glad there will be no eternal life for the murderer and the liar and the thief. (Those who are such at the end of the Millennial age.) It will be good for all that they shall be cut off. I am glad that “He that hath the Son hath life.” And yet the very reverse idea is held by the great majority of Christian people for they think that God has forced eternal life upon all whether they would or not, and that if they do not spend their days here doing good, they will have to spend eternity in eternal torment; but I am glad that is not the Father’s purpose. I am glad he has chosen to do good unto all men who will come under his law. And it is our business in the present time to “do good unto all men (first) SPECIALLY the household of faith.” The general business is that we do good unto all men. That means that we would not do harm unto anybody; but the SPECIAL business is to do good to the household of faith.

As I think of the exceeding great and precious promises our Heavenly Father has already given us, and the promises for the future, one of the things standing out is the privilege of being a channel for dispensing gifts to men. Now think of it. We see so many evidences of debauchery and dissipation and destitution right here in Allegheny, and when we see a poor creature with these marks written in his face we say:—Oh how much he needs restitution: then he will be given an opportunity to regain the image of God which father Adam had. How greatly he will be uplifted. And when we see the evidences of sin and degradation which we have here in Allegheny, they are not to be compared with what we find in the heathen lands. This land, the favored of God in every respect, is not to be compared with the dark places which are the habitation of cruelty and the grinding poverty upon nearly all faces. How much all of these need the touch of the Lord’s hand. How they need him to say:—”Thy sins be forgiven thee.” How they need to have it said:—”Go, wash in the pool of Siloam.” How they need to have it said:—”Go and sin no more lest a worse thing come upon thee;” and then to think that God

has provided that very thing for the whole world of mankind, not only for those now living, but for all that are in their graves. And how much they all will need the help of the Royal Priesthood; and then, dear brothers and sisters, as the Father has provided that Jesus should be the great Physician for the whole world, he has invited you and me to be under physicians in dispensing these gifts of health and life and release from sin and death; invited us to share with the great minister, our Lord, the Bridegroom. What a privilege! I think one of the greatest attractions that the glorious promises of God holds for me in that direction, is the privilege of being associated with Him in blessing all this great mass of mankind who are “waiting for the manifestation of the Sons of God.”

And then to think it is still possible for you and me to make our calling and election sure in that great company, and to think that after the Lord has called us and accepted us through Jesus, the whole matter then depends upon us, because the Apostle says:—”Faithful is He who has called us, who will also do it.” He never called us without the intention of giving us every assistance by the way, and therefore it is with you and me to make our calling and election sure, by holding firmly to the hand of the Lord and thus:

*Holding fast thy hand and so
Through the world unspotted go.*

There is just one other thought in connection with this matter of giving gifts. If you and I have received some of

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the Lord’s gifts, we have received something of the spirit of giving. We are speaking now of the spirit of the Lord. In proportion as we become partakers of His spirit, we will delight in doing good to all as we have opportunity. We will delight in doing good to all men. And in proportion as we appreciate His gifts and know that we are privileged to hand out the truth to others, in that proportion we will delight in giving out the good tidings to others. How could we keep it back? We have found that we could not keep it back.

Perhaps we have talked more than we should have sometimes and we would say:—”I must use wisdom in talking of the truth, but I would like to give out all I possibly can, but I must only give what they are able to bear.” If you would say, as perhaps some of you have sometimes said:—”Oh, if I were a millionaire, how I would delight in giving to the poor and helping the needy:” but there is another treasure which He has given you. He has told you how you may go in his name and give the robe of righteousness to whosoever will accept of it, and he has told you how you can take the bread of eternal life to as many as are willing to receive it, and that you may scatter in every direction the rich promises of God.

Now then, He wants to see how much we have of his spirit. Let us, dear brothers and sisters, at this closing season of the year, seek to cultivate more of this spirit, and for the year that is to come, the Lord helping us. Amen.

February 15, 1903

BORN OF THE SPIRIT

“That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit.” John 3:6-8.

Our Lord presents this matter to us, dear friends, and we have the assurance that it is Scriptural, correct. It is proper for us to see to being born of the Spirit. In this connection, He has already said to Nicodemus that only those who are born of the Spirit can enter into the kingdom of God. It becomes, therefore a very important question to you and to me and to all who are seeking to be the Lord’s people to know just what the Lord meant by this expression: “Ye must be born again.”

Our view of the subject is not exactly the same as that held by some other Christian people. In fact I think you will agree with me that if we were to sift all the various opinions respecting these words “born again,” we will find that Christian people, not only in our day but in centuries past, have been more or less confused, and they did not know whether or not they had been born of the Spirit and what experiences to look for. It is very proper, therefore, for us to look for the meaning of our Lord’s words.

We remark first of all that our Lord Jesus contrasts the birth of the flesh with the birth of the Spirit, thus intimating that the natural birth is a picture or copy of the spiritual birth; and there is a correspondence. Let me call your attention first of all to the fact that no child was ever born of the flesh unless it had first been begotten; and so with those born of the Spirit. Begetting of the flesh—birth of the flesh; begetting of the Spirit—birth of the Spirit. Now it so happens that the Greek word that is rendered “begotten” is the same Greek word rendered “born.” It is properly used either way. When we speak of a begetting in the English language, we know exactly what is meant, but in the Greek this is not so and you must be guided by the context to know which is meant. If the context signifies “into,” then it means begetting; if it means “out of,” then it means born. Begotten into, born out of; and thus you see the law of nature is followed out. Just so with respect to the begetting of the Spirit. We must be begotten of the Spirit, else we can never be born at all.

As a result of the fact that a majority of Christian people have not noticed this difference, we find a number saying they are “born again” when they should say “begotten.” We are not yet born. We are only begotten when we receive the Holy Spirit. We shall have been born when we have shared in the first resurrection.

There are three stages in the natural birth, and so these three stages belong also to the spiritual birth. In the natural—first the begetting, then the quickening, then the birth; in the spiritual we are first begotten, and if we continue on in the way, we will be quickened, and then if we continue on, in due time we will be born in the first resurrection. Only the begetting and the quickening belong to this present life. The birth belongs to the resurrection. Note the Scriptures on the subject: Our Lord Jesus was the first-BORN from the dead; and we also hope to be born from the dead and to share in His resurrection. And we read again: “He is the first born among many brethren.” We hope to be among the brethren, the body of Christ, which is the Church. And if we are now among those who have been begotten of the Spirit, we have had something to do with it. If the Holy Spirit continues to abide with us and we grow in grace and in knowledge, we become “meet for the inheritance of the saints in light:” and then we shall have part in the first resurrection.

Now these expressions “begetting” and “birth” are not meaningless expressions. So many are inclined to get a hazy idea of the Scriptures as though they had no particular meaning. Why do the Scriptures speak of being begotten again and being born again? We answer—the Scriptures do not speak of being begotten and being born again as things that are to come to the world in general. It is the Church and the brethren who are begotten. The world is to have restitution.

You will remember in examining the Chart of the Ages on this subject that we found that the whole world fell in the person of father Adam, fell from the plane of perfection to the plane of sin and death. You will remember also that we found that in due time “Jesus Christ, by the grace of

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God, tasted death for every man,” and that the result of His sacrifice is to be restitution to as many as will receive his favors. When the due time shall have come in the Millennial Age, in Christ’s kingdom, the world of mankind shall receive great blessings from the Lord. They shall have the knowledge and opportunity brought to them, so that so many of them as will may return unto Him, may be restored to all that was lost in Adam. Our Lord Jesus came to seek and to save that which was lost; that is the ultimate end of his great work.

But during this age, in which God’s election is taking place, choosing out of the nations a “little flock” to be joint-heirs with

Jesus Christ their Lord—during this age, there is no restitution work going on. Why not? Because God’s time has not come for that work. First the elect must be gathered together, then the restitution work will begin. But now the point we want you specially to notice is—that this elect Church is to be a NEW CREATION, of a new nature, different from the world. “Ye are not of the world for I have chosen you OUT of the world.” Mark, not “I have chosen the world and am trying to bring them.” The work of this gospel age is separate and distinct from the work of all the other ages, and just as soon as we realize that this gospel age is the time in which our Heavenly Father is doing a certain particular work, just that soon we begin to understand what our Heavenly Father is doing.

The Church that is being gathered out during this Gospel age then is to be a new creation, of a different nature from the remainder of the world. They are to be changed in nature; they must be “born again” or else they cannot have this new nature. Now what is your nature, according to the flesh? The Apostle answers: “We were all children of wrath, even as others.” But as members of the human race how were we? We were all sinners. “By one man’s disobedience the many were made sinners, even so by the obedience of One, the many shall be made righteous.”

But now God has called us out of the world that we should be a kind of first-fruits of His creatures—a new creation. What nature does He propose to give to His Church? Does He propose to make us angels? I remember very well that I used to sing, and I suppose some of you have sung it too, “I want to be an angel.” The angelic nature is higher than the human, that is true; and if God had called us to that, it would be a glorious calling and I would rejoice in it. But when we go to His book, we don’t find that He has called us to be angels, but we do find that He has called us to be something higher than the angels. “Ah well,” says one, “you are too ambitious.” No. I am not ambitious, but I desire to attain that to which we are called, and the Word of God teaches us that God is choosing the Church from amongst the world now and that he is going to give this Church the DIVINE nature. Why Brother Russell you don’t mean that. Yes I do. We must either take God’s Word as it is, or let it alone. If we are going to take our own judgment, let us throw the Bible away. But when we come to be taught of God (and that is the proper teacher for those who would enter the school of Christ) let us take His Word; and the Word of God on this subject is that He has given unto us “exceeding great and precious promises, that by these we might become partakers of the DIVINE nature;” and I believe it. It is not a question of whether you and I would be satisfied with something less. It is God who is making this call and He puts the terms and conditions upon it and He fixes the reward and no man has anything to do with it. It was all fixed of God long before you and I were born. God, as we saw last Lord’s day, has made a very narrow way and it is only when we

come to see that He is choosing out of the world a Royal Priesthood to become kings and priests unto God, to rule on the earth and to be ministers of God to bless all the families of the earth—only then do we begin to see why God made the way so narrow that few would find it, and after finding it, would care to walk in it.

Take another thought in this connection, dear friends. We are called to be members of the body of Christ, called to be joint-heirs with Him, partakers with Him of all His fullness; so the question is, what is His fullness, what is His standing? Is He a little lower than the angels? We find that He humbled himself and became a man in order that He, by the grace of God, might taste death for every man; and having accomplished that work, we find that God hath highly exalted Him and given Him a name that is above every name, far above angels and principalities and every name that is named “and He is now seated at the right hand of the Majesty on high,” at God’s right hand, a position no angel occupies. Having this idea in mind, we see that the Church, which is being called out during this age, is called to be “members of His body.” Another figure used is that we are called to be “the Bride, the Lamb’s wife,” partner in all His glory and honor. And all these promises belong to us if we have been begotten of the Spirit and shall be born of the Spirit. Now then, dear friends, you see that it is not remarkable that the Lord should insist that we should be “born again” and that only those who are “born again” should have part or lot in the kingdom. Why so? The Apostle Paul tells us that “flesh and blood cannot inherit the kingdom of God.” Humanity cannot inherit the kingdom of God. The kingdom class—of which Christ Jesus our Lord is the Head, the King—has the promise that they shall be **JOINT HEIRS WITH HIM** to sit in His throne to bless and rule the world. He is not flesh and blood nor flesh and bone, but is highly exalted above every name that is named. He did not lose anything by the great humbling which He endured on our behalf, for while the Father permitted Him to become flesh and blood in order to die for our race, yet now He is highly exalted, even to the **DIVINE NATURE**. Mark the words of the Apostle: “As the Father hath life in Himself, so hath He given the Son to have life in Himself,” inherent life, immortality, the Divine nature; and that is what no angel has. All the Angels of God, no matter how high their rank or station, they are all supplied by God with life; but, “As the Father hath life in Himself, so hath He given the Son to have life in Himself” and that He should give it unto whomsoever He would. Dear brothers and sisters, you and I have been called to receive this same grace, life inherent: and so the Apostle declares, “We seek for glory, honor and immortality”—the Divine nature.

Another point right here, dear friends: If we are begotten of the Spirit, when did it take place? Let us see on the chart. On last Lord's day we looked at the lowest plane, the plane of sin and death, and we found that the whole world of

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mankind fell in the person of father Adam to this plane. He was created perfect (a) which represents the plane of perfection; but he fell and all his race have been born sinners. And we saw also that it is not possible now for anyone to step back again to the plane of perfection; it is impossible for any to be actually right before God; and so the Apostle declares: "There is none righteous, no, not one." But we saw also that we can reach the plane of perfection in a reckoned way; that is to say, God counts some of us as getting from the plane of sin and death to the plane of perfection. It is not so actually: we are counted so. And so the Apostle says we are justified, made right. Adam was perfect, Abraham was justified by his faith, and you and I have been justified by faith in God, so that He no longer looks upon us as "aliens, strangers, foreigners," but He reckons us, when we believe in Christ Jesus for the forgiveness of our sins, as having stepped from the plane of sin and death to the plane of perfection. Now I hope that all in this room have taken that step. That is the first step and you can't take any other step unless you first take that step, being justified freely by His grace through our Lord Jesus Christ. This, then, brings us to the plane of reckoned righteousness. Justified actually? No. How? By faith lifted up, by faith counted right. And what after we are justified, dear friends? Is that all? No, that is just the beginning. We are just ready then to be called. Why, says one, I thought I was called when I was justified. No, dear brothers and sisters, the Lord calls all men to repentance and He does more—He COMMANDS sinners to repent. But that is not our high calling. It is one thing to tell a man he ought not to continue in sin and that he ought to accept Christ for the forgiveness of his sins, but it is quite another thing to call him to joint-heirship with Christ. No sinner is called to this. It is only the justified who are thus called. By the time we have passed from the plane of sin and death to the plane of perfection (reckonedly), it may be said then that we are sons of God. Adam, for instance, is spoken of in the Scriptures as being the son of God. He was a son according to the flesh as long as he was in harmony with God; and now, if you please, any man who accepts Christ for the forgiveness of his sins and sets his face toward righteousness might be called a human son of God, because reckonedly he has come back into harmony with Him. And it is to this class, if we may so speak of them as sons, that He says, "My son, give me thine heart." What does He mean? He means, "give me thine affections, everything, consecrate yourself fully to the Lord," just as the Apostle, addressing this class and calling them "brethren" says: "I beseech you, therefore, brethren, by the mercies of God, that you

present your bodies a living sacrifice.” He calls them “brethren” because they are not of the world. The Lord never called the world “brethren.” But having come to a state of justification, then the Apostle says: “I beseech you therefore, brethren,” etc. Now you see, dear friends, there is something to be done, dear friends, after we reach the point of justification; in other words, justification is the first step necessary to be taken, but the important step is after that. Let me quote you the Apostle: “Being justified by faith, we have peace with God through our Lord Jesus Christ.” Is that all? No, “... by whom also (by Jesus Christ) we have access into this grace wherein we stand (going further, you see) and rejoice in the hope of the glory of God.” What, the glory of God? Yes, all who have entered into this condition of consecration, all who have become members of the body of Christ have a hope “of the glory of God.” What glory? Why, “the glory, honor and immortality” which the Apostle speaks of. Only those who are born in the first resurrection will get this “glory, honor and immortality.” God has good things in store for the world; but He has invited us, first of all to accept the forgiveness of sins. And I know some dear Christian people who thought so well of their justified condition that they stood there for years and years, not knowing anything about any further step which the Apostle says is their “reasonable service.”

But the Apostle says: “Don’t you see, brethren, a further step?” Go on. You must get beyond this step of justification and enter into this further grace wherein it is our privilege to stand, to be seated with Christ in “heavenly places.” Well, now, where does the begetting of the Holy Spirit come in? I answer—it comes in just at this point. Are there any conditions? Yes, the conditions are, a full consecration of the life to God. All who accept the Apostle’s proposition and who do present their bodies a living sacrifice, they are due to get the Holy Spirit immediately when the consecration is made. And He tells us that now is the acceptable time for this step. Why, says one, don’t you claim that the Millennial Age is the acceptable time? Yes, I claim it is the acceptable time for some things, according to God’s Word; but now is the acceptable time to become a member of this particular body—the body of Christ, and to have the privilege of offering our poor bodies to God and have Him count it as worth something and then to permit us to sacrifice it and to accept the sacrifice. And He gives us the promise that we shall be partakers of the Divine nature, begetting us to a new nature that eventually we might be born of the Spirit, “be like Him.” No wonder then that you and I highly appreciate the privilege of living in this Gospel Age. We should esteem it a privilege to lay down our lives on God’s altar. Suppose we did not know what He is going to give to those who love Him. Mark you, the Apostle does not say that these promises are for those who “don’t hate God,” but for those who LOVE Him with ALL THEIR HEART and soul and being; and He is testing them. For instance: when you and I

gave ourselves to the Lord and He accepted us, what did that mean? It meant that our sacrifice was acceptable. How gracious on His part to count it worth accepting and to say that He had accepted us into His family, to be counted as Sons of God. And, "If children, then heirs; heirs of God and joint-heirs with Jesus Christ our Lord, IF SO BE THAT WE SUFFER WITH HIM." Mark this, dear friends—not merely if we will make a consecration; but after we make this consecration and start in the narrow way, He is seeing to what extent we really mean it. So now we have the matter before us and you and I are still in a place where the Lord may find out how sincere we were in our consecration we made, how earnest we were when we gave all to Him and said we would accept what He had to offer. I say that if we did not know what God was going to give us, we could still be sure that He would give us "exceeding, abundantly better things than we could think or ask." But when He has told us that we shall be made partakers of the Divine nature, then we

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can say with the Apostle: "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus" who is the author of our faith.

You and I could not hope to be counted worthy of a share in the glorious things the Father has held out for us by anything that we could do. It is He who assures us that He is with us and will not suffer us to be tempted above that we are able. It is not His intention that the gold shall be destroyed, but only that the dross shall be consumed. It is not His intention to crush the stones, but that He shall shape and fit and polish us, making us "meet for the inheritance of the saints in light." Col. 1:12 And so our confidence is in Him, and if we commit all to Him, He will bring us off conquerors and more than conquerors.

Now let us notice, if you please, how the Church is to walk in the footsteps of Jesus. I think that it will do us good. This figure (g) represents our Lord Jesus at thirty years of age. He came into the world, leaving the glory which He had with the Father before the world was. He became poor, not He pretended to become poor, but "he who WAS rich became poor." He laid aside His glory; He was made flesh, not that he got into flesh and pretended to be flesh while he was in reality something else; but He who was rich became poor, leaving the glory which he had with the Father; and when he was born, He was a perfect man, not a mere man but a perfect man. And there was necessity for this, for He could not have redeemed the world unless He had been a perfect man. You remember the Apostle's declaration that the "blood of bulls and goats could never take away sin." Why? Because it wasn't bulls and goats that had sinned. And an angel could not redeem the world for it wasn't an angel that had sinned. Man had sinned and so a man was necessary to redeem the world. Hence

the Scriptural declaration that our Lord Jesus became the man Christ Jesus that—"As by a man came death, by a man also came the resurrection from the dead." Thus it was that our Lord Jesus left the glory and honor of a Spirit being far above angels, and humbling Himself, was made flesh—a perfect man. And so our Lord was on the same plane that Adam was. He had come into the world to redeem Adam's race. (Rom. 5:12.) It was the death of the MAN Christ Jesus that paid the penalty. It was because he became a man that he could pay the penalty.

Now you know that under the law, thirty years of age was manhood's estate. So not until thirty years of age could He undertake the work that he had come to do, although as a boy He had an interest in that work, for you remember on one occasion He said to His parents: "Wist ye not that I must be about my Father's business?"

And at thirty years of age, what did he do? We Answer—in the language of the Scriptures: "Now when Jesus began to be about thirty years of age, He cometh to John at Jordan to be baptized." You see he was watching for the time. He could not do it sooner, but just as soon as the time was up, He wanted to make His consecration, to start the work that was before Him. He began to get ready before thirty years of age; and when He was thirty, He gave Himself. Do you mean to say, Brother Russell, that he was in opposition to the Father before that? By no means. You were not in opposition to the Father when you were justified. And the Apostle does not mean those who are in opposition to the Father when he says: "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice." It was necessary that Jesus should come and make a formal presentation of Himself. Hear the language of the prophet: "Lo, I come to do thy will, O my God. In the volume of the book it is written of me." And you remember that it was just at this time that the Holy Spirit came upon Him, even as John bore record. "John did bare record that Jesus therefore was the sent of God." When did the Holy Spirit come upon Him? At the time of His consecration. What did that imply? The begetting to a new nature. Having humbled Himself, He became a man; and now He had consecrated His body and all His powers to God, to be sacrificed, to take the place of the typical sacrifice. As the Apostle says; "He taketh away the first (the type) that He may establish the second." It was there that our Lord Jesus made His sacrifice—at thirty years of age. Where did yours begin, my brother? If you are a priest, it must be that at a certain time your sacrifice began. Could we offer ourselves, says one "without spot or blemish?" Would God accept anything that was spotted or blemished? I answer, dear friends, that this is the wonderful feature of it, for God counts those who are justified as being without spot or blemish. Justified means cleared; "justified freely from all things." Is not that a wonderful thing? COUNTED as though we were perfect men and women. No one but God could

make such a wonderful plan. But He has arranged it and you and I follow in the footsteps of Jesus because we were redeemed by His blood, and being justified freely, we can present ourselves. Mark how the Apostle puts it: "I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, ACCEPTABLE UNTO GOD, your reasonable service." You holy, you acceptable unto God, and God has said that nothing can come upon His altar that is impure, blemished? Yes, that is exactly the teaching of the Word. Coming into harmony with God through faith in Christ, we may present ourselves, holy, acceptable, our reasonable service. Now then it is true that during this age we are asked to present our bodies a living sacrifice. No one in any previous age was asked. Why not? Because they were not justified. Why? Because the apostle explains that "the blood of bulls and goats could never take away sin." But when the real atonement was made, then it was possible to have the real justification.

When our Lord consecrated Himself, what happened? The Father accepted Him. And how did He indicate it? By giving the Holy Spirit. And what was this? It was the begetting of our Lord Jesus to the new nature. And during the three and one-half years of our Lord's ministry, this new nature was performing sacrifice. Day by day He was laying down His life, until at the end of three and one-half years, as He hung upon the cross He exclaimed: "It is finished." What was finished? The work that the Father had given Him to do. What work? The work of redemption. The man Christ Jesus died. What about the new nature? I answer—it began at thirty years of age and by the time He died, the new creature was three and one-half years old. After three and one-half years and he had finished the sacrifice—then what? Why, He arose from the dead three

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days after His crucifixion. And what then? He was born of the Spirit, "The first-born among many brethren," and you and I hope to have part in the same resurrection. What, you don't mean the same resurrection? Yes, for He is the head over the Church which is His body, and just as you would not call it two births for a child if the head were born first and the body afterwards, just so with the first resurrection. And the apostle says in his letter to the Philippians: "That I might know Him and the power of His resurrection." His resurrection is not only the first in the sense of going before all others, but it is the first also and specially in the sense of being chief. As we read: "Blessed and holy are all they that have part in the first resurrection. On them the second death hath no power, but they shall be kings and priests unto God and shall reign on earth a thousand years." Our Lord Jesus was the first to have part in the first or chief resurrection, and if we are faithful, we will also share with Him in His resurrection: as the Apostle says: "That we might know

Him and the power of His resurrection.” Read in the 3rd of Philippians how the Apostle points out that all things else in this world are as loss and dross as compared with the privilege of having fellowship with Him and a share in His glory.

And now as the Lord passed through these experiences, you and I must also pass through them. As we saw before, you and I don't get on to the plane of perfection actually. We are only reckoned perfect and there comes a time when we are privileged to consecrate ourselves; and the Lord does not lay down any particular day, as in the type when thirty years are the proper time; but if you have the ear to hear and the heart to understand, you may present your sacrifice during this acceptable time, during which God will accept our sacrifice; and after that—what? Begotten to the new nature. And then—what? Walk in the spirit and “Let THIS mind dwell in you richly,” let it abound more and more. We are to have this new mind growing in us, just as a child when it is begotten grows and grows and grows until it shall come to the place where it is matured enough to be born. And so you and I are to grow in all the fruits of the Spirit. At first it may be that none will take any knowledge of us that anything has taken place. The way in which they observed the change in our Lord Jesus was that He now had a mission to perform. And so at the beginning of our consecration, it may take us a little while to get our bearings and to find out where we are; but just as soon as we find ourselves, we see that the Father's business is the most important business of this life and we begin to arrange other matters so that the Father's business may have the supreme effort of our lives.

And when we are thus begotten of the Spirit, then we come to the quickening stage. It is quite a while with some before they are given any indication of being alive, quickened. “But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your MORTAL BODIES by His Spirit that dwelleth in you.” He is not speaking here of the resurrection and the quickening of the immortal bodies; it is our MORTAL bodies. I trust that many of you have made this full consecration. I trust that you have had the first experience of endeavoring to become dead to sin; and I trust you have gone further and that you have had the Spirit quickening you, energizing you, and that as you go forth each day to your duties you say to yourself: “How can I spend this day so that it will be to the praise of Him who hath called me out of darkness into His marvelous light?”

In proportion as we get the truth, we are getting that which puts strength and energy and vim into us and makes us active in the Lord's service. I trust that every one who has made the consecration is having this quickening experience, so that we may not be overcome by the cares of this life and thus come forth “still born.”

The Apostle also uses other figures in speaking of us as sons of God. These sons of God are now in an embryo condition so to speak. We have this treasure in an earthen vessel. We are waiting to be clothed upon with our house from heaven, which we are to get in the resurrection when we shall be “like Him.” We want not only to be begotten to this spiritual nature, but we want to be born also.

The figure (k) on the chart represents our Lord Jesus, this being the plane of glory. Figure (n, m, p, q,) represents the nominal church as a whole as we see it—made up of all classes. First of all are the unjustified, those who are not even trusting in the Lord for their justification, even though they have attached themselves to the church. These are tares, pure and simple. We are not wishing to say anything disrespectful of them but are merely wishing to show that they have not come on to the plane where the Lord recognizes them. And then we have a larger class, (p) those who are on the plane of justification; and they are what the Scriptures call “the household of faith.” They have taken the first step of justification and are on the plane where they receive God’s recognition. Many of them are satisfied to stay there, though very wrongly, for He merely justified us and gave us the privilege to consecrate in order that we might go further—to the next plane above; and you will observe that there are two classes (m, n) here also. You have known them and I know them. It is like the cream and milk, if you please. The first class are those who never made any claim of having presented their bodies a living sacrifice. The Church proper, however, is only those who have been begotten of the Spirit, whoever they may be. We don’t recognize any sectarian lines or creeds, because we don’t find that to be the Scriptural teaching. But we recognize all who have their names written in heaven, and that is where you and I want to have ours written.

Well now, says one, I thought there was only the one class in the real church. No, there are two classes in the real church, amongst those who have been begotten of the Spirit. The one class are those who have not only made the consecration, but they are joyfully going on, counting it all joy to be counted worthy to suffer with Jesus. They are the ones who are “filling up that which is behind of the afflictions of Christ:” and counting it all joy, KNOWING that these things are necessary for their development. They are the kind, who, as “stones,” rejoice not at the blows, but rejoice that the Master’s hand directs the blows and that thus they are made “meet for the inheritance of the saints in light.” “Rejoice in tribulation,” says the Apostle, knowing that your labors are not in vain in the Lord. I need not tell you that this class is only a “little flock;” you know that. Not many are found after this fashion; but some, thank God.

And now this other class—what do they represent? I answer—they are that class mentioned in the seventh chapter of Revelation, the foolish virgins, if you please. John the Revelator is here telling what he saw; and he says there was a great company which no man could number. That is not a good translation. The thought is—it is not a fixed number in contradistinction to the “little flock” which is a definite, fixed number; a great company whose number no man knows, is the thought. The very elect are a limited number and when the number have been found, the election ceases, not another one will be admitted. As in the type, the High Priest, for instance, must be one who had no superfluous fingers or toes or joints, nor must he be lacking in any of these. Why? Because He was a picture of the Christ. There is not to be one more nor one less, and when the number is completed, the election is finished and there will be no more an acceptable time for sacrificing, for it will be at an end.

This great company which John saw he says are those which “came up out of great tribulation, having washed their robes and made them white in the blood of the lamb.” They are before the throne and serve God day and night in his temple continually. Well, says one, that’s good. It is good; it is grand. I am glad for them; aren’t you? But mark you, dear friends, that is not the best place to be. We are glad for them that God will not let them go, but that He will bring them through great tribulation so that they may wash their robes. It is better though that we keep our garments unspotted than that we should have to wash them. But says one, do you mean to say that it is possible for one to pass through this life unspotted by the world? No, that is not the thought. The thought is that this class, the “little flock,” is so careful about their robe that if they get a spot on it, they go straight to Jesus Christ, whose blood cleanses them from all sin. But there are others who become overcharged with the cares of this life and they say—Oh well, I don’t think so much about that as I used to; and so they become careless and get their robe spotted; but they still have the robe, for they never deny His name and never would, for they love the Lord. But they are not careful, and because they become careless in this respect, they shall have to pass through great tribulation. We believe that the majority of this class are living to day.

But now for you and me—what is our position? I trust that we have left the world behind and that, by the grace of God, having been justified freely from all things, we have gone on still further and have made a full consecration and that you have been begotten of the Spirit and that you have the new mind, so that now you love the good things, the right things, things that are pleasing to our Lord, and that you are seeking to bring forth in the daily life, not thorns and briars, but figs and grapes. You cannot gather the fruits of the Spirit from those who have not the

new mind. The fruit unto righteousness that the Lord is looking for in you and me consists not only in bringing others to a knowledge of the Lord (that is very good, but that is not the only fruit) but the particular fruits that He wishes to find in you and in me are “the fruits of the Spirit, meekness, gentleness, forbearance, long suffering, brotherly kindness, love.” These things are to be looked for in our hearts and lives. Not as coming in suddenly and overwhelming us in a moment, but it must first have a start. The Lord tells us that He will take away every branch that beareth no fruit. If He does not see some evidence that we are growing in the right way, He will cut us off. And if He finds that we have the appearance of fruit-bearing, then He will take off only that which would go to wood; and that may mean something of trial.

Let us then, dear brothers and sisters, if we have made our consecration to the Lord and have been begotten of the Spirit and realize that we are new creatures in Christ Jesus, let us lay aside every weight and let us not merely walk, but let us RUN the race that is set before us. And we have the Lord’s promises that “He that is for us is greater than all that can be against us.” How gracious and grand are His promises.

[February 22, 1903](#)

THE GREAT CONSUMMATION

“Now therefore be ye not mockers, lest your bands be made strong, for I have heard from the Lord God of hosts a consummation, even determined upon the whole earth.”—Isa. 28:22.

The prophet has been speaking, we believe, respecting our day. He has been discussing in highly symbolical language conditions which we believe prevail at this present time. In the preceding verses, speaking of the present time and of the nominal Christian world, speaking also of the great trial and tests that are coming and which we believe have already commenced upon the nominal system called Christendom, the Lord through the prophet says: “From the time that it goeth forth (that is, from the time that this trouble, this snare of the Harvest age which the prophet has been speaking about in the previous verses) it shall take you; for morning by morning shall it pass over, by day and by night, and it shall be a vexation only to understand the report.”

Perhaps I should preface my remarks with a brief explanation of the Chart so far as we have examined it. We have seen that there are three great dispensations, or worlds; the first dispensation lasted from creation to the flood; the second dispensation (or the present evil world) will last from the flood until the end of this world and the beginning of the world to come—the new

dispensation, the reign of righteousness. We have also seen that in this “present evil world” there are three ages, viz: the Patriarchal age, in which God’s favor extended only to the fathers of Israel—Abraham first, then Isaac, then Jacob. And at Jacob’s death, we find that His favors were with the children of Jacob, called the children of Israel, and that for 1845 years God dealt only with this nation, as it is written by the prophet Amos—
”You only have I known of all the

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families of the earth.” And so it was at the close of their age that the Lord Jesus came to His own. And when He preached, He preached to His own and none other; and when He sent forth His disciples, He instructed them not to go to any others, saying: “Go not unto the Gentiles and into any city of the Samaritans enter ye not, for I am not sent *Save to the Lost Sheep of the House of Israel.*” God’s dealings were confined exclusively to that peculiar people up to that time.

And we saw also that God’s favors toward Israel ceased at a certain particular time, at a certain particular day, mentioned not only by the prophet but by our Lord Jesus. You will remember that five days before His crucifixion, He rode into Jerusalem upon the ass, and weeping over the city He exclaimed: “O Jerusalem, Jerusalem, that stonest the prophets and killest them that are sent unto thee, how often would I have gathered thee as a hen gathereth her chickens, and ye would not. And now I say unto you—Your house is left unto you desolate.” There was no more favor to Israel from that day to this; but the Lord intimates a little further hope for them when He says: “Ye shall see me no more until *that day*,” (pointing down to the Millennial day) that great day in which Israel is to be restored and the favor of God is to return to them again as delineated in the 11th of Romans, from the 25th to the 32nd verses. Blindness in part happened to natural Israel until “the fullness of the Gentiles be come in” and then all Israel shall be saved—saved from their blindness. As concerning the great promises made to the Church, they shall have passed by, they are gone, they can never return again (that is, when Israel’s blindness shall have been taken away;) but eventually they shall be brought back and “shall obtain mercy through your (the Gospel Church’s) mercy.”

We have seen then, dear friends, that this age measures the period of time in which God is “gathering out of the Gentiles a people for His name.” He took as many of the Jews as were ready and they became the nucleus for His Church; and during this Gospel age, God has been taking out of the Gentiles enough to make up the number which He predetermined would

constitute the Bride, the Lamb's wife, the body of Christ which is the Church. When this body is completed, there will not be another member admitted; and the body will be completed with the close of this Gospel age.

The Jewish age was 1845 years long from the death of Jacob to the death of Christ, and the Gospel age is exactly the same length of time from the death of Christ until the harvest. On last Lord's day, we found that those who constitute the Church have passed through two stages: first, one of faith, belief in the Lord Jesus Christ. And that faith in the Scriptures is said to be a justifying faith, and so we find those who thus believe in the Lord Jesus are reckoned as having reached the plane of justification or righteousness. Adam was born there, Abraham was reckoned there because of his faith, and so it is with us. We are *counted* as being there. We found also that this plane of righteousness or justification was the first step toward "bringing sons to glory." What glory? Why, the "glory, honor and immortality" that the Scriptures everywhere speak of, joint-heirship with God's dear Son in the kingdom of God, as the Apostle says. Now God is bringing these sons to glory, and the first step is from sin and condemnation to justification; and that step is taken without works. The only way to take that step is to renounce sin and to trust for the forgiveness of sin to Him who died on our behalf—thus we are justified by faith in His blood. This is the first step. The second step is the begetting to the new nature, "becoming members of the new creation," as the Apostle explains it. We have seen that this step is taken by a full consecration of ourselves to the Lord, as the Apostle says to the justified ones: "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice." And as they present themselves, that is their part in the matter. And the Lord accepts them and they are counted as being begotten to the spiritual nature.

Those who have come to have faith in the blood of Christ are justified; and we are sorry to say that many of God's people stay right there. But that was not God's object in giving us the justification. It was given us in order that we might go on; otherwise He might just as well have blest us with the world in the next age. But He has given us knowledge in advance of the world; and when I say "us" dear friend, I mean all who are the Lord's people. We don't make any lines or fences, but recognize all who are the Lord's people in every place. Being justified by faith, they should not be content to remain there but should go on; and if they have this disposition, they will be asking our Heavenly Father: "Father, what wouldst thou have me to do?" And they would hear him saying, "Present your bodies a living sacrifice, that ultimately you shall be sharers in His glory and in the great work He has to do in the Millennial age."

We saw further, as we examined the subject, that only a few are on this plane of spirit begetting. A great many more are on the plane of justification and there they stay, instead of going on to the higher plane. And then of those who have been begotten to the new nature, we found there are two classes. There is a "little flock" of those who are faithful and a "great company" of those who are not properly faithful in fulfilling their covenant, not thoroughly consecrated to the Lord, not living up to their consecration. We pointed out that only those who are taking joyfully the experiences of life and who are rendering their lives willingly in obedience to the Lord with hearty, good will, these only are walking in the footsteps of the Master; and there are a great many who do not draw back and would not under any consideration, nevertheless they are not living up to the standard which the Lord has marked out for them, they are walking partly with the world and partly with the Lord. They have become "overcharged with the cares of this life and the deceitfulness of riches," and they are therefore losing the greatest blessing of the Lord in this life, and they have more trouble than those who live up faithfully to their covenant, because the Lord gives this class so many great favors, and the riches of His promises are so good to them that they "rejoice in tribulation," as the Lord and the Apostle over and over again say: "Rejoice in tribulation and in trial and in whatever may come upon you, since you realize that all these things are working out for you a far more exceeding and eternal weight of glory." But those who don't thus thoroughly fulfill their consecration but who hold back to some extent, they lose that peace of God in

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their hearts, failing to have it to the same extent as do the "little flock," and while perhaps this great company pass through no severer trials or difficulties than the "little flock," yet they feel them more because they do not have the peace and satisfaction in the same measure.

This great company, you will remember, we found mentioned in the 7th chapter of Rev.; and he speaks here also of the "little flock" as consisting of 12,000 out of each of the twelve tribes. God began with typical Israel, dividing them into twelve tribes, and the promises were made to those who were the natural seed of Abraham. But when it came to the harvest time and the Lord's tests came upon them, only a comparatively small number were found fit for the kingdom. The great mass were blinded and turned aside, and those who were found worthy were only a little "tribe." And the Lord keeps up the suggestion of the twelve tribes, and those whom He is taking out during this Gospel age He speaks of as being counted into one of these tribes, and of course it makes no difference which tribe you are in. During this Gospel age, God is filling up these twelve tribes of Israelites because there were not enough of the natural Israelites to

complete the predetermined number, and thus we become the seed of Abraham, though by nature we are not children of Abraham. The Apostle, in the 3d of Galatians, point out this matter very clearly, saying that Jesus is the seed of Abraham in the large sense and “if ye be Christ’s, then are ye Abraham’s seed and heirs, according to the promise.”

From God’s standpoint, the only Church is the “little flock,” (and they are His–His jewels, His special care) and the Great Company, those who “wash their robes in the blood of the Lamb”–these two classes compose the Church. Now this Great Company will not be counted worthy to be of the body of Christ because they have not a sufficiency of His spirit. They must come up through great tribulation and make their robes white. They will get palms of victory, but the others will get crowns of glory, honor and immortality. There is a great difference, and since God has invited us to it, we want to come into harmony with Him and to have what He wishes to give us; and having started in this way, having made a consecration of ourselves, having been accepted of Him and having been begotten of the Spirit, we wish to say, we do say: “Let us lay aside every weight and run with patience the race that is set before us, looking unto Jesus, that we may be counted worthy to be members of His body.”

And then the other bodies (shown on the chart) the justified ones and those who have attached themselves to the nominal systems without even having been justified, these two bodies are not strictly the Church. They have never made a consecration to the Lord. Some of them have come to a justified condition however. And what are they? At the present time they constitute what the Scriptures call “the household of faith,” very nice people, a great many of them, but not of the Church, for the Lord has said: “If any man would be my disciple, let him deny himself and take up his cross and follow me.” And He explained to them also, you will remember, that they should sit down and count the cost, not to be in haste and do something that they don’t know anything about. Think about the matter, study it out, do what you do intelligently, do it unto God; and then having made the consecration, live it, no matter what may come, understanding from the very beginning that those who will walk with Jesus will not be a great number, but a comparatively small number, only a “little flock.”

And we see that the last class, those who have attached themselves to the nominal churches, never having believed in Christ unto justification, but simply because they want to be in good society attaching themselves to the nominal church, these are not even of the “household of faith” and they have no part or lot in the matter whatever.

And our text for today shows how the whole matter is to end; and when we say “end,” we are not speaking of the end of the

world, nor about the destruction of the world. Nothing of the kind; but with the ending of this present evil dispensation, a new dispensation begins—"the dispensation of the fullness of times," or "the world to come," as Peter calls it. We are not looking for the destruction of the earth, but we believe the Scriptures when they say "the earth abideth forever." We will show you presently when we come to it what we understand by the "fire" that is to consume the earth. It is not a literal fire nor the physical earth, but a symbolic fire which is to destroy the present order of things; and upon the ashes of the present order of things, God will raise up a new dispensation.

But now as to the other side of the question. Some people will say: "Why, things have been going on as they are now ever since my father's time, and his father's day and his grandfather's day. Why won't it continue thus always?" Well, the prophet anticipated that somebody would be making just such a remark and so he says: "Doth the plowman plow all day to sow; doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches and scatter the cummin and cast in the principal wheat," etc. Does the plowman simply keep going up and down the field, over and over again? No, he sows some seed after he plows. And does he keep sowing seed forever? No, he waits for the harvest. And so this calls to mind our Lord's parable in the 13th of Matthew. It was the end of the Jewish age, the harvest time; and as there was a lapping of the ages (the Jewish age ending and the Gospel age beginning) so it is now also. We are in the harvest of the Gospel age and in the beginning of the Millennial age. And in the end of the Jewish age the Lord did a special work among the Jews. He had accepted them and had given them the law, and then for 1845 years He sent the prophets, one after another into the vineyard to look for the fruits, until in the end of the age the Husbandman said: "I will send my Son." That was in the end of that age; and the harvest was gathered and that age was brought to an end.

In this parable the Lord, speaking of the Gospel age and the work to be accomplished, said that the Son of Man was present in the world and sowed good seed (His teachings) and His Apostles sowed the good seed; and while they slept, the enemy came and sowed tares. After the disciples fell asleep, the adversary got a good chance and he took advantage of it, for we know that it was just about this time that what is known as the "dark ages" came in and the teachings of the whole Christian church were more or less corrupted. And then after a while came a brighter time, the

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reformation movement; and we praise God for the better and still brighter things that are coming to us now. But going back to the parable, we find that the wheat and tares grew together; and we

find when they asked the question—Shall we pull up the tares?—that He answered them saying, “No, let both grow together until the harvest; the harvest is the end of the age.”

Now we believe, dear friends, that we are in the harvest of this age, and we believe also that as the Jews passed through a great time of trial and testing, so in this Gospel age we are now in a time of trial and a great sifting is going on amongst those who profess to be the Lord’s people. And ultimately only the wheat will stand and all the others will go down. The Lord spoke of the trials which would come in our day, you will remember, saying that they would “deceive if it were possible the very elect.” In the case of the “very elect,” God will provide them with grace and knowledge so that “the adversary toucheth them not” and he will not be able to overthrow them. As for all the others, we expect that they are all going to fall. What do you mean by “fall?” Well, in the end of this age, the whole Church will have been completed and received of the Lord; first, the apostles and all the faithful of the past who have gone down into death, they shall come forth together with all the faithful of our day; and this, the Apostle says, will be the *first* resurrection.

And when all these faithful ones have been received into the body, and the whole body shall have been glorified together with the Head, then we read that “He (the Christ) must reign until He shall have put all enemies under His feet.” And the result of this reign will be to bring in a knowledge of the Lord which shall be world-wide and to give every man an opportunity to accept the blessings and favors of God which will then be extended. “Ah well,” says one, “how do you know they will be any more ready to receive it then than they are now?” Well, I think they will be, because God promises that the Adversary, the one who has been opposing the truth and blinding the minds the world in this present time, “he shall be bound for a thousand years, that he may deceive the nations no more.” And in this present time, those who will walk in the way of the Master find it to be a “narrow way” because of persecutions and trials and difficulties and God permits it to be a “narrow way” for the very reason that He may find the “little flock,” and that by walking in this way they may be tested and polished and fitted and prepared for joint-heirship with their Lord in the kingdom.

During the Millennial day, when Christ is King over all the earth, righteousness will be the end of the law, and those who obey the law, instead of being persecuted, will be blest. “Why yes,” says one, “I have often wondered why those who walk faithfully now are not protected from trials and difficulties.” How was it with our Master? Did they not persecute Him and hate Him, even to the taking of His life; but as the Apostle says: “I wot that in ignorance ye did it, as did also your rulers.” And we believe that the Jews did crucify Christ in ignorance, for Peter says that if they had known Him to be the Lord of glory,

they would not have taken His life. And so with all the members of the body of Christ—the same adverse influences press upon them, the persecutions (which are the work of the adversary) and trials and difficulties which are permitted to come upon us; and in the proportion that we seek to press along in the “narrow way,” in that same proportion do we find that we have to *fight* a *good* fight.

And so you say that in the Millennial age there will be no narrow way? No, because there will be no adversary there to hedge up the way and make it narrow. And in that age, Israel as a nation will be lifted up and restored to God’s favor. Well, says one, that seems as though God was partial to the Jews. God has made certain promises to some of the fathers of Israel and His favor to them will come about in a natural way—in this way, for instance: the Israelites have been looking for an earthly kingdom for lo, these many centuries. They have not been expecting to get to heaven. That they were expecting an earthly kingdom is shown by the words of the Apostles when they asked the Master if it was His intention to restore the kingdom at His first advent. And He replied that it was not for them to know (at that time) “the times and the seasons, which the Father hath put in His own power;” but He did not say that the kingdom would never come or that they would never know anything of “the times and the seasons” but “It is not for you to know now” is the thought. When Israel finds the kingdom of God established, they will be in the proper condition of heart to receive that kingdom. Chief among them, and the first to receive God’s blessings, will be the class spoken of in the 11th chapter of Hebrews, the Ancient Worthies, among whom are Abraham, Isaac, and Jacob, Jeremiah and Isaiah. They cannot be of the Gospel church. Why not? Because they were not called to be of that church, just as He has not called millions of others. Does the Apostle not say that “all these died in faith?” Yes, but he says also that they died without receiving the things that were promised to them. And why did they not receive them? Because they couldn’t receive them until first the Church was completed and glorified, as the Apostle says. Please notice also in this connection that not a heavenly promise was made until after Christ came. Abraham received an earthly promise—“All the land thou seest, to thee will I give it;” and all the promises made to the Jews were of an earthly kind. Note our Lord’s words respecting John the Baptist, which prove conclusively that none of the Ancient Worthies shall have a share in the heavenly kingdom. “Verily I say unto you, there has not arisen a greater prophet than John the Baptist (quite a high testimony, wasn’t it?) and yet I say unto you that the *least* in the kingdom of heaven is greater than he.” What does that mean? It means that John did not get into the kingdom. It means the kingdom belongs to the class which God has been selecting during this Gospel age, and it shows the consistency of God’s arrangement, that Christ should be the forerunner, the

captain and the leader of His people; and thus Abraham could not be in this heavenly kingdom because he was dead long before our Lord came. Nevertheless these Ancient Worthies, John the Baptist, Abraham, Isaac and Jacob, Jeremiah and Isaiah all had a promise and the Lord mentions it, saying: "Ye shall see Abraham, Isaac and Jacob in the kingdom." Will they see the Lord and the glorified church? No. Why not? Because "No man hath seen God at any time." Why not? Because God is a spirit being, "dwelling in light which no man can approach unto." If

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any man would see God, it would be to his injury. And our Lord Jesus is now the "express image of the Father's person, highly exalted, even to the Divine nature." And if this be true, dear friends, the world can no more see our Lord Jesus in His glorified condition than they could see the Father in His glory. And what about the church? "We shall be like Him." No man can see the church either. We don't know what we shall be, as the Scriptures declare: "It doth not yet appear what we shall be, but we know that when He shall appear, we shall be *like Him*, for we shall see Him as He is." But we don't know what a spirit being is for we have never seen one. The thing which gives us the best idea of what a spirit being is like is the Apostle Paul's expression of what he saw when he was smitten down on his way to Damascus. He says it was "above the brightness of the sun at noon-day." And what did he see? I answer—he merely caught the faintest glimpse of the Lord, for He says so. And you remember that John the Revelator in giving an account of the Lord Jesus in glory says: "and I fell at his feet as a dead man."

While the world will not see Christ in His glory, they will not need to see Him any more than we now need to see the Father. We know the Father's power and His love and character and that is knowing Him in the best way we could know Him. Whoever sees a perfect man sees the best illustration of the Almighty God that it is possible for a man to see. Why? Because man, that is, a perfect man, was made in the likeness of God. The world in the next age will not see Christ any more than they see Satan now. He has been working during all this age nevertheless. And when Christ, as a spirit being, shall sit upon His throne in the next age, how grand will it be, What blessings will the world have? Let the Scriptures answer: "Instead of thy fathers shall be thy children." Who were counted the fathers? Answer—Abraham, Isaac and Jacob. Instead of looking back to speak of them as the fathers, they shall be the children and He will be the life-giver. "He shall be called the everlasting Father, the Prince of peace." Abraham will receive life from Christ, the great Life-Giver. And so with all "the fathers" of Israel; and as perfect men, they shall be the very best representatives of Christ and the church that the natural man could possibly see, because every perfect man, being in the image of God, will be a representative of God's character; and

thus they will see what God is and know Him. Just as our Lord said at the first advent: "He that hath seen me hath seen the Father;" not that the Father was in Him, but that the Father's character was perfectly represented in the Son and whosoever saw Him would have the best idea of the Father.

And who will be the instructors for the world? The "princes" will be there to instruct and to help them. Will they have full authority? No, the church will have supreme authority and they shall make the laws, operating through these Ancient Worthies as the human representatives. The Church is to be the heavenly Jerusalem and the others will be the earthly Jerusalem. From the spiritual capital will go the law and the general instructions; and the earthly capital will send forth the instructions received from the spiritual capital and fountain-head. And the result will be that all mankind will know Him. The Lord indicates that what He proposes to do is to give every member of the race a full opportunity for life. Is that too much? May they not have an opportunity to come to a knowledge of God? Yes, you say, but it must be in this present time. But do the Scriptures say so? The only Scripture that seems to come near it and the only one ever used to prove this theory is "As the tree falleth, so shall it be." but God's proposition is that they all went into death and there they are, neither getting any better nor any worse; and in due time, God shall call them forth, it will be with them just as it was with Lazarus. God did not say to him: "Lazarus, you were in heaven for a while, weren't you?" Or, "Lazarus, you were in purgatory or in hell with devils." Not a word of that kind. Well perhaps Lazarus was in heaven or in hell and God didn't know it. Do you think that was the case? Let us see what the Word says on the subject. "Marvel not, for the hour is coming in which all *that are in their graves* shall hear the voice of the Son of Man and *come forth*." Let us not add to the Word of God nor handle it deceitfully, but let us take it as God says it. And His statement of the matter is that the whole world has gone down into death and that in due time they shall come forth. And if we are in the right condition of heart, we will say—"Speak, Lord, for thy servant heareth;" and we will hear Him say—"Marvel not, for the hour is coming in which all that are in their graves shall hear the voice of the Son of Man and come forth." And I am simple enough to believe it. When He says these are all in their graves, I know they must be there; and when He says they shall come forth, I believe they will.

He says that one class, "those that have done good," will come forth to a resurrection of life. They shall be changed "in a moment, in the twinkling of an eye"—the church. And then another class that "have done good,"—the Ancient Worthies—mentioned in the 11th of Hebrews as "having obtained a good report through faith." They have not yet received their promise, because the Church must first be glorified. And what does it mean when it says "those who have done good?" It means those

who have been acceptable to God. Did the Ancient Worthies do good? Yes. Were they perfect? No. But they have “done good” and will come forth to a resurrection of life. And who have “done good” in this Gospel age? Will the hypocritical class, those who have attached themselves to the various nominal systems without having been justified, have God’s approval? No. Have those who are justified “done good?” No, they have “received the grace of God that bringeth salvation,” but they did not use it. They received it “in vain,” as the Apostle says, because they did not go on and make a consecration. They are not of those who have “done good.” Will they be in the resurrection of life? Oh no, surely not. Those who have “done good,” having gone on and made a consecration and fulfilled it, these are the only ones to be approved for the resurrection of life.

Now then, think of what this means for nearly all your friends, and acquaintances and your family. Just think where it is going to put them. They have not been saints, have they? They have not made a consecration to the Lord. No. Well, what about them? It is not nearly so bad as our common version translation has it. It misrepresents the Lord’s thought when it says: “They that have done evil, to a resurrection of damnation.” The word here rendered

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“damnation” is in five other places of the same chapter rendered “judgment;” and it should be so rendered here. “They that have done evil to a resurrection by judgment.” Quite a different thing, you see. And who have “done evil?” They that have not done good. Either you are in the one class or the other. Now as a matter of fact, the majority are those who have not “done good.” Well, what about them? “They shall come forth.” Thank God! Why thank God? How do you know but that it will be to injure them? Well I am sure that if God could do us no good, He certainly would do us no harm. “A good man doeth good works” and a good God will do good works. And what does a “resurrection by judgment” mean? Resurrection means to raise up. How? By faith? No. To raise them up actually. How actually? By the repair system. Do the Scriptures speak of that? Yes, see the words of the Apostle Peter in the 3rd of Acts, 19 and 21 where he speaks of the “times of restitution.” What does that mean? Times of repair, bringing them back again to all that has been lost in Adam. Some Christians get the idea that the rocks and mountains are to be restored. Well, if God was careful to restore these, how much more creatures who are made in His own image?

The Lord said: “It shall come to pass in those days that I will make a new covenant,” etc. But how? Will He break His law, or bend it in order to be merciful to sinners? No, God’s law will maintain itself with rigidity. The Father will never look upon sin with any allowance; but He provides that during the Millennial

age, Christ as King over all the earth, in that day shall dispense mercies and blessings and lift up the poor fallen race, just as we hear people say to day that society needs a great uplift. It does, it does, but it needs a greater uplift than you and I are able to give it. It needs the uplift that the glorified Christ can and will give it. That will be the uplifting time and a thousand years have been provided for it, and whosoever will hear His voice shall be blest. "For Moses (who was a type of Christ) verily said, a prophet shall the Lord your God raise up unto you like unto me. Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass (in that day) that the soul that will not hear that prophet shall be cut off from amongst the people." You and I know who this great prophet is—Christ the head, the Church His body. The head was raised up to glory 1800 years ago, and the church, His body, has been in process of selection all this time; but bye and bye the body shall be added to the head in glory and the whole body shall be raised up. And when this great antitypical Moses is in power "It shall come to pass that the soul that will not hear that prophet shall be cut off from amongst the people." They will have to hear or die the second death. The time is coming when there shall be no more crying, or sighing or dying. The Lord will create a new heaven and a new earth. Yes, the present world, or order of things, of which Satan is the head, is to pass away in a great time of trouble, at the close of which the new dispensation will be ushered in. And in this connection, we are to expect a great "falling away." It is called the "fall of Babylon." We find it recorded in the 18th chapter of Revelation. What does it say? It says: "Come out of her, my people." Come out of whom? Come out of Babylon. The whole nominal system is called Babylon because Babylon means confusion. You and I know that the whole Christian world is in confusion; but the prophet Isaiah says that it "will be a vexation only until He shall make you to understand doctrine," and when you understand the Lord's doctrine, you will see something of the plan of the ages and where the true church is, and the position of the justified and the hypocrites, "For the bed is shorter than that a man can stretch himself on it, and the covers narrower than that he can wrap himself in it." As long as we are babes, we can lie upon the various beds, the Presbyterian, the Methodist, etc., and even after we have grown a little, we can still stay in these "beds." But when we come "to understand doctrine" and grow to be a "man," then the beds get too short and the covers (the creeds) become too narrow, and we find that if we want to get any rest, we will have to get out of the bed.

Let us lift up our heads and rejoice then, knowing that we are in the harvest time, and let us not feel—"Don't thrust in the sickle, Lord." Why not? Well, it will make a great tumult, Lord. Don't you want the harvest gathered? Yes, we do. Is it not necessary then before the grain can be gathered into the barn that it must first be cut and threshed? Yes. "Well why then have a dread?

Haven't you confidence that I am able to bring you off conquerors and more, and that I will do better for you than I have said?" Yes. Very well, then, "come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues." Are there certain great plagues and troubles coming upon Babylon? Yes. Are there certain sins connected with it? Yes. One of the greatest sins today is blasphemy. I don't mean that they blaspheme intentionally, but whether intentional or otherwise, it is blasphemy nevertheless. In what way is God's name blasphemed? By saying things of the great God Almighty that they would not wish any one to say of them. To say that God, to all eternity, purposes to torture any of His creatures is to blaspheme His character and to speak regarding His perfection in a way that we would not wish to have anybody speak respecting our imperfection. So then as long as you are associated with those who teach eternal torture, you are blaspheming God. We do not want to misrepresent anybody, and most of all, we do not want to misrepresent the Lord. It is not honest for us to remain in that condition. The right thing to do is to "Come out." What are some of the plagues coming upon Babylon? Throughout the whole civilized world, the doctrine of the ransom is going down. People are ceasing to believe it. Well, says one, what would lead them to give it up? They are receiving another theory. They are claiming that man never fell at all, but that instead of falling, he has been growing better and that if God will only leave him alone, he will keep on evolving upward until he shall become a god. It is faith they are losing. Are we trusting in the precious blood of Christ? Let us remember the Lord's words in connection with the matter: "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thy dwelling."

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October 26, 1903

TRUE HEIRS OF GOD'S KINGDOM

The religious debate between Dr. E. L. Eaton and Pastor C. T. Russell was not continued yesterday in Allegheny Carnegie hall, the arrangements of dates having provided for the skipping of a Sunday, in order to have the sixth and last session of the series close on next Sunday afternoon. The usual services of the North Avenue Methodist Episcopal church and of the Bible House congregation were held throughout the day.

At the Bible House chapel in Arch street the interest of the public in the debates was reflected in the attendance of a large number of strangers at the regular afternoon preaching service at 3 o'clock—the only service when a regular discourse is preached, the other service of the congregation being in the form of Bible

studies. Deep attention was given to Pastor Russell while he discoursed upon “The Opportunities and Responsibilities of the Kingdom,” the text being, “How hardly shall they that have riches enter the kingdom of God!” He said:

THE RICH MAN’S DILEMMA

Our text is found in the 18th chapter of Luke, verse 22, relating to the rich young man who came to Jesus, and to whom Jesus said, “Sell that thou hast, and distribute to the poor, and thou shalt have treasure in heaven, and come, follow Me.” When he heard this he was very sorrowful, for he was very rich. And when Jesus saw that he was sorrowful He said, “How hardly shall they that have riches enter into the Kingdom of God! For it is easier for a camel to go through a needle’s eye than for a rich man to enter into the Kingdom.”

Very many are the scriptural testimonies to the effect that riches are unfavorable as respects saintship—that there are difficulties and trials, oppositions to be encountered by those who are rich, that exceed the difficulties which are to be encountered by others. One of the other gospels records that the young man having gone his way, the disciples said to Jesus, “Lord, who then can be saved?” as though they had the thought in their minds that if the rich are not to enter into the kingdom, how can there be any kingdom?

We are to remember that the disciples, in common with all Jews, were expecting the establishment of an earthly kingdom. They had been, with all the other Jews, expecting Messiah, and as they said themselves, “We had hoped that this (Jesus) had been He which should have restored the kingdom to Israel.” As they looked about them they saw that all the notable persons in the kingdom then existing were the wealthy class, the rich; as for instance, it is illustrated when we read that “they saw the rich casting their gifts into the temple treasury,” and again we read that “the scribes and the pharisees were money-lovers.” And everything goes to indicate that the poorer class were underestimated, the publicans and sinners and the poor were supposed to be rather under divine disfavor, and these who were the prominent ones in the nation were supposed to be the ones chiefly in God’s favor.

And since they were expecting the establishment of the kingdom they were evidently expecting that the scribes and pharisees and prominent ones who at the first did not show any disposition to receive the Lord must ultimately recognize the fact that this is the very Christ. “Do our rulers,” said they, “know that this is the very Christ? Can they not realize that this is the very Christ?” So the apostles, who were themselves of the humbler class, were astonished to see that these more wealthy ones, more prominent ones of Israel, were not accepting the Messiah, who seemed to them to fill the very picture of the prophecies; and so when Jesus

said, "How hardly shall they that have riches enter the kingdom," it seemed to overthrow all the expectations of the apostles, and they said, "Who then can be saved?" Where then is the kingdom to come? How will the kingdom be set up if all these in influence and power be rejected, because nearly all who are influential are wealthy, or in comfortable circumstances at least, how then can there be any saved? What will be the prospect of having any kingdom at all? How can the poor ever set up your kingdom, if these wealthy ones be not turned ultimately?

From their standpoint he should have encouraged this young man, saying, "Now my young friend, I am glad to see you; it is not often the rich come along, and we need your assistance; we will make you specially welcome; take a prominent seat amongst the disciples; we want you to be perfectly at home here, and perhaps your presence will attract some more of the great ones!" We have no doubt the disciples were astonished that Jesus discouraged the young man, saying there would be very little hope for him unless he would go to this extreme measure of giving all his goods to the poor. Jesus answered that from the human standpoint that might seem an impossibility, that God should carry out His great plan and promise and establish His kingdom, and yet hardly any of the rich be in it. That might seem to men to be impossible, but it was not impossible with God.

DISCIPLES DID NOT UNDERSTAND

The disciples could not see or appreciate that matter, because the holy spirit was not yet given; the time for understanding it was not yet come. The time for understanding began with Pentecost, and with the enlightenment of the church under the spirit's influence and instruction. We can see how God is taking out of the world a people that shall ultimately be this kingdom class, and that through this kingdom class all the promises of the prophets shall be fulfilled. (Acts 15:14-17; 3:19-21.) All the families of the earth shall be blessed, and this shall be the great kingdom. And yet not many great, not many wise, not many noble shall be in the kingdom, but chiefly the poor of the world, rich in faith, heirs of the kingdom which God hath promised to them that love him.

In harmony with this is the general statement of our Lord. "It is easier for a camel to go through the needle's eye than for a rich man to enter the kingdom of God." The

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needle's eye, probably all know, was the name of a small gate, or of several gates, in the walls of the city of Jerusalem. The larger gates were opened in the day time, but at sundown they were closed, and these smaller gates, needle's eyes, were opened, through which belated travelers might enter the city; they were large enough for a man to go through without burdens, but not large enough for a multitude; they could be easily guarded by a

single watchman, while large ones would more readily admit enemies who could overcome a guard and gain a great deal of power before the citizens were awakened. With the larger gate closed and only the needle's eye open, the city was comparatively safe, at a time when roving bands might be found here and there through the surrounding country and who might make an attack upon unprotected places any time.

Our Lord's illustration is a very forceful one. It would give the thought that the arrangement of these needle's eyes was such that if any traveler with a camel came at night to the city, he would not necessarily be forced to remain outside, but by taking the load from the camel, the camel could go through on his knees, and thus both would find shelter and protection. And I presume the Lord had this in mind in connection with all the affairs of Israel. The matter of building the city and its gates and needle's eyes, I presume, was all a part of the Lord's arrangement, for we find everything connected with natural Israel was typical of things pertaining to spiritual Israel.

So we find it now, that in the present time, the night-time of the Gospel age, there is no entrance into the New Jerusalem for any except those who go by the straight and narrow way. Only those can find access now. Straight is the gate, narrow is the way—the needle's eye way—of coming into the kingdom, the New Jerusalem; no other way is accessible, no other way is open. And so if you and I would find entrance to the New Jerusalem now, the only way is the narrow way—and “How hardly shall they that have riches” enter into the narrow way! They will have to remove all the riches, and as the camel was unloaded of its burden, they must go in in a humble attitude. By and by, when the morning comes, as in the typical Jerusalem, the gates were opened and there was a general passing to and fro, so when the Millennial morning shall fully dawn, and the gates of the New Jerusalem shall be opened, they “shall not be shut at all,—no need of shutting after that!—”and the kings of the earth shall bring their glory and honor into it,” is the record given in Revelation—not through the needle's eyes, but through the broad open gates into the grand highway that leads up to the blessed perfection of humanity promised to those who shall be obedient in that time. Not that God will ever receive sinners into the New Jerusalem; not that he will ever admit the wicked, for that is one of the special statements respecting the New Jerusalem, “Nothing shall enter therein that defileth, nor he that loveth or maketh a lie.” Outside are the abominable, adulterers, etc., and so we are not to think that because the time is coming that the gates of the New Jerusalem shall be opened that any except saints, holy ones, shall ever enter.

But in the present time there is the narrow way, made difficult by the opposition of the world, the flesh and the devil. All these conditions hedge in the way that leads to life eternal and which

leads to harmony with the Lord and his arrangements and constitutes a difficult way, as our Lord declared. And so it is now that comparatively few find this way and comparatively few after they do find it delight to walk in it. Only those who when they find it shall follow the instruction here given to the young man, and are willing to give all that they have, whether that be much or little, only those can enter into this narrow way, can become members of that glorious city.

In this connection I was thinking that there may be some who would consider that our Lord's statement was an extreme one. Our Lord said to the young man, "Sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven, and come, follow Me." Did our Lord mean that the young man must himself become a pauper, sell all he had and give everything away to somebody else? Are those the terms and conditions upon which we can become the Lord's disciples? Are there no other conditions? And if those were the terms and conditions upon which this young man might have a place in the Lord's following, have they changed, or is it still incumbent upon you and me that we shall sell all we have and distribute to the poor, and, follow the Lord, if we would be His disciples? We answer, that viewed from that standpoint it would seem as though the Lord had put a specially heavy test on the young man, or else that you and I have been more or less laboring under some mistaken idea about what are the terms of access to the kingdom.

Now, what did the Lord mean when He said that he must sell all that he had and distribute it to the poor? I presume that the Lord was speaking in general terms to the young man, and if he had said, "Well, good master, I accept your terms; I am yours; all that I have goes. How shall I proceed with the matter?"

THE ANSWER--OF THE LORD

I presume the Lord would have said to him, "That is the point I wished to bring you to, where you would be ready to surrender all. And now, just consider that you have given all to Me; that you have given all to God; that you are a steward now of these things--that they are put back into your hands as a stewardship, and you as a steward shall count everything the Lord's and consider yourself as responsible for the things under your control to Him to whose service you are committed. If you see any necessities for the use of some of these mercies in the Lord's work, use them just as you find opportunity; use them freely, not as though you were giving something--for you have given them already; they are not yours any longer to give; they are the Lord's; merely use them as a steward would use his master's money or property in service he believes his master would have him use it in."

I do not suppose the Lord had any thought that this young man should sell all the property and accumulate the money and then

announce through the criers of that time, "All who are poor, come, for I am going to make a scramble, throw the money in every direction!" and the next day say, "I do not know where I will sleep tonight, for I have sold everything and do not own any possessions, and will have to live upon charity, a pensioner upon the bounty of others." I do not have a moment's thought in that

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direction. I understand, on the contrary, that the Lord meant that the young man should become a steward of his property. If, for instance, he had many herds and flocks, and that some of those were needed, for the literally poor or for the Lord and the disciples, who were amongst the poor, or for the Lord's cause, let some of the flock be sold; let some of the plantations be sold, and not all necessarily at once; but if there is necessity for more in a month or year, sell some more; and if still necessity for more later, then sell some more. And so proceeding, as a wise steward would proceed, to use the money as he might be able to understand would be in harmony with the Divine will. Viewed from this standpoint, the requirement would not be an unreasonable one; but is the same requirement that the Lord makes of you and of me. Whatever property you have belongs to the Lord; whatever property I have belongs to the Lord, if we have made a real consecration of ourselves to him. It is no longer yours or mine. We have given ourselves to the Lord, and when we do that we have given all that we are and all that we have, and if we had the proper view on the subject our sentiment was, "It was an offering far too small," that we were ashamed it was so little, but glad that the Lord would accept our little offering, and realize that it was accepted, not for its own worth, but in the name and merit of Him who loved us and who bought us with His own precious blood.

There is another part to this subject. There are other riches besides money. Some have riches of education, some of influence; others have riches of talent; and all these are so much of wealth, so much that has value to it. So that, whatever you may be or whatever you may have, talents, opportunities, riches, influence, in whatever your wealth may consist, when you came to the Lord you gave all of that to Him. If you did not, then you are not his disciple. Those are the terms of discipleship: "Sell all that thou hast, and take up the cross and follow me." So now I trust that you and I have taken up this matter from the right standpoint; that we have realized that the only way we could be accepted of the Lord at all, under the call of this Gospel age, is to take this step. Mark you, this is the time of the needle's eye entrance to the New Jerusalem; this is the time when there can be no loads or packs taken in; this is the time when the kings are entering in, those who shall be kings and priests unto God, joint heirs with Jesus Christ their Lord; those who shall be heirs of the kingdom, as our Lord said, "Fear not, little flock; it is your

Father's good pleasure to give you the kingdom." But while He promises the kingdom thus to this special class, He is going to give a great blessing through the Kingdom to all the families, peoples, kindreds and tongues of the whole world.

HEIRS OF THE KINGDOM

But in order to determine who are the little flock, who shall be counted worthy to be joint heirs of the kingdom, our heavenly Father has made this arrangement of the narrow way and this needle's eye entrance to the New Jerusalem, so that all those who will be of that little flock, that kingdom class, who will be of the church, the bride, the Lamb's wife, or under another figure, members in particular of the body of Christ, of which our Lord is the head, all these will have this one characteristic, that they have nothing of their own; they have given everything to the Lord. This is the only condition they have, to take up their cross in this matter and follow Him. In what sense follow Him? Not walking up and down the roads of Palestine and the streets of Jerusalem; but following His example, His precepts, walking in His steps, in this sense, that He took the very same course. What did He give up? The Scriptures are full of testimony on the subject. "Though He was rich, for our sakes He became poor, that we through His poverty might be made rich," and He has "set us an example, that we should walk in His steps." Therefore the apostle, after speaking of this matter, says, "Humble yourselves under the mighty hand of God," as our Lord humbled himself; and took upon Him our nature, and suffered for us and gave His life as well as all His glory. So arm yourselves with the same mind, after this same principle. He who has called you to glory, honor and immortality has called you to walk in these same steps, to take up your cross and follow the Lamb whithersoever He goeth.

Some might be inclined to say that this is a very irksome journey, and that this is a very severe condition that the heavenly Father has laid upon His Son and upon all who will be acceptable as members in the house of sons. As the Apostle puts it, "Christ as a son was the head over His own house (a house of sons), whose house are we, if we hold fast the beginning of our confidence firm unto the end."

Says some one, these are hard conditions which God has placed upon the house of sons. I answer, no! Those who consider these hard conditions are not of the house of sons. The house of sons have the other spirit. They say, "I delight to do Thy will, O my God." That was the spirit of the Son himself and that must be the spirit, the disposition, of those who would walk in His steps. If they are always feeling that it is a great mountain, a terrible thing God has put upon them, then they have not the spirit of Christ.

I do not mean to say that there are not times when all of the Lord's people feel that the narrow way is very rugged to their

feet. The Lord himself had such experiences. We remember that the Lord in Gethsemane garden said, "If it be possible, let this cup pass from me. Yet not my will, but Thine, be done." So it need not surprise us if, following in the footsteps of Christ, we should sometimes come to the place where the way is very narrow and very rugged, and that we in turn might with our dear Redeemer, cry out, "If it be possible, let this pass from me." And yet those who have the Lord's spirit, who are begotten of the spirit, and have a true appreciation of the glorious things which God hath in reservation for them that love Him, that they would not think of exchanging these prospects and glorious promises by which they have been begotten, and be without them at any price or cost. I trust everyone of us witnesses to the fact that not only these views and prospects of coming glory, honor and immortality and joint heirship with the Lord in the Kingdom have a weight and influence in our hearts that counteracts and overbalances these trials and difficulties of the present narrow way, but we find that we have in the way so much of the joys of the Lord and the peace of the Lord as more than overbalances, so that with the apostle we are able to say, "I do count that these things which are behind, and which I have forsaken and sacrificed

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for Christ's sake are not worthy to be compared with the glory which shall be revealed in us."

ATTAINING THE STANDARD

That is the sentiment of all who are the Lord's—not all alike; there are babes, youths, young men, in Christ, and those who are of full stature, according to the Scriptural picture of this matter; but they all have more or less of this same spirit, and in proportion as we feed upon the promises and grow strong in the Lord and the power of His might, in that same proportion we attain more and more to this standard which is represented in the words of the apostle and represented in the words and conduct of our dear Redeemer himself. So that we are able, with the apostle to say we count it all joy when we fall into divers temptations, trials, difficulties.

But why call it joyous to fall into difficulties? Because, says the apostle, these trials and difficulties are working out for us, something. We realize that God has called us to a wonderful position of joint heirship with His Son in the kingdom, and we realize that the terms of joint heirship are proper and necessary; it is not to be expected that God would want anyone in the kingdom that was not considerably developed in character of heart, intention, in will, that those who loved unrighteousness in their hearts would not be chosen of God to be representatives of the kingdom for the blessing, instructing and assisting of the world in the future. So when we look into God's plan, and see

the wonderful preparation, He is making for blessing the world, and is calling out His church to be His representatives in conferring that instruction and uplift to the world in general, we see good reason why we should have trials and disciplines and various experiences in life which would test, fit and prepare us to make us “meet for the inheritance of the saints in light.” Consequently, when we find ourselves in these very conditions, and experiencing trials and difficulties, we recognize that this is another witness of the spirit that we have the Lord’s favor. “Through much tribulation we shall enter the kingdom,” so when we find ourselves in such experiences it is proper to say to ourselves, these are precious experiences. They testify to us that we are in the narrow way. If we were without these, “if we be without chastisement, then are we spurious, and not sons.”

So we “glory in tribulation,” because it is an evidence that we are sons, and that God is dealing with us, educating us, making us ready to be glorified in due time with His great Son, our Lord, and after the education—what? Then, says the apostle, comes the great time when the sons shall be manifested (Rom. 8:18,19). They are not manifested now. The apostle says, “The world knoweth us not, even as it knew Him not.” But we are not relying upon the world. The world is not going to exalt us to the kingdom; they are not going to say to us, “We will vote for you.” We are not anticipating any such matter as this. What are we looking for? For the Lord’s approval, and for the time when He shall say to His people who are faithful, “Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord,”—the kingdom of God, the promised blessing.

So, in one of our Lord’s parables, He represents that at His second coming He will reckon with His servants, as to the use they have made of their talents. To the one who had been given one talent, He will ask for an accounting; he may have had a talent of influence, to talk with others, to sway their minds; or, he may have had the talent of money, and no other. And so with those who have two talents, or three, or five. They are responsible for what they had and how they used that. When the Lord came to reward them the record is that to the one with five talents it was said, “Thou hast been faithful over a few things; I will make thee ruler over five cities.” To the one with 10 talents, “Have dominion over 10 cities.”

Where are these cities? Some people say that at that time the whole world is going to be burned up. Where will the cities be? If there is going to be nobody but the saints then, what will they rule over? If everybody gets destroyed or sent to hell, how will these overcomers rule over anybody? If there will be a kingdom there must be some logical object in its establishment, or else what is the use of talking about a kingdom? If we do not give words any meaning we will be all confused. If we do give them

the real meaning that the Scriptures give them, we find in God's word the most wonderful plan, with the most wonderful outlines that could possibly be conceived of.

ESTABLISHMENT OF THE KINGDOM

The selection of a little flock, to be heirs of the kingdom with Christ; then the establishment of the kingdom after the glorification of these heirs, in their hands, and for the administration in a wise and perfect way of all the laws of God, for the benefit of the whole race, as it is written: "The kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27

What will they do in the kingdom? Will they have rotten politics? No! Because there won't be admitted into that kingdom any political tricksters. The Lord is picking out His own administrators, the Lord is picking out His saints, those whom He can rely on, those who have been faithful in a few things, and who He knows will therefore be faithful over larger responsibilities. But he is looking for those who will be faithful in the few things, whether it be, as in the case of this young man of our text, that he has the one talent of riches, or whether it be with regard to more talents and privileges.

This young man was unfaithful in the use of that talent. He would not consecrate it to the Lord; and he cannot have a part in the kingdom. All of the kingdom class must be willing, not only willing, but glad to sacrifice all other interests for the Lord, whatever their talents may be. This does not mean that the young man who went away sorrowful, and whom the Lord said could not get into the kingdom because he did not sacrifice what he had, went into eternal torment. He was a good young man. The record is that when Jesus looked upon him, "He loved him." The Lord did not mean that because he did not make a sacrifice He would condemn him, and say, "Here, devils, take him! Roast him!" Such a course would be unjust and inequitable. The

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words merely mean that he was not fit for a place in the kingdom—the ruling class. If, afterward, he repented and went to the Lord, saying, "I appreciate the matter better now; I am ready to give up all, and to walk in the narrow way," I am sure Jesus would have been glad to receive him any time under those terms. But he would never be in the kingdom class until he did that. And so you and I must be ready to do that, or we can never be in the kingdom. There is only one law and only one way to attain so great a favor.

Whatever you hold most precious is your riches. Some say I have no particular care for money; I would just as soon be poor. I

heard of a man who was thought so much of, as a fine character, by a friend, that the latter gave him a deed to a cottage; and after the poor man had it for a while, he brought the deed back, saying: "I wasn't contented while I had it. I couldn't any longer sing, 'No cottage do I here possess, while traveling in this wilderness. '"

The brother had a mistaken idea, but the thought is in some respects right. If he was going to make a treasure of that cottage then it would come between him and the Lord. If you are going to make a treasure of something else, whether a million or a dollar, the effect is the same. I have found people just as much money-lovers with a few dollars as some who had many dollars, and just as unfit for the kingdom as if they had a million. It is the love of money, and not the possession of it, which is the root of all evil. He who loves money will hold on to it, though it hinder every spiritual interest, and the Lord thus tests all of us, not only in respect to money but every other talent.

If one says, "A good name is rather to be chosen than great riches," and "I would do anything to preserve that good name; I would not sacrifice it for anything," he cannot be the Lord's disciple. Whatever you have, that is the Lord's treasure, to be laid at His feet. Unless we love Him more than houses, or lands, or parents, or children, or brothers or sisters, we cannot be His disciples. Love of self, love of popularity, love of admiration of others, must give place to the Lord, or we are not fit for the kingdom!

Put the emphasis where it belongs on the word kingdom—"Not fit for the kingdom!" After the kingdom class, the saints, holy ones, shall be selected, the Lord will have a plan in respect to the world, and there will be some not fit for the kingdom that will be fit for some other place, that under other circumstances than those of the present time would be of good, noble character, but from what they have now to contend with, the world on one side, the devil on the other, and the flesh always near, they find that the way is so narrow that they have not enough love for God to make them willing to count all other things as loss and dross, that they might win Christ and be found in Him.

CALL OF THE LORD

Our Lord has given to us a wonderful call, and has attached to that call certain tests which will prove everyone who would be His disciple. The tests are extreme, because the glory, honor and immortality attached to the call is an extremely high honor. If we would be acceptable with the Lord we must be glad to sacrifice the little trifling things of this present time.

I fancy that when we shall get beyond and look back, our view of these things will be so different from what it has been while here and in contact with the things that are seen, that we will see matters very much as John Bunyan saw them. You remember he

pictured the man at the seashore with his muck rake gathering seaweed, straw and sticks, and various other things, attaching great value to them; but Pilgrim, as he viewed them, thought the man very foolish, for he had a scroll and a call, and he was going to the heavenly city, and was not wasting his time with the muck-rake and the things of the present time, of little value, compared with the eternal things beyond. When we view matters from the true standpoint, and contrast the riches of God's grace and favor with Him, with all the things of this world, we shall take the broader, higher, deeper view, and rightly appreciate these temporal things, giving them their true place, and that would be a low place indeed.

Not that we are despising money; not that we are despising influence, or good name, or any of these privileges and talents. On the contrary, we appreciate them all the more because we see that it is our privilege to present them to the Lord, and because we see that while they are not worthy in themselves to be presented to the Lord, yet He accepted them through our Lord Jesus, and counts them as worthy, trifling though they otherwise would be.

And our Lord Jesus—how does He regard them? He is not ashamed to call them “brethren.” But He says of those who would be ashamed of Him, and who are ashamed of His truth, and who are selfish money-lovers, He says of all them, “Of such will I be ashamed before my Father and before the holy angels.” Of those who confess and rejoice to follow in His footsteps, He says He will take pleasure in declaring their names before the Father and the holy angels.

Let that be our position, dear friends, and let that be, by the Lord's grace, the great reward which we shall not only strive for now, but, by the Lord's grace, shall surely attain. We are not exaggerating the requirements of the Lord's word in connection with discipleship, but we well know those precious promises that His grace is sufficient; that He will not suffer us to be tempted above that we are able, and will, with every trial, provide a way of escape; that He will cause all things to work together for good to them that love Him, for their best interests as new creatures, as the heirs of the kingdom. How gracious are those promises! What, then, is there for us to do, if the Lord is going to will and to work in this way? For us, is the full surrender of the will.

*Here I give myself away;
“Tis all that I can do.”*

I can will to do it all. If the Lord sees the will in each heart, He is pleased with that condition. That is the pure condition of heart which He commends. There may be imperfections and mistakes and coming short of the perfect standard of God—because that standard is God's own perfection, and we are all short, as measured by that—but the Lord's grace is sufficient for us in that

it makes up whatever we are short. On what terms? On the condition that your heart is right; that your will is right; that you have made a full consecration of all you have and hold precious, and to the extent of your ability you are carrying this out in your daily life.

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December 28, 1903

A TEXT FOR THE NEW YEAR

Phil. 4:8

Pastor C. T. Russell of the Bible House chapel, Allegheny, yesterday afternoon spoke on "A Text for the New Year." The series of discourses at Carnegie music hall, Allegheny, on "Prophetic Time-Proofs that the Dawn of the Millennium Is Nigh" will begin next Sunday, so it was decided to have the New Year's text yesterday. Mr. Russell said in part:

I choose for my text the exhortation of the Apostle Paul to the church at Philippi—appropriate to us also: I suggest that we each make it our year-text, and trust that our minds continually recurring to it may be profited, strengthened and assisted in the right ways of the Lord. The words are:

"Finally, brethren, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are reputable, if there be any virtue and if there be any praise, think on these things."—Phil. 4:8

Few seem to realize the power of the mind—the power of thought as an element in the formation of character. "As a man thinketh so is he." How important, then, it is that we should think properly—that our minds should be rightly directed. The Scriptures assure us, and the experience of the noblest people of the world convince us, that we have all so inherited degeneracy, from our father Adam, that "there is none righteous, no not one, all have sinned and come short of the glory of God." This degeneracy affects us physically—we are a dying race under our Father's sentence, "Dying thou shalt die." And this dying affects us not only physically but mentally and morally, "We are prone to sin as the sparks to fly upward;" The taint is in us from our birth, for were we not "born in sin and shapen in iniquity?"

NO GENERAL RULE APPLIES

There are various methods of appealing to humanity, the success of each varying with the individual. Some need imprisonment and "stripes," others can be profited by moral suasion; by appeal to their reason, by appeal to the better elements of their natures, even though tainted or tarnished through original sin. Both of these methods of appeal are recognized in the world today.

Pulpits and newspapers are appealing to the minds of men with more or less propriety and with more or less success; but nevertheless society protects itself by penal institutions—reformatories, jails, penitentiaries, etc. So it is with the divine government. Nature has some general laws by which the whole world of mankind is dominated—laws of retribution, by which every virtue brings a certain degree of reward, satisfaction and peace, and every crime brings a certain measure of chastisement, pain, trouble and unrest.

Nevertheless, the course of nature is so disordered in the present time by the prevalence of sin and its penalty and the operation of the laws of heredity that we cannot say that the laws of nature are at the present time absolutely just as respects each individual, whatever we may say of their general justice in respect to the race as a whole. Hence, as the Scriptures declare, “some men’s sins go before to judgment and some they follow after.”

In the coming Millennial age, when Christ’s kingdom shall administer justice amongst men, the rewards and punishments will be equitable. No longer will the child suffer for the sins of the parents. No longer will the righteous suffer; but only the evil-doers, for thus it is written, (Jer. 31:29; Psa. 122:7.) In that blessed time, the Lord will use both methods of appealing to the world. (1) An appeal will be made to their hearts and consciences, with inducements and rewards for obedience to the principles of righteousness—the reward of physical, mental and moral restitution or uplift, which will bring the obedient gradually back to the full image and likeness of God enjoyed by father Adam before his fall. (2) This appeal to the hearts and consciences of mankind will be supplemented by stripes, judgments, chastisements “upon every soul of man that doeth evil.” We can to some degree realize the great advantage that will accrue to mankind under such dealings—how great will be the assistance.

CHANGES AT THE PRESENT TIME

In the present age the Lord does not use this double method of appeal, but merely the first. He appeals to our hearts, our reasons, saying, “Come, let us reason together.” But those who will not reason with the Lord now are not chastised, even if they go into grievous sins, the worldly are permitted to take their course; they receive no particular stripes or corrections from the Lord, because the day of the world’s trial or judgment has not yet come. As the apostle says: “The wicked shall do wickedly and none of the wicked shall understand,” and so we have on every hand sin, wickedness abounding, and that without interference from the Lord. Only with one class is the Lord now dealing, namely, the church.

We recognize, of course, that there is a divine supervision over the nations; that the Lord has kept in his own power more or less

of the times and bounds of the nations, as the apostle expresses the matter. Acts 17:26

However, these dealings with the nations have little to do with the world as individuals, and nothing to do with the world's trial, which belongs to the next age. "God hath appointed a day (the millennial day—a day with the Lord is as a thousand years) in the which he will judge the world in righteousness by that man whom he hath afore ordained"—the Christ, head and body. Acts 17:31; 1 Cor. 6:2

We repeat, then, that the Lord's special dealings at the present time are with those who believe and not with unbelievers. He sends his message "speaking peace through Jesus Christ" to him that hath an ear to hear and a heart to receive the message—and these are very few, comparatively. The appeal of the evangelist who follows the scriptural pattern is an appeal to the heads and the hearts of the people who have the ears to hear. He is not privileged to meet out stripes or other judgments or

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corrections to those who disregard his message. Those who have the ears, and who receive the word with gladness, get a great blessing—and that in proportion as they receive it into good and honest and obedient hearts. Those who do not hear at all, whose hearts are not in the condition to respond to the gospel message, suffer a loss—a loss of the joy and peace and blessing and "comfort of the Scriptures" which the believers enjoy.

BY THE FOOLISHNESS OF PREACHING

Not only does the Lord begin the work of grace among his people with the above described message speaking forgiveness and peace through Jesus, but, to those who do receive the message and who are exercised by it he continues the same process of dealing—still appealing to their hearts, heads and consciences. This is what the apostle means when he says, "It pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1:21

To the world this method of appealing merely to the heads and hearts seems like a weak and unsatisfactory method of dealing. The world finds it necessary to resort to force, and wonders that the Almighty does not resort to force to compel obedience to his laws rather than merely to exhort obedience to them. We have just seen that in the Millennial Age the Lord will use both methods, and the question properly arises, why does he not use both methods of appealing to mankind in the present time—first appeal through the intellect and heart, and second appeal through force?

We answer, that the reason lies in the fact that God is now selecting a peculiar class—to use scriptural terms, he is now electing "a peculiar people." The class he is now seeking needs

no stripes or punishments to constrain their obedience. They are constrained by love—love for God, love for the Redeemer, love for the principles of righteousness and a sympathetic love for the whole world of mankind, even their enemies.

If force were introduced in the present time it would be a hindrance to the development of this particular class which the Lord is now seeking, each of whom must be in heart, in intention (not in flesh) a copy of God's dear Son. Those who require stripes, punishments, etc., to enforce obedience to the divine requirements cannot be of the "very elect" whose disposition of heart is represented by the words of our Lord expressed through the prophet: "I delight to do thy will, O my God; thy law is written in my heart."—Psa. 40:8

HOW GOD WORKS IN US TO DO HIS WILL

It is in harmony with this thought, that God is now operating in the church along the lines of appeal to our sentiments and not along the lines of force. As the apostle says: "It is God that worketh in you both to will and to do of his good pleasure." God works in this class through the intellect and heart. He makes known to them "the riches of his grace"—little by little as they are able to appreciate and willing to respond.

The first effect of this upon the proper heart is to induce a responsive sentiment expressed by the apostle thus, "The love of Christ constraineth us; for we thus judge, that if one died for all, then were all dead; and that we who live should henceforth live not to ourselves, but to Him who died for us." (2 Cor. 5:14.) The class represented in this text have experienced the truth working in them as the power of God up to the point of willing—willing to do the Lord's will; willing to renounce self; willing to follow in the footsteps of our Lord Jesus; willing to be copies of God's dear Son. The power of God continues to operate in such and unfolds to them more and more of the lengths and breadths and heights and depths of the love of God which passeth all understanding, and which is expressed to these in the "exceeding great and precious promises" of the divine word.

These promises operate upon the heart and mind and lead to works—obedience, self-denial, self-sacrifice—even unto death. It is such as are thus rightly exercised by divine grace and truth who may now hope to attain to all the great and wonderful things which God hath in reservation for them that love him.

Not only does God thus appeal to our minds, our thoughts, our reasoning faculties, with His explanation of right and wrong, truth and untruth, righteousness and sin, and promises of His continued favor unto life eternal or for the disobedient His disfavor unto cutting off from life in the second death; but He urges upon us co-operation with Him along the same lines—that we take hold of our minds, of our thoughts and shape them into conformity with the divine mind, with the divine will.

This is the signification of our text: On the principle that every thought has its influence upon our words and conduct, the apostle urges that our thoughts be the special objects of our solicitude, care, watchfulness. Another apostle expresses the same sentiment in different language saying, "Out of the abundance of the heart (mind) the mouth speaketh." And out of the heart (mind) proceedeth envies, malice, strife, etc.—or contrarywise kindness, gentleness, goodness, love.

IMPORTANCE OF A RIGHT HEART

It is all important, then, that we have right hearts; for as a bitter fountain cannot send forth sweet waters, neither can a heart that is in the bitterness of sin send forth blessing to those in contact with it. We admit that a certain amount of refinement and grace belonging to the children of God may be copied by the unregenerate; but it has no depth, it fails easily, it quickly discloses the real bitterness, selfishness and acrimony of the natural heart which underlies.

In the present time, therefore, the Lord does not appeal to these bitter hearts to send forth sweet waters. The appeals of the scriptures are to the regenerated hearts of consecrated believers, addressed in all the epistles as "saints," "children of God," "the sanctified in Christ Jesus," "the Lord's brethren," etc. These having new hearts, new wills, sanctified or set apart to the Lord, to righteousness, to truth, to goodness, need nevertheless to keep watch over their every deed, word and thought.

Our text is the apostle's appeal to this class along this line. It is well that we should scan our outward conduct, to take note that our good intentions may not be so exhibited to others that they will misapprehend our real sentiments—"Let not your good be evil spoken of." It is right, too, that we should "set a guard upon our mouth lest we should sin

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with our lips," lest our words be such as would not be honoring to the Lord or edifying to the brethren or to the world. But the number of watchmen or pickets doing duty and standing guard over our actions and words will be fewer in proportion as the picket line guarding our minds, our thoughts is a strong one. It is here that we need to be specially on the alert.

"Out of the abundance of the heart the mouth speaketh." This general truth is particularly exemplified in the regenerate, who are more open in their conduct and language, proportionately, than others. Having the right sentiments at heart they are less on their guard in respect to their manner of expression perhaps than previously; but all the more, they need to remember the words of the apostle "if any man sin not with his lips, the same is a perfect man." James 3:2

LIKELIHOOD OF ERROR

The inference is that even the most advanced of the Lord's people are liable at times to err with their lips. Hence the appropriateness to all of the Lord's people, of the prayer, "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."—Psa. 19:14.

Before coming more particularly to the items of our text let us briefly glance at the preceding context: for we notice that the apostle introduces the text with the word "finally." What comes before finally? Let us see, his words are, "Rejoice in the Lord always; and again I say, Rejoice! Let your gentleness be known to all men. The Lord is at hand; be not worried about anything; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding, shall guard your hearts and minds (thoughts) in Christ Jesus."

What a wonderful exhortation this is! Those of us who are able to do so will do well to take the entire four verses from our scripture-text for the new year. The Christian is not to be sorrowful and moping. If he is a true Christian and understands the Father's message he must rejoice. True, as the apostle elsewhere remarks, through manifold trials, discouragements, weaknesses, etc., there may be moments of dejection and sorrow; but these are only like the sun-showers of the summer time; to the true followers of the Lord, instructed through His word, the light of the Lord's kindness shines through all earth-born clouds and troubles, to bring him joy and peace and rejoicing.

FORGETTING THE THINGS BEHIND

At the present time, at the close of the old year and the dawning of a new one, it is especially appropriate that the Lord's people should clearly apprehend the great lesson which the apostle is here inculcating and which he also taught in another place saying, "Forget the things which are behind, and press forward to things which are before." In the year that is past every enlightened and proper-minded child of God will be able to discern both weakness and success, defeats and victories. We know this because "there is none righteous, no not one"—none that come fully up to the mark of perfection.

Hence all may look back and find in the year that is closing sources of regret as well as sources of joy and rejoicing. Are we to mourn over the failures of the past? Is this the will of the Lord concerning us—that we should stop, because we find that we have not been able to walk perfectly in every particular—not even up to our own imperfect standards? Nay, verily! With the apostle we exclaim, "Let us go on to perfection."

Perfection is not a thing of the past, but of the future. We cannot be satisfied with the past but we "shall be satisfied when we

awake in His likeness” sharers in the glorious first resurrection. For this we are pressing along, forgetting the things that are behind.

We forget the things that are behind, because it is right that we should do so. Because God forgets them, and declares that He has cast all of our imperfections behind His back; that our imperfections are all covered from His sight by the merit of Him who loved us and who died for us, and whom we love, and in whom we are trusting, and in whose steps we are seeking to walk with more or less of imperfection according to the defects we have inherited in the flesh. We are not meaning to suggest that slips or failures should be lightly esteemed or quickly forgotten; they should be rectified to the extent of our ability and Divine forgiveness should be sought for these defects daily.

It is for this very purpose that the Lord has provided access to the “throne of heavenly grace, where we may obtain mercy and find grace to help in every time of need.” We merely mean that it is not the Lord’s will respecting us that, having corrected errors to the best of our ability, and having appealed for Divine forgiveness, we should believe the Word of the Lord and accept His forgiveness and start afresh with rejoicing with each new day—and now, as we near it, start afresh for the new year, 1904.

CULTIVATION OF GENTLENESS

“Gentleness,” the forbearance or moderation, mentioned in the context is to be cultivated by each of us, to such an extent that it will only not be manifested to ourselves and to the brethren, but to others. This may not mean the same amount of gentleness in each of the Lord’s people, because the treasure of the new mind is in earthen vessels, in every instance; and the possibilities for one may exceed the abilities of another. But, in any event, this quality of gentleness (moderation or forbearance) should be increasingly an outward manifestation of the grace of the Lord, dwelling in us richly and abounding, so that those who have known us in the past will at least be able year by year to see in us progress, development along this line.

We have already referred to the necessity for prayer, supplication, mentioned by the apostle. We now observe that those who are dwelling in close fellowship with the Lord will be so appreciative of the favors and blessings already enjoyed that they will not feel like asking for greater blessings, but rather like giving thanks with a realization that they have already received not only more than they deserved at the Lord’s hands, but more than they could have asked or thought. And what has already been received is only a foretaste of the promised coming blessings.

Our requests should be, increasingly, for grace and wisdom and the fruits of the spirit and opportunities for

serving the Lord and the brethren, and for growing more and more into the likeness of God's dear Son. Under these conditions who can doubt that the promised "peace of God beyond all understanding" would "guard" such "hearts" and their "thoughts." This peace would of itself dispel one of the great evils that afflict the hearts of many. Selfishness and ambition would find little room in a heart so filled with gratitude. God's peace, and not merely the peace of the world, would reign in such a heart, controlling ambitions and energies. Divine peace can dwell in our hearts and rule in them, so as to keep out the worry and turmoil of the world, even when we are surrounded by these disadvantageous conditions—even when the adversary himself is besetting us through deceived agents.

EMPTIED OF OLD; FILLED WITH NEW

Then comes our text, suggesting that, with this peace ruling in our hearts and keeping guard over our thoughts, so that they are spared from many of the intrusions of the world, the flesh and the devil, we should see to it that our hearts are not merely barren and empty of evil, but should give our thoughts food even as we provide sustenance for our bodies. We should see that their exercise is in a proper direction to produce proper and helpful conditions.

We all know how easy it is to allow the old natural mind to assert itself, to allow envy, gossip, backbiting, malice, strife, pride, vainglory, to enter our minds and to absorb time and attention. We all know that these need to be continually repelled; but all do not know how necessary it is that, while repelling these, we invite into our minds proper thoughts that will fill them and thus effectually bar the way and hinder the coming again of evil thoughts.

It is along this line that the apostle exhorts, and that we believe it will be profitable for us all to specially exercise our attention during the year just at hand. While thanking god for the forgiveness of sins and for the new hearts, new wills, which we have attained by His grace, let us keep guard over our thoughts—let us exercise them upon the lines the apostle lays down in this text.

"Whatsoever things are true." The Lord's people are to be so in accord with righteousness that everything that is false or unjust or untrue in word, thought or act will be offensive to them—cause them pain. Truthfulness, then, must be the first test to apply to any matter that will be accepted by our minds. It is not for us to waste our time and attention chasing imaginary matters, errors, fictions, etc. First of all, we want to know, is it true? While this truth will apply in a general way to everything in life, and to everybody, and promote a love for the right and the true, and a heart-opposition to all that is adulterated, yet the principle is

specially applicable to the affairs of the new creation and to their spiritual food.

In respect to the latter, our first inquiry should be, is this the truth or is it to any extent contaminated with traditions of men, calculated to “make void the Word of God?” as our dear Redeemer expressed it. The prophet declares, speaking of God, “Thou desirest truth in the inward parts”—sincerity of heart. It is remarkable how many people would shun to tell an open falsehood, who nevertheless appear not to have a heart-love for the truth. Let us, during the year beginning, cultivate a love for the truth wherever we may find it, and at any cost. Let us take time to “prove” everything we receive as truth.

WHAT WE SHOULD TRY TO AVOID

“Whatsoever things are honorable.” This is a second test of what our thoughts should be permitted to rest upon. We cannot avoid the intrusion of thoughts which our judgments would disapprove, but we must scrutinize and test our thoughts, as they present themselves, and must refuse to entertain or harbor those which are ignoble, dishonorable, unworthy of us as human beings, and especially as members of the new creation, “the body of Christ.” Many things may be true which are not honorable, and their truthfulness must not give them a resting place in our minds if they will not stand this second test.

“Whatsoever things are just,” or equitable. This is the third test which the apostle would have us apply as we scrutinize suggestions made to our minds from any quarter. Things might be true and might be honorable so far as the principles were concerned, and yet not be just or equitable to others. A story might reach us of an honorable exploit of some friend; we might know it to be true, and yet it might reflect against some one else unfavorably, unjustly, inequitably. If so, the thought must not be entertained, but must be repelled.

“Whatsoever things are pure.” This is the fourth test which the apostle urges us to apply to our thoughts as they present themselves from any quarter. Many things are true, just and perhaps not dishonorable that are not pure—calculated to awaken impure desires. Such things are strictly barred according to this inspired rule.

“Whatsoever things are lovely.” This is the fifth test. Amongst true, honorable, just, pure things which we may properly consider there is a variety, some more and some less lovely, some more and some less admirable; and our thoughts, the apostle suggests, should give preference to the lovely and loveable as being more ennobling, more calculated to lift us up and profit us, and hence more inclined to help others through us; because our influence with others is on a parity with our mental status.

“Out of the abundance of the heart (the mind) the mouth speaketh;” and hence those who follow this counsel of the apostle will be found more and more speaking nothing but the truth, and avoiding truths that are not honorable, or not just and equitable, or not pure; and preferring especially those topics for meditation that are lovely. What a lovely character would be assured in one who could strictly and completely follow the apostle’s advice herein given. He would be a copy of Jesus—just what we all wish to be. None of us can attain this.

“Whatsoever things are reputable, possessing any virtue or any praise.” By this expression the apostle seems to throw out general lines of test and examination. His words imply that we should have a scrutiny of our thoughts to the intent that only things that could be profitable to us and to others should be entertained, considered, discussed. Frivolous things would be excluded also by this test. Who will not admit that a mind thus freed from rubbish and evil and allowed only to entertain true, good, clean, profitable thoughts would be a mind which the Lord would be pleased with and which would conduce to the

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development of the character likeness of our Lord Jesus, which is demanded of us, if we would be his joint-heirs in the kingdom.

“PERFECT AS YOUR FATHER IN HEAVEN”

The standard which the apostle has here raised resembles the standard which our Lord raised before us, when he said, “Be ye perfect even as your Father which is in heaven is perfect.” We cannot be perfect as the Father is perfect, but we can and do aim at that perfection; and wherever we come short while thus endeavoring is made up to us of the Lord’s grace through the merit of the precious blood. Likewise we cannot hope to attain so complete a control of our thoughts as the apostle’s words in this beautiful text suggest; but we can make that our standard; and in proportion as we view this standard and daily strive to measure up to it, in that sense and proportion no doubt we will have a blessing every day throughout the year, and at its close find ourselves considerably strengthened in mind, and advanced along these lines, which the apostle elsewhere speaks of as “bringing every thought into captivity to the will of God in Christ.” 2 Cor. 10:5

The Scriptural proposition is that even the most saintly of the Lord’s people, the most developed in character, will need the merit of Christ’s righteousness imputed to them until they are made perfect in the first resurrection. Only in our minds, in our wills, have the old things passed away and all things become new. Actually, this great change will be accomplished when this mortal shall have put on immortality, when this corruptible shall be raised in incorruption—raised in glory, in power, spirit beings. But, meantime, in order to be counted worthy of a share in the

first resurrection it is required of us that we shall demonstrate our willingness of mind, our earnest desire to be all that the Lord would have us be; and in no way can this be better demonstrated to the Lord and to ourselves, or prove more helpful, than by keeping a strict surveillance of our hearts and of our thoughts. The Lord's blessing will surely be upon all who shall seek to follow this word of His grace during the new year.

January 4, 1904

EARTH'S GREAT JUBILEE

The first of a series of discourses on Prophetic Times and Seasons was delivered by Pastor C. T. Russell yesterday afternoon in Carnegie hall, Allegheny. The special topic for the occasion was "Earth's Great Jubilee." These meetings are in response to requests made at the close of the "Eaton-Russell Debates" in November. The requests, accompanied by unsolicited checks, more than meeting the expenses of the hall were interpreted as a providential guidance. Addressing a comfortably filled house the speaker said:

To those who have followed our presentations in the recent debates on millennial subjects, it is scarcely necessary to say that our expectation of a speedy introduction of the millennium is not based upon the usual theory—that it will come about through the conversion of the world of mankind to a voluntary service of the Lord and of righteousness. On the contrary, we see that even in the so-called converted countries—the countries in which Christianity has produced the highest forms of civilization—the masses are far from being saints. So that if the whole world were converted, after the ordinary application of that term, it would still be far from the glorious condition intimated by our Lord's prayer, which instructs us to pray for and to expect that God's kingdom will be established and his will be done in the earth as it is done in heaven.

As for the conversion of heathendom, statistics contradict the thought. No sane, reasonable mind can look the facts squarely in the face and any longer delude himself with the supposition that the millennium can ever be introduced by the conversion of heathendom under present human limitations and without divine interference. Let me give you a few of the facts, briefly stated:

SOME STARTLING FIGURES

The world's population is officially rated at 1,600,000,000. Of these count the entire populations of America and Europe as Christians—reckon a total of 400,000,000 Christians of every shade, "white, black, ring-streaked and speckled" as Bishop Foster describes them. This leaves at least 1,200,000,000 heathens living today. The United States census reports show

that the present rate of population increase is eight-tenths of one per cent per year. This means that there were 9,600,000 heathens born last year! Far, far more than the converts of today, representing the laborers of the entire preceding century. What sane man will dispute these figures? And, with these facts before him, what sane man can hope that with missionary efforts multiplied ten fold we could ever bring about the millennium by such processes! And if the wildest hopes along this line were realized, would the results be those we long have prayed for—"Thy Kingdom come, Thy will be done on earth even as it is done in heaven?" Far from it! Even in quiet, religious Allegheny true Christians are a small minority. We are not deprecating good endeavors to assist the heathen, but merely showing that millennial hopes do not lie in that direction.

Our millennial hopes are based upon the grace of God, manifested in the great redemptive work accomplished by our Lord Jesus at Calvary, and resting upon the firm foundation of the divine promises, given originally with the divine oath to Father Abraham, and reiterated, amplified and explained through the prophets of old and through the apostles of our Lord Jesus. To our understanding this foundation is much more reliable than any that could be produced from any other quarter.

God not only promised Abraham that his "seed," the Christ, should "bless all the families of the earth," but in

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order that we might have strong consolation the apostle says he made oath to this declaration; that by two immutable things—the divine word and the divine oath—the faith of God's people might be fixed as an "anchor to our souls, sure and steadfast, entering into that within the veil, whither the forerunner is for us entered."—Heb. 6:19

NOT A FLESHLY KING AND KINGDOM

A great mistake has been made by many of our dear friends who see with us to some extent on this subject. They have followed the thought of the Jews, that the kingdom of God when established will be a fleshly, earthly kingdom. This mistaken view has not only done injury to their own conceptions of the kingdom, and thwarted their desire for a clearer understanding respecting it, but additionally this earthly, fleshly view of the matter has driven away from the kingdom hopes many of the brightest minds amongst the Lord's people.

The consistent objection of the latter class is that the Lord's dealings with the church have been on a spiritual plane, and her begetting has been to a spirit nature and heavenly hopes under earthly conditions is an absurdity and a retrograde movement. To this we largely agree. Our understanding of the teachings of God's word is that the kingdom class—the elect of this gospel

age—will be “changed” from human nature to spiritual conditions in the first resurrection, which the apostle explains in 1 Cor. 15:42-44. His words are, “So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural (animal) body; it is raised a spiritual (spirit) body. There is an animal body and there is a spirit body.”

It is not supposable that our Lord, who left the spirit condition and became a man, simply and solely for the suffering of death and not with any intention of remaining a man, should be still considered as a man in heaven. On the contrary, the scriptures everywhere assure us, that he is now a quickening, life-giving spirit, and that “though we have known Christ after the flesh, yet now henceforth know we him so no more.” (2 Cor. 5:16) They assure us that he has not suffered by his obedience to the Father by becoming our redemption price. That on the contrary, “Him hath God highly exalted, and given him a name above every name.” It is because our Lord Jesus is thus so highly exalted and changed back again from human to spirit nature, that we have confidence and rejoicing in the apostle’s words when he assures us that we shall be “changed”—be made like our Lord and see Him as He is (not as he was) and share His glory.—1 Cor. 15:51; 1 John 3:2

SPIRITUAL KINGDOM—EARTHLY SUBJECTS

There is nothing mysterious or inconsistent in the thought of this spiritual kingdom ruling over and blessing earthly subjects. Such was the character of God’s original dominion instituted in Eden—man, an earthly being, subject to and under the laws and direction of the heavenly empire. Such also is the character of the kingdom in the present time as respects the church. Our Lord is now the king of those who yield their hearts to Him and seek to render obedience to His will. He is invisible to the eyes of the flesh, but nevertheless our minds are conscious of Him, and we can apprehend our Lord and king with the eyes of our understanding, and in our hearts render as good or better obedience and homage than if He were in the flesh, an earthly king. Why shall we not conclude that the world during the coming millennial age will be more greatly blessed by realizing their obligation to a spiritual king and kingdom than merely to an earthly one.

True, the Scriptures do speak of earthly representatives of the heavenly kingdom—“Ye shall see Abraham, Isaac and Jacob in the kingdom.” When the spiritual kingdom is set up amongst them it will have for its earthly representatives these ancient worthies, perfected as men. Although the kingdom class, the Lord and his elect church in glory, will be invisible to men, they will be fully represented through these faithful and competent representatives.

The whole world will then realize what it is to have every word and thought and act of life discerned by their spirit rulers. Thank God, they can rest assured that the judgment of their words and thoughts will be with reasonable, proper leniency—with sympathy—since all of those who will be their judges in the kingdom will have themselves passed through experiences in many respects similar, and will be able to sympathize with those over whom they will be judges, as it is written, “Know ye not that the saints shall judge the world?”

EARTH’S GREAT JUBILEE

Our topic for today relates to the great blessings of the world’s Judgement Day. Instead of calling it “doomsday,” the Scriptures represent it as the great “Jubilee” period. For long centuries, in every land in every part of the earth, Satan has been seeking to misrepresent the divine character and plan, in order to drive men further and further away from their great Creator—in order to hinder them from hearing and appreciating his “wonderful words of life” “speaking peace through Jesus Christ our Lord.” The great adversary has totally misrepresented the coming day of judgment. It is to be a day of judgment in the sense of rewards and punishments to the church for the deeds of the present life; but not to the world.

The church, having been freed from the original condemnation through faith in Christ, “justified by faith,” and having made consecration to the Lord, is now upon trial; and the Apostle assures us that each one in the church shall, at the conclusion of this age, at the dawning of the millennial age, “receive according to the things done in the body”—as members of the body of Christ. Some of these “overcomers” will be the joint heirs with the Lord in the kingdom, while others of these consecrated ones will fall short of this high attainment and will be of the great company mentioned in Rev. 7:9-15. They will not get into the throne with the bride class, but will be blessed with the great privileges of serving before the throne during the millennial age; they will not get the crowns, but they will get palm branches—because they were not sufficiently loyal to the Lord and to the principles which he enunciated and to the terms of their covenant. They get their white robes of justification sullied, spotted and wrinkled, and fail to properly care for it and have the spots and wrinkles removed through the precious blood, and therefore they

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must “wash their robes and make them white in the blood of the Lamb”—in great tribulations. Still others who have been of the church, the Scriptures clearly indicate, will be judged worthy of the second death.

But as for the world, its judgment waits until the millennial age. Those who do not hear the gospel invitation of the present time

will miss all opportunity of a change of nature from human to spiritual. The grand opportunity to be offered to them will be an opportunity for return to perfect human conditions, moral, physical, whose home will be the rejuvenated earth—"Paradise restored." The world will be then on trial, not for the sins of Adam, neither for the weaknesses inherited through him, for which they already are condemned and dying.

That judgment is passed; it is fixed irrevocably in the divine sentence upon father Adam after his disobedience,—which sentence has extended to every member of his family—"dying, thou shalt die." But the redemption price of Christ redeemed the whole world from that sentence and granted the whole world of mankind a fresh trial for life—a fresh opportunity to come to a knowledge of God and the terms to which eternal life may be granted, to see whether or not they will stand that trial or testing and be obedient to those terms.

So far as the world is concerned, this knowledge has never yet reached it—it has never yet had a trial of judgment under the terms of the new covenant. The promise of God's word is that the whole world shall have such an opportunity and trial. "God hath appointed a day (the millennial age) in which he will judge the world in righteousness by that man whom he hath afore ordained"—the Christ. This gospel age has been used of the Lord as the time in which to develop the Christ, head and body—the royal priesthood which is to reign over and judge and bless the world of mankind with an opportunity for return to divine favor and to human perfection, if they will, during the millennial age. And all who will not thus return under such favorable conditions will be cut off in the second death.—Acts 3:23.

TYPICAL OF THE TIMES OF RESTITUTION

The Apostle clearly indicates that everything pertaining to the law covenant which God made with the Israelites was typical, illustrative. This truth is generally recognized by Bible students as respects the sacrifices of the law, but very few indeed have seen to how large an extent all the affairs of fleshly Israel were typical of matters and incidents pertaining to spiritual Israel. We shall see more on this subject when considering the Jewish and gospel parallels in a coming discourse. Now we remind you of the Apostle's words, "The law was a shadow of good things to come."—Heb. 10:1

One of the shadows of the law is found in the admirable arrangement which God provided for Israel in what is known as the jubilee year. As some are not familiar with the matter, I will give details. The Lord gave the Jews a number of Sabbaths, and not merely the one seventh-day Sabbath with which we are familiar. The seventh day was the rest day which, in Hebrews 4, the Apostle explains typified the present rest of faith of the people of God, and in the still larger sense it typifies the rest that

remaineth for the people of God which they will enter into on the millennial morning—on the seventh day, in the large sense of the word the seventh thousand year period.

It is not so generally known that the law prescribed a seventh-year Sabbath in which the Israelites were to allow the land to rest without cropping it. A cycle of these sevens, seven times seven years, was followed by a still higher and still grander Sabbath year—the fiftieth year.

KNOWN BY JEWS AS JUBILEE YEAR

In a general sense the word jubilee meant to the Jews joy and rejoicing—a release from difficulties. In this respect it typified the millennial age which now is near at hand, in which there will be a release from all of earth's woes and difficulties under the heavenly kingdom's administration of earth's affairs.

The jubilee arrangement was a very beneficial one as respected the earthly affairs of the Jews—aside from its typical significance. Its arrangement was that the land should be recognized as belonging to the Lord, and as being divided amongst the tribes of Israel in family allotments. These allotments were not transferable by sale and could not be divested on account of debts. Any sale which might take place could affect the land only up to the fiftieth year; so that when, through adversity or bad management, a family became poor and its members went into servitude and the homestead passed to another, this could only affect matters until the jubilee year, in which every individual would go free and every homestead be released.

For instance, if the next year after a jubilee a man got into difficulty, and the homestead were parted with, and himself and family obliged to go into servitude to others, his distress and the distress of his family in this matter could last not more than the forty-nine years ensuing—until the next jubilee year. And if he got into financial straits and debts forty years after the jubilee, the difficulties of his position could last no longer than ten years, or up to the next jubilee; and if he got into difficulty one year before the jubilee year, the difficulty could continue only up to the jubilee year. In the jubilee year all debts were cancelled and all estates reverted to previous owners. We cannot wonder that the jubilee year was greatly appreciated, especially by the poorer classes of Israel—and not much appreciated by the more wealthy.

BEAUTIFUL PICTURE GIVEN BY GOD

What a beautiful picture God has thus given us of His own gracious intention toward the world of mankind, which he has in his gracious plan arranged, through the redemption that is in Christ Jesus, for the setting at liberty of all the slaves of sin and death, and for the restoration to mankind in general of the original homestead, the earth. Already the church can realize by faith the redemption and deliverance from the power of the

adversary, but it is only by faith.

The world is still under the power of sin and death—still under the sentence, “Dying, thou shalt die.” The time for the jubilee to actually set in has not yet come, but it is now even at the door. Christ has died for our sins. During this gospel age He has accepted some of the redeemed as members of His body and has permitted them to suffer with

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him, to lay down their lives—”To fill up that which is behind of the afflictions of Christ.” Col. 1:24.

Soon the entire Christ, head and body, will have suffered in the flesh; soon the sacrificing time will all be ended; then the glory shall follow, when those who sacrificed will reign, not to the injury of those who crucified them and spoke all manner of evil against them falsely, but to their blessing, to their uplifting, to their salvation from sin and from the power of death and from the power of Satan. It is this great deliverance which is pictured in Israel’s jubilee.

God Himself is the one to whom the whole world is indebted. “Sold under sin,” God Himself has provided the arrangement by which this debt is to be fully set aside with the close of this gospel age, because paid by the dear Redeemer. God Himself has provided that man’s original possession, the earth, forfeited through sin, shall return to his possession and control under better and more favorable conditions which will be fully attained by the close of the millennial reign.

BLOWING THE SILVER TRUMPETS

When the year of jubilee arrived it was the duty of the priests to blow on the silver trumpets throughout all the land of Israel, that every individual might know of his liberty and avail himself of the opportunities thus granted. What does this mean in the antitype? We Answer--that the silver trumpet symbolized the message of the truth, which, very early in the morning of the millennial age, will be caused to sound throughout the whole world, that every creature, male and female, bond and free, barbarian and civilized, may come to know of the redemption that is in Christ Jesus and of the mercy of God extended to him through the precious blood—even the forgiveness of sins, and the release from the bondage of Satan and sin into all the liberties of the sons of God. It is of this coming release that the Apostle Paul writes so forcefully. After declaring that the “whole creation groans and travails in pain together,” under this bondage of sin and death under Satan, he declares that the “creature itself shall be delivered (set free) from the bondage of corruption (the bondage of sin and death) into the glorious liberties of the sons of God.”

But he also shows in the same connection that the creature must

wait for this deliverance until God's appointed time—until the church shall have first been glorified. He declares that the whole groaning creation is “waiting for the manifestation of the sons of God”—Christ, the Lord, the chief, and the church, his brethren. These must first be exalted to the spiritual plane and kingdom power before the groaning creation can be lifted up and blessed. That glorious time will certainly be earth's great jubilee!

We wait for it with longing anticipation, confident that its coming will rectify all the difficulties now experienced both by the saints and by the world—every injustice, every unrighteousness. The apostle in view of this says, “Be patient, therefore, brethren; the coming of the Lord draweth nigh.” And the second coming of the Lord means the coming of the kingdom, with its great power to control and its great glory to bless the world, the groaning creation.

ALL TO BE NOTIFIED

The silver trumpets will be kept sounding all through the year of jubilee, that every individual of the human family may come to know fully his privileges and opportunities, and, if he will, to avail himself of them and to attain harmony with God, eternal life through faith and obedience to the great Life-giver, our Lord Jesus. They are already sounding. We are sounding this silver trumpet today in your ears, declaring from the Word of God that restitution times are at hand, that the jubilee period is about to begin.

Blessed are the ears that hear and the hearts that appreciate the joyful sound of these jubilee trumpets of this jubilee message. As for those whose ears cannot hear the sound now, we have reason to rejoice that the time is coming when all the blind eyes shall be opened and all the deaf ears shall be unstopped. But they miss a great blessing in the present time who cannot hear and understand the glorious features of blessing which God has provided for the world; they miss much joy in the Lord and in the Word of His grace; they miss much of the “comfort of the Scriptures.” (Rom. 15:4).

This much of the scriptures can be grasped by all who have the anointed vision, and those of the Lord's people who can see the matter but dimly we exhort to make close scrutiny, to ascertain whether or not houses or lands or dollars are so close to them as to hinder a proper view of this great event.

ANTYTYPICAL JUBILEE BEGAN IN 1874

This may at first seem startling, and to some it may seem unreasonable until they have further reflected. Some will say, where is the restitution, and would it be possible that the “times of restitution” could begin while matters appear to go along nearly in the same manner as they have done in previous times? We Answer--that a right look at the matter from the right

standpoint will convince any one that during the last 39 years an appropriate work of the jubilee times has been in operation.

If we will fancy ourselves back in Jewish times, when the jubilees were kept, we will readily see that the exact beginning of the year of jubilee would not probably be known to the masses at that time. They had no calendars such as are so common with us today, they had no daily papers, they were dependent upon the message from the priests to inform them of the due time by the blowing of the silver trumpets. We can imagine, too, that all of the priests would not begin to blow their trumpets at the same moment of time. We can imagine that, even if the trumpet tones were heard, the transition from slavery to freedom would not be the work of a moment but of hours or of days.

Some would perhaps endeavor to hold on to the possessions which had come under their control through the adversities of their neighbors, the spirit of selfishness would certainly lead to more or less difficulty at the dawn of the jubilee year. And we find today in our midst what corresponds precisely to this condition of things.

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PEOPLE AWAKENING AND CLAMORING

We may well suppose that when the jubilee year was due that not only the priests, whose duty it was to announce the jubilee year, would blow upon their trumpets, but we can well imagine the tooting there would be from all kinds of ram's horns and every other kind of horn that would make proclamation of the liberty so longed for. We can imagine that among the Jews there was a regular din of trumpets and horns, somewhat resembling the commotion which we have today with the introduction of the new year.

The fact is that God has arranged that the jubilee shall be properly announced by those whom He will specially qualify for the announcement; but it is likewise true that others also will blow upon various trumpets, giving various sounds, all seeking to proclaim the great truth; but many discerning it mistakenly will proclaim it unwisely or untruthfully. This is just what we see today. The present message has been promulgated throughout the world since 1875, declaring that we are in the beginning of the jubilee times, and that the restitution of all things is surely to take place, and all the families of the earth are thus to be blessed by the Lord's anointed king.

But year after year has witnessed the blowing of all kinds of trumpets respecting the day in which we live. The anarchists are blowing trumpets and giving full evidence of the fact that many have not the slightest conception of how to properly use liberty, the socialists are blowing their trumpet, and while announcing some truths are, we believe, announcing many fallacies wholly

impractical. Their great error is that they do not realize that it is not the work of men to introduce the jubilee.

LORD PROVIDES THE JUBILEE

The jubilee is provided by the Lord, and He will introduce it in His own way at His own time. There are many liberty-loving organizations trumpeting loudly for rights, liberties and privileges—many of which must be conceded to be properly theirs, though some of them are unjust—unreasonable in the extreme.

These false conceptions of liberty, and the impetuosity displayed in desiring to grasp it, will bring about a great deal of trouble, which the scriptures clearly indicate in many places will constitute so prominent a feature in the establishment of the kingdom and in the jubilee. Many of the princes of the world, political, financial and ecclesiastical, see the restless spirit of the times in which we are living, hear the blowing of the trumpets, recognize that many of them are unreasonable and that many others of them are both reasonable, necessary and righteous. These princes would be disposed to arrange for the setting at liberty of mankind so far as is in their control, but they are in the minority and can do comparatively nothing.

The majority of the princes, political, financial, social, are actuated merely by selfishness and are determined that by force they will hinder the jubilee from taking place; they will prove to these trumpeters that neither noise nor numbers will count, but merely brains and money. They propose to prevent the jubilee arrangements from taking effect. They will not be able to do this, because the Lord's time has come. The jubilee is here, and it is only a question of method and time until present institutions will be wholly transformed and the new reign of righteousness and universal blessing will take its place.

HOW THE TYPE INDICATES THE DATE

Let us see what the type has to say to us respecting the time of its fulfillment—the time when earth's great jubilee of jubilees, the anti-type of the Jewish jubilee year, should begin. We notice that the multiple system prevails in connection with the Sabbath types. For instance, the seventh day multiplied by itself ($7 \times 7 = 49$) constitutes a cycle, which leads us to the fiftieth day, and the fiftieth day was the jubilee day and its anti-type was Pentecost. There the Holy Spirit was poured out upon the church, and the effect was the heart rest which the Lord's people may now enjoy every day and every hour—the true Sabbath of the people of God.

Likewise the seventh year multiplied by itself ($7 \times 7 = 49$) leads to the fiftieth, or jubilee year. This system seems to imply that its continuance would reach to an indicated time of the anti-typical jubilee, the great jubilee. And so it does. We continue the same principle of multiples with the thought that 50 times 50 years

should reach to the jubilee of jubilees. $50 \times 50 = 2,500$ years.

We have found the measure now: How can we apply it? Where should this measure begin? If we can ascertain the exact time where it should begin we can very soon tell where the measure will end—where the anti-typical or great jubilee will begin.

Looking back in the scripture narrative we find that the jubilee begins to count when the children of Israel entered into the land of Canaan. The Lord's word to Israel before they came into the land of Canaan was, "Speak unto the children of Israel and say unto them, When ye come into the land which I give you then shall the land keep a Sabbath (begin the observance of a Sabbath system) unto the Lord," etc. Lev. 25:2-28

WHEN IT BEGINS TO COUNT

The cycle of 50 times 50 years, reaching to the great jubilee of jubilees, would not begin to count until the typical cycles came to an end, and there is nothing in the scriptures to say how many of the typical jubilees were kept by Israel. One thing we do know, however, and that is that they must be in their own land in order to fulfill this type. We know, therefore, that the typical system must have terminated at the time of the Babylonish captivity, because the land lay desolate seventy years, and thus we are assured that the typical system must have ended with the jubilee year which preceded that captivity.

We can locate that jubilee in this way: Bible chronology indicates the time of the Babylonish captivity to have been 969 years after Israel entered into the land of Canaan. They were six years dividing the land; 450 years under judges; 513 years under kings, and it was in the days of the last of these kings of Judah, Zedekiah, that Nebuchadnezzar's army overwhelmed and carried away captive the king and the people living in the land desolated for 70 years.

If we divide 969 years by 50 it will show us the number of jubilees which Israel kept up to that time, namely, 19, and the remainder of 19 would indicate that the last of the

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typical jubilees occurred 19 years before the 70 years captivity.

We are on the right track now. We know that the great cycle of 50 times 50 years, equaling 2,500, must have begun to count at the very time when the last typical jubilee ended. We know this assuredly, because our Lord declared that not one jot or tittle of the law could in any wise fail until all should be fulfilled. We know that the jubilee system of Sabbaths was much more than a jot or tittle in the Jewish arrangement, and we are sure that its antitype has never been fulfilled either to that nation or to the world whom they typify. We are sure, therefore, that the cycle must have kept on counting even when men were not aware of

the fact, so that when the due time would be reached the antitypical jubilee would begin.

DATE OF DAWNING OF EARTH'S JUBILEE

I call your attention to the chart again. Here we have set forth the various periods of time reaching from that last typical jubilee, 19 years before the desolation of the land by Nebuchadnezzar, down to 1874. The periods are, 19 years until the desolation; 70 years of desolation; 536 years from the close of the desolation, and the return of Israel to their own land in the first year of King Cyrus and under his decree down to our year A. D. 1. Add to this 1,875 years of our A. D. and we have a total of 2,500 years—the great jubilee cycle.

We see, then, that whether anything occurred in 1875 or not, the typical jubilee great cycle pointed to that year as the beginning of “the times of restitution”—the dawning of earth’s great jubilee. Not that 1875 was the jubilee year, but that with that year began the antitype of the jubilee year, and the anti-type must be much larger than the type. We are not looking for a year of restitution, but for 1,000 years, the glorious Millennial time, the antitype of the blessing which God represented in Israel’s jubilee year.

Hence we should expect that the dawning of this jubilee period, the Millennial age, began in 1875, and that the dawning would be getting brighter and brighter, and the blowing on the trumpets by the priests and all manner of horns by all manner of people would be increasing the din continually since 1875. And this is just what we see; the whole world is getting awake to the fact that the great jubilee is due, that liberty is to be proclaimed throughout all the earth, that human rights are to return to humanity, etc.

NO SYMPATHY WITH ANARCHISTS

We have no sympathy, no wish to give any encouragement to fantastic views of liberty, anarchistical views. Our thoughts are the very reverse of this namely, that the people who introduce such unbalanced views of liberty are the ones who are not prepared to use the liberty, and whose use of it will bring danger and injury and suffering to themselves as well as others. But however we may deplore the fact that evil men and unbalanced minds will misconstrue liberty and misuse it, this cannot alter the fact that the time has come in the Lord’s great plan for the full liberation of humanity from bondage to sin and death—the time for Immanuel to take control of earthly affairs.

Happy are the people who have already put their cause into the hands of the Redeemer, and who have Him for their friend and counselor and king. Happy would it be for the whole world if they could recognize the fact that the kingdom time has come, and gladly and willingly submit their hearts and wills to the domination of Him who loved us and bought us with His own

precious blood.

But nothing is plainer to our judgments than that the masses of the world do nothing of the kind. The rich, who hold the chief levers of power, see not the facts of the case—see not that the Lord has come to take control. They hear not His voice through His word, although many of them are in some measure His followers. They are not in sufficiently close touch with Him to be made acquainted with present truth.

They will feel and do increasingly feel, but erroneously so, that they are made the custodians of the world's peace and welfare, and that they must hold the lever and resist present tendencies toward liberty on the part of the people, and they will do so until the result shall be what the scriptures have clearly foreshown and what we will more particularly present in a later discourse, namely they will bring upon themselves and the whole world a "time of trouble such as was not since there was a nation." (Dan. 12:1) A time of trouble which the Apostle James mentions as being specially severe upon the rich, the wealthy. His words are, "Go to now, ye rich men, weep and howl for the miseries that shall come upon you." James 5:1

SITUATION IS NOT REALIZED

The poor and middle classes do not realize the true situation either. They do not realize that "restitution times" are at hand for the lifting up and blessing of all the families of the earth with blessings of every kind. On the contrary, they see nothing but a dark cloud and not the silver lining; to them it appears that liberty and manhood are in danger by the growth of capitalism, and in consequence of their fear they are striking out wildly in various directions, making some very absurd claims, and in many respects ignoring the golden rule quite as much as the wealthy.

We cannot blame either of these classes, for both are doing exactly what seems to them to be the only reasonable things under the circumstances. But the Lord's people, if they will draw near to the Lord at heart, will be instructed through His word respecting His glorious plans, and will see that there is no need of fear—that the Lord is at the helm. They will see that the jubilee time having come, all the blessings that the Lord our God has promised and has prepared for through the death of His Son are now ready to be presented to the world of mankind.

Those who thus see will have their minds cooled and their judgments clarified, so that they can look sympathetically on both sides of the coming conflict and yet participate with neither side, realizing that there are rights and wrongs on both sides of the great question and that nothing but Divine power can bring order out of the great confusion. Trusting to the Lord, they can sound forth the clear notes of the silver trumpets, declaring true liberty as the gospel declares it—liberty from Satan, sin and

death—the lesser liberties, also, in respect to personal rights, privileges, etc.

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JUBILEE TAUGHT BY PROPHETS ALSO

We have examined our subject only from the standpoint of the law; but the law and the prophets are in accord, and we find another strong line of testimony in full accord with the foregoing. We have it here outlined upon the chart, and many of you have doubtless perceived that the outlines here presented are identical with the outline given in the second volume of “Millennial Dawn Series,” entitled “The Time Is at Hand.”

It must strike us all as remarkable—evidently intended of the Lord—that the prophetic corroboration which we now proceed to consider lay in its own simplicity until its application in the jubilee type gave it signification. The seventy years usually referred to is the seventy years desolation of the land. As a matter of fact, some of the people of Israel were taken into captivity eighteen years previous to the desolation of the land, and some of the ten tribes long before that. It was not the captivity that the Lord referred to in giving the number seventy, but the year in which the land would be desolate and all the inhabitants gone from it. The Prophet Jeremiah made prediction on the subject thus:

“And the whole land shall be a desolation... shall serve the king of Babylon seventy years.” (Jer. 25:11)

“Thus saith the Lord, That after seventy years be accomplished at Babylon, I will visit you, and perform My good word toward you in causing you to return to this land.” (Jer. 29:10.)

In 2 Chron. 36:17-21, the fulfillment of this prophecy is recorded, and the reason why it was just seventy years, and why the land of Israel was made completely desolate, is stated thus, “He brought upon them the king of the Chaldees, Nebuchadnezzar, king of Babylon... and them that escaped from the sword carried he away to Babylon, where they were servants to him and his sons until the reign of the king of Persia; to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths, for so long as she lay desolate she kept Sabbath to fulfill three score years and ten (seventy) years.”

JUBILEES NOT PROPERLY OBSERVED

From this we perceive that God was not satisfied with the way the typical jubilees had been kept. Very evidently the prosperous and wealthy classes were indisposed to yield up the advantages they had gained over their less fortunate brethren when the jubilee years came around. Hence, finding fault with these improperly kept celebrations, the Lord ended them entirely and gave the land the full number of her Sabbaths at once, while her

inhabitants were in a foreign land. The value of this point will be clearly seen. It shows us what the full number of jubilee cycles would be, namely, seventy-nineteen of the seventy improperly kept in the past, and fifty-one given in advance without waiting for the improper observances.

Look at the chart again and note the delineation, and how this agrees absolutely with the statement of the same matter from the law standpoint as already examined. The difference between the two methods of calculation is that the law sets forth the matter as it should have taken place, namely, that cycles of forty-nine years followed by jubilees should have followed right along, while the prophecies show the matter as it did take place, namely, nineteen cycles with their jubilees improperly observed, and fifty-one cycles following one another, but without jubilee years. The result is the same—both showing that the year 1875 marked the exact period at which the great jubilee was due to have commenced.

Some may be inclined to say, What great events occurred in 1875 or have been occurring since which would justify the belief that the great jubilee time has come? We answer, those who are expecting the restitution work to be accomplished in a moment of time must necessarily be disappointed, until they learn more respecting the divine methods, which are gradual—first the blade, then the ear, then the full corn in the ear, as the apostle suggests. When we perceive the Lord's gradual methods we find just what we should reasonably expect. We are looking for “times of restitution,” and what would properly be the first evidence or indication of such times?

Suppose that the necessary laws had been passed for the erection of a new city hall in Allegheny; suppose that the date fixed for its commencement was January 1. Would any sane man expect that on January 1 he would see the new building rising? No! What would he expect? He would properly expect to find on examination evidences that the demolishing of the old structure was in progress. He might see little or nothing on the outside, but going inside he would find doors and old fixtures being removed and the work of demolishing progressing.

WHAT WE SHOULD EXPECT

We should expect to see just what we do see, namely, a gradual disintegration of the affairs of this world—political unrest, social unrest, religious unrest—a spirit of revolution, a spirit of discontent, malice, hatred, strife. Not that we commend such things, God forbid! We inculcate the very reverse, but show merely from the prophetic standpoint that the great kingdom of God will be established on the ruins of present empires, which the children of this world will wreck for themselves, by going to mad extremes. We see that the Lord will permit “the wrath of men to praise him,” and to thus bring about the humbling of the

world's pride, and thus prepare mankind with the plowshare of sorrow and trouble, driven deep by the selfishness of both poor and rich, to prepare them for the blessings of the jubilee time which he is meantime bringing forward. After the old structure falls the new will be erected along the grandest lines of love and justice and righteousness possible to be conceived by the human mind. Immanuel shall lay justice to the line and righteousness to the plummet, and bless all the families of the earth.

The Lord's lesson, the Lord's message through us to His people, is only for "Him that hath an ear to hear,—let him hear." Such may well rejoice in the glorious prospect, not only for themselves, but for all the world of mankind. Such can have patience to wait for the Lord's work to be accomplished. Such will not fret themselves in any wise to do evil, but will wait patiently for the king of kings and lord of lords to establish His righteousness and to confer His blessings. Such can have their hearts lifted above the cares and turmoils and worries of "this present evil world," and can

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center them upon the higher things which God has promised to them that love Him—love Him more than father or mother or children or houses or lands or self.

Let us, dear friends, be of this class; and then, more and more as we see the wonderful harmony and beauties of the divine plan, our hearts will rest in the Lord and we will be sanctified by the truth; as it is written, "He that hath this hope in him purifieth himself, even as he is pure."

Our topic for next Lord's day afternoon will be: "The Times of the Gentiles."

[January 18, 1904](#)

THE MILLENNIUM IS NEAR

Nearly 750 Bible students in Allegheny Carnegie hall yesterday afternoon listened to Pastor Charles T. Russell's third discourse of a series on "Bible Prophecy, History and Current Events, United in a Chain of Evidence Showing the Millennium Near." The speaker chose no single text but traversed the entire Bible record from the death of Jacob to the present time, showing the strong foundation of those who trust God's word. Pastor Russell said:

Today's subject I consider one of the most simple, interesting and conclusive demonstrations of our theme. All Bible students recognize typical lessons in the Jewish institutions, but few, we believe, have seen anything like the depths of this subject as we

hope to explore them this afternoon. Let me say as an introductory word that we hope to show convincingly to every one acquainted with his Bible that the Jewish nation from Abraham's day to the first advent of our Lord was used of God as a typical people to illustrate great spiritual truths and lessons. Not only did their sacrifices and sin offerings foreshadow or typify the better sacrifices which can and do actually take away sin, but all the features of their history were typical of matters pertaining to spiritual Israel.

“THE LAW WAS A SHADOW OF GOOD THINGS COMING AFTER.”

(Heb. 10:1)

We use this word shadow in the very same sense today when we sometimes say, “Coming events cast their shadows before.” The great realities of God's plan of salvation began at the first advent and have since been in progress. The things of previous times were at their best and at their most shadows of these realities. Indeed, many of the glorious realities are still in the future and may be seen by faith through their shadows in the Jewish law arrangement. As, for instance, in the jubilee type, which we considered two weeks ago, we found the reality to be just at hand, whereas the type was instituted nearly 4,000 years ago. The apostle, referring to these matters of the law, declares that they “serve unto the example (copy) and shadow of heavenly things”—spiritual things. (Heb. 8:5) However strange it may appear to some to draw such a sharp line of distinction between the Jewish and Gospel age—between Israel after the flesh and Israel after the spirit—the clear discernment of this is absolutely necessary to a proper understanding of the divine word.

DEVOTED AND CONSECRATED

We are not in this casting any reflection upon the Lord's holy people of the period before the first advent. We hold that they were devoted, consecrated and acceptable in the Lord's sight; but that, living before the time appointed, they could have no part or lot in the special call of this gospel age. We might give numerous Scriptural testimonies in proof, but must content ourselves with a few at this time. The apostle speaks of our Lord Jesus as the captain or forerunner of His faithful followers in the narrow way which leads to the kingdom of glory, honor and immortality—“the new way of life” which He opens up for His followers. (Heb. 10:20) It would be inconsistent with these figures and terms to suppose that any ever ran the race before Him whom God set forth to be the captain and forerunner and exemplar. The apostle, himself a Jew and writing about the faithfulness of the ancient worthies, Abraham, Isaac, Jacob and others, concludes his favorable comment on their faithfulness to God in these words, “All these died in the faith, not having

received the things promised; God having provided some better things for us (spiritual Israel), that they without us should not be made perfect.” Heb. 11:39,40

This is very explicit testimony by one who, so far from having prejudices against the Jew, tells us in all candor of his devotion to their interests and that he would gladly sacrifice personal interests in favor of the nation as a whole. The same apostle, writing again, denominates fleshly Israel the house of servants, in contrast with spiritual Israel as the house of sons. He did not thus demean the faithful of the natural house, but honored them, for surely it is a great honor to be servants of the Most High God; but he did lay emphasis upon the fact that the church of this gospel age is very highly favored, in that its faithful few are recognized of God as the house or company of sons under the headship of the Lord Jesus. The apostle’s words are: “Moses verily was faithful as a servant over all his house, but Christ (was faithful) as a son over his house—whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.” Heb. 3:5,6

JESUS’ WORDS ON THE SUBJECT

Our Lord declared, “The law and the prophets were until John; since then the kingdom of heaven is preached.” (Luke 16:16.) Again our Lord speaks of John the Baptist, His forerunner, and points out that he belongs to the dispensation that was passing and not to the new dispensation, and that the humblest of His followers in the new dispensation would be greater than John the Baptist, because he belonged to the old one. Our Lord’s words were, “Verily I say unto you, there hath not arisen a greater prophet than John the Baptist; and yet I say unto you that the least in the kingdom of heaven is greater than he.” The thought is that the gospel age is for the development of the church class, and that the faithful of the Lord’s consecrated

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at the present time are the kingdom of God in embryo—the members and representatives of the kingdom which shall be shortly introduced in power and great glory to bless the world.

Let us for a little while leave the consideration of spiritual Israel and its interests and notice with particularity some things pertaining to natural Israel. But while doing this let us not overlook the fact that these various items will have a typical lesson for us by and by. Prophetic testimony marks the beginning and end of Jewish favor.

The history of Israel began with the death of Jacob, who was the last of the patriarchs, and who for his faith in God was surnamed Israel, which signifies a prince with God. The nation of Israel was otherwise called the children of Israel. It was when Jacob

was on his death bed that he called his family and blessed them, and there it is for the first time recorded, “all these are the twelve tribes of Israel”—there their tribal and national existence began. They had tribulations in Egypt, in the wilderness and in the promised land; but in all of these the Lord’s blessing was with them, their adversities were overruled for good, and they were still His peculiar people. Even when, finally, they went into captivity in Babylon, His favor was with them, and so they continued in His favor and under corrective chastisements until the close of their age. We know exactly when their age terminated and the gospel age began. It was at the close of our Lord’s three and one-half years of ministry, when He offered Himself to them and was refused, except by a few, a remnant—as we read, “He came unto His own, and His own received Him not; but to as many as received Him, to them gave He liberty to become sons of God.” John 1:11,12

REJECTION OF THE SAVIOR

The exact turning point where divine favor passed from fleshly Israel is noted in the Scriptures as taking place just five days before our Lord’s crucifixion. At that time He rode to the city of Jerusalem as their king on an ass, in fulfillment of the prophet’s words, “Behold, thy king cometh unto thee; He is just, and having salvation; lowly, and riding upon an ass.” (Zech. 9:9) It was foreknown of the Lord that He would be rejected, and is so stated by the prophet; nevertheless, the full proffer or opportunity was granted to the nation. When they received Him not, weeping over them, Jesus said, “O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her brood under her wings, but ye would not.”

“Behold your house is left unto you desolate.” (Luke 13:34,35)

Prophesying, our Lord added: “Ye shall see me no more until that day when ye shall say, `Blessed is he that cometh in the name of the Lord. ’” Since that time the Jews have as a nation been cut off from divine favor as never previously. Their house has been desolated of divine favor in every sense of the word, as they are free to acknowledge. We hope to show most conclusively from the scriptures that God’s favor is to return again to the Hebrew people, that he will save them from their present blindness, bringing them back to their own land and to his own favor. That Abraham, Isaac and Jacob, and all the holy prophets of fleshly Israel, resurrected from death, as perfect men, shall become the earthly representatives of the spiritual unseen kingdom—Christ and the church. At that time, and under those influences, the true-hearted Hebrews will return to divine favor and to corresponding prominence in the world, and become channels of divine blessing for all people, as is so clearly intimated in their part of the Abraham promise.

GOD'S FAVOR TO RETURN

We hope to demonstrate clearly from the scriptures that Israel's period of rejection and blindness, without divine favor, is to be of the same duration as was their previous experiences under divine favor. Please follow me on the chart. Notice that from the death of Jacob until the death of Christ, the Bible chronology here set forth shows a period of 1,845 years. I need not here take your time to cite you the chapters and verses for these figures; you will find them in your common version Bibles exactly as here represented. Anyone desiring the references, we will be pleased to furnish them, and those who already possess the second volume of "Millennial Dawn" will find the whole matter therein set forth.

Now if we can find scriptures to prove what we say, namely, that Israel will be without divine favor for a like period of time to that of their previous favor, we can very easily reckon when the promised return of favor would be due; for 1,845 years from the death of Jacob to the death of Christ, ended A. D. 33, and 1,845 years since A. D. 33 ended A. D. 1878.

We should not, however, expect that in 1878 God's favor would instantly be manifested, because, when we look back to the time when their "house" was left desolate, we find that there was a period of 37 years in which they, as a nation, were falling—from A. D. 33 to A. D. 70, when Jerusalem was utterly destroyed by Titus and his army, since then that people have been continually scattered and troubled and without divine favor. What we should expect, then, in 1878, would be a correspondingly gradual dawning of favor. As adversity began to come upon them in A. D. 33, blessings should begin to come upon them in A. D. 1878.

Is there anything to indicate a blessing upon fleshly Israel since A. D. 1878? There surely is. In that very year the Berlin Congress of Nations was held, and its chief was Lord Beaconsfield, the representative of the British government, and by birth a Jew. There was fulfilled the words of the prophet:

"Ten men out of all languages of nations shall take hold of the skirt of him who is a Jew, saying, we will go with you."—Zech. 8:23

GROWTH OF ZIONIST MOVEMENT

Those ambassadors of the great powers all went with Lord Beaconsfield, all adopted the policy which he favored. Under the arrangements of that conference Egypt and Palestine were all put under the protection of Great Britain, as others of the Turkish states were put under the protection of other powers. From that day onward Israel's star of hope has been rising little by little. The Jews have been granted liberties and advantages in Palestine such as they had not

enjoyed previously for 18 centuries. True, these liberties as yet are very circumscribed; true, also, in this time great persecutions have arisen against them in various countries, especially in Russia; but all these experiences are favorable to them, and under them they are awakening to a fresh zeal for God, for His promises, and for the Holy Land. Under the stimulus of these persecutions and restraints, combined with the divine favor, the Zionist movement has sprung up amongst the Jews and is attaining national proportions, and whetting the appetites of that people for the divine favors and blessings promised to Abraham, Isaac and Jacob and all the holy prophets and soon to have fulfillment under the millennial kingdom of Christ.

We are not drawing these conclusions from the facts in the case, but especially from the prophecies; for, as some present today well know, the speaker presented these same views from the same standpoint and in print in the seventies. Before the Berlin conference, and 20 years before the birth of the Zionist movement, he proclaimed the movement precisely as it is presented to you today. Day by day, however, the evidences of the fulfillment of these prophecies accumulate, yet so gradually that the world in general realizes not what is transpiring. Ere long the doors of Palestine will be thrown open for the general reception of the Jews, and people and money will not be lacking to cause that present wilderness to blossom as the rose. Moreover, the Lord's blessing will be upon the land and upon the people more and more as we near the end of "Gentile Times," which last Lord's day we showed will be reached in A. D. 1915.

Let us now examine the prophecies which tell us the length of Israel's disfavor and point us to the exact time of its beginning and where it will end.

PROPHECY OF JEREMIAH

Jeremiah was one of the most prominent of Israel's prophets. He it was that foretold of their captivity in Babylon, and that the desolation of the land would be for 70 years, and that then the people would be brought back by divine favor. But the prophecy we now cite refers to a still more serious captivity. It reads: "Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods (rulers), day and night; where I will not show you favor." (Jer. 16:9-13). These days of disfavor commenced with their rejection of Messiah, and the predictions have been most thoroughly fulfilled during the past 18 centuries, as the whole world is witness. The prophecy could not have referred to the Babylonian captivity, the only other one they have had since Jeremiah's day. We are sure of this, because of the words of the prophet—"into a land that ye know not; neither ye nor your fathers." Abraham and his family came from Babylonia, hence that land could not have been referred to. Besides, the Lord did

show Israel favor in Babylon. But, as we have just seen, for more than 18 centuries Israel has been scattered amongst all the nations of the earth, and that without any marks of divine favor.

The Lord, through the prophet, next proceeds to explain how he will regather Israel in due time (verses 13-15): “Behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt; but, the Lord liveth that brought up the children of Israel from the land of the north (Russia, where more than one-half of the Jews reside), and from all the lands whither he hath driven them; and I will bring them into their own land that I gave unto their fathers.” We might multiply testimonies both from the Old and New Testaments, to prove the restoration of Israel to divine favor in due time, but we must press on and notice a succeeding verse in the same prophecy: “And first, I will recompense their iniquity, and their sin double.”

ILLUSTRATED BY THE CHART

The Hebrew word rendered “double” is “Mishneh,” which signifies a second portion, a repetition. Thus understood, the prophet’s declaration is, that from the time of their being cast off from favor, until their time of return to favor, would be a repetition or duplication in time of their previous history during which they enjoyed divine favor. This matter is illustrated by the chart. Here we see the period of favor from the death of Jacob to the death of Jesus, 1,845 years long, and here we see, in this other column, the period of disfavor of equal length beginning at the death of Jesus and terminating in 1878. We remember, however, that the disfavor came on gradually for 37 years, and we perceive that the favor is returning gradually during a similar period of 37 years, which will end with the year 1915. How clear and explicit is this testimony, “I will render unto you misneh, a repetition, in land which ye know not, neither ye nor your fathers, where I will show you no favor.” Poor Jews! We are glad for them that the better day is dawning—that gradually their blessings are taking the place of the curses which they drew upon themselves, saying: “His blood be upon us, and upon our children.” Matt. 27:25

Some one may say, “Yes, that seems quite conclusive, quite in harmony with what you claim; and yet it is but one statement by one prophet. Are there any more evidences?” We reply that one statement by one prophet should carry conviction; many of the prophecies fulfilled at the first advent had no more testimony than this. But our Heavenly Father in great mercy—in condescension to our weakness of faith—has deigned to supply further evidences. Through Zechariah (9:12) the Lord refers to this same matter, using precisely the same word, “Mishneh,” but from a different standpoint.

Jeremiah took a standpoint previous to this scattering of Israel,

and foretold it as a future matter. Zechariah took his stand down in the future, and in prophetic vision saw Jesus riding upon the ass to Jerusalem; and standing, as it were, by his side, the prophet cries, “Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, thy king cometh unto thee. He is just and having salvation; lowly, and riding upon an ass.”

FULFILLMENT OF A PROPHECY

Note the precise fulfillment of these words. (Matt. 21:4-9; John 12:12-15; Luke 19:35-40) Every item was fulfilled, even to the shouting; and when the people shouted Hosanna, the Pharisees asked Jesus to rebuke them, but He refused, saying, “If these should hold their peace, the stones

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would immediately cry out. Why? Because it had been prophesied that there would be a shout, and every item of prophecy must be fulfilled. Let this particularity of detail in prophetic fulfillment give us confidence in this and other statements of the prophecies.

The prophet proceeds to note the evil consequences to follow the rejection of Messiah. Speaking for Jehovah, he addressed Israel thus: “Turn you to the stronghold (Christ), ye prisoners of hope; even today do I declare that I will render double (Mishneh) unto thee.” How distinct is this statement respecting Israel’s double, pointing us to the very day at which the turning point came in their history—“even today.” The facts of the case demonstrate that that was the turning point of their national career. The same thing was taught in the symbol of the Passover; it must be eaten at the full of the moon, the moon being symbolic of the law dispensation as the sun is the symbol of the gospel dispensation. The full of the moon signified the time when their highest attainment had been reached and where the waning began.

It is written that at the mouth of two or three witnesses every word shall be established. We have already heard two. Let us hear the third, Isaiah—another of the holy prophets whose prophecies have been time and again distinctly fulfilled. He, too, was given a message respecting Israel’s double, but his standpoint is down here in our day—in A. D. 1878, at the fulfillment of the double—and says, “Comfort ye, comfort ye, my people, said your God. Speak ye comfortingly to Jerusalem and cry unto her that her appointed time is accomplished, that her iniquity is pardoned; for she hath received of the Lord’s hands double for all her sins.” Isa. 40:1,2, margin

BUT FEW MORE YEARS

Isaiah’s word, translated double, is kephal, which signifies double in the sense of a thing having been folded in the middle. It is in full agreement and confirmation of what we have already seen. How wonderful that God has thus particularly stated, and

yet, as the Scriptures declare, has “hidden” these things in His word, so that many of the wise and prudent have overlooked them; and they are only seen now because we are living today in the time of their fulfillment, and hence in the due time for them to be understood. What more could we ask on the subject? How conclusively all this demonstrates that Israel’s period of disfavor would be of equal length with the preceding favor, and how simple is the demonstration that this double has already been completed, in one sense of the word, and that it will be fully accomplished in its broad sense in 1915.

Our hearts rejoice in these testimonies from the Lord’s word respecting Israel’s favor, but as Christians we have another and more personal interest in these figures. We are interested in the Jew, but we are also interested in ourselves—interested in the welfare of the church of Christ, spiritual Israel, which is now being selected. And now, dear friends, I call your attention to a matter of striking importance, namely, that these measurements thus fixed by the Lord through the prophets upon the affairs of fleshly Israel serve also to measure certain great and important matters in the affairs of spiritual Israel.

I remind you of the apostle Paul’s dissertation on the affairs of natural and spiritual Israel in chapters 9,10,11, of his Epistle to the Romans. He here points out the rejection of Christ by the Jewish people, and their own consequent rejection by the Lord, and the blindness and stumbling consequent to that rejection. He quotes from the prophecies to show that the entire matter was foreknown to the Lord, and foretold. Then, in the 11th. chapter he asks the question, “Hath God cast off His people whom He foreknew?” He answers, “God forbid.” He then proceeds with his argument to prove that the Old Testament scriptures everywhere agree that future favor is to come to Israel, and that that future blessing of Israel is to be the precursor to a future blessing of all the families of the earth, and that this means “life from the dead.” Rom. 11:15

ST. PAUL’S ARGUMENT

St. Paul’s argument becomes especially interesting and forceful when we reach the 25th. verse. I will not take the time to read it all, but I trust that you will read in your own Bibles at your homes the apostle’s plain statement respecting Israel’s future and how it is to be brought about through the glorified church. “They shall obtain mercy through your mercy.” The whole matter is graphically set forth in verses 25 to 33. But our interest centers in one statement of the 25th. verse, “Blindness in part is happened to Israel, until the fullness of the Gentiles be come in.” We have already seen where this blindness began—when they rejected the Lord and crucified Him. We see that it has continued during all these intervening eighteen centuries, and we have just seen through the testimony of three of the prophets that this blindness is to be turned away, and a general blessing and

restoration to divine favor to ensue as soon as their double is filled full—which we see will be accomplished in 1915.

Now, hold this thought fast while we investigate the apostle's words, "Until the fullness of the Gentiles be come in." The significance is that Israel's disfavor or blindness will last until the full number of the spiritual Israelites should be completed, whom God is gathering out of every nation, people and kindred. The significance of the statement thus seen in its connections is that by 1915—by the time Israel's favor will be complete—all the special spiritual favors, which during this gospel age have been held forth, will be completely at an end. They will end as completely as did the earthly favors which Israel enjoyed, ended at the time when our spiritual favors began. This is a momentous question for the Lord's people.

To some it may bring a measure of fear to think that the end of the special time of special favor and opportunity is so near at hand; but to others, who are living close to the Lord, it will bring a measure of rejoicing, even as the Master instructed, saying, "When ye shall see these things begin to come to pass, then lift up your heads and rejoice, for your redemption draweth nigh." A part of our object in calling attention to these matters today is that some of the Lord's faithful people in all denominations, who have not heretofore been aroused to an interest in His word, and to an investigation of these important and grand subjects, may become enthused, quickened, refreshed, revived in their spiritual health and energy and service; and that thus

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they may be the better prepared to make their calling and election sure while still it is called today.

FATHER OF MANY NATIONS

Thus far we have investigated the subject largely from the standpoint of fleshly Israel, merely drawing the deductions in favor of spiritual Israel. Now we invite you to consider the matter from another standpoint, from the standpoint of spiritual Israel. Consider that God used the natural Israelite, his law and covenant and age, as types of the spiritual, higher, more glorious things which He has bestowed on us as the house of sons, in contrast with the noble ones of the past who were honored in being of the house of servants.

The law was a shadow of good things to come—every feature of it was typical of higher things. The earthly people, fleshly Israel, had earthly promises, but the anti-typical people, spiritual Israel, have heavenly promises. Throughout the entire Old Testament there is not a suggestion of spiritual or heavenly conditions as being the hope set forth. Good Father Abraham was encouraged not with heavenly promises but earthly ones when the Lord said to him, "Now lift up thine eyes and look to the north and south

and east and west: For all the land which thou seest, to thee will I give it, and to thy seed forever.” No such earthly promises were made to the spiritual house, but “exceeding great and precious promises, that by these we might become partakers of the divine nature.”

These two seeds of Abraham were distinctly differentiated in one of the promises made to him, although he probably did not comprehend the matter fully. The Lord said to him: “Thy seed shall be as the stars of heaven, and as the sand by the sea shore.” The stars of heaven fitly symbolized the spiritual house of sons, the real seed of Abraham in the highest sense of the word—the Christ. Jesus is this special seed of Abraham, and the faithful of the gospel church are to be his associates in the spiritual part of the promises, as the apostle says, “If ye be Christ’s, then are ye Abraham’s seed and heirs according to the promise.”—Gal. 3:29

YET TO BE FULFILLED

But if we inherit the heavenly part of the promises, it still leaves the earthly part to be fulfilled, and as we have already shown, the ancient worthies are to have the most prominent place in the world as the representative of the spiritual kingdom when the Millennial dispensation begins. To them will naturally gather all the true ones of Israel according to the flesh; and to these in turn will gradually gather all the true-hearted of the whole world, all of whom by faith and obedience may be privileged to become the children of Abraham. As it is written, “I have constituted thee a father of many nations.”—Gen. 17:4; Rom. 4:17

Our present topic confines us specially to the two Israels and their two ages. We find the parallelism between them represented also in the cherubim of the most holy. These were a part of the lid of the “Ark of the Covenant,” their wings extended, their faces looked inward toward the center of the mercy seat—to the very spot where the blood of atonement was sprinkled. While these two cherubim represented wisdom and love waiting for the satisfaction of justice in the great atoning sacrifice, both on the wing to serve, to fulfill the gracious purposes of God so soon as the appointed time for the world’s blessing shall fully come, nevertheless they also well represent the Jewish and Gospel ages—the one looking forward to Christ and the atonement, the other looking backward to that great transaction. Let us note the harmony as well as the differences between these two dispensations—the law and the gospel, fleshly Israel’s period of favor, and spiritual Israel’s period of favor, the fleshly house and the spiritual house, the house of servants and the house of sons.

THE HOUSE OF SERVANTS

The house of servants was established in Jacob, who was surnamed Israel, a prince with God: the house of sons was established by our Lord Jesus, and in the scriptures is designated

the “true Israel of God.” The house of servants was founded in “the twelve sons of Jacob” (Israel): the house of sons was founded in “the twelve apostles of the Lamb.” The house of servants had a mediator of a law covenant and a tabernacle made with hands: the house of sons has a better mediator of a new covenant and a tabernacle not made with hands. The house of servants had a priesthood, with chief priest, under priests, and a Levitical order whose chief business was “to offer both gifts and sacrifices” under the law: the house of sons has also a priesthood—“Ye are a royal priesthood.”

In this royal priesthood is first our Lord Jesus, the high priest of our order, and, secondly, associated with him the church, his body, the household of faith, whose chief business of life it is in the present time to offer up both gifts and sacrifices. The house of servants had the blood of bulls and goats for sin offerings and atonement, which as types were very expressive, but which “could never take away sin:” the house of sons, as a royal priesthood, has more effective sacrifices, or, as the apostle declares, “better sacrifices” than those—which do, forever, purge us from the consciousness of sin, and fully and completely effect our reconciliation to the Father. The house of servants had its capitol in earthly Jerusalem: the house of sons has its capitol in the New Jerusalem. The house of servants had a captivity in Babylon from which only a very few returned, because of lack of faith in the Lord: the house of sons had had a period of captivity in mystic Babylon from which only a comparatively few are returning and earnestly seeking the old paths. The house of servants had divine favor of an earthly kind for 1,845 years, ending with a great trial and testing in connection with the first advent of our Lord: the house of sons has passed a similar period of 1,845 years, into a period of trial and testing in connection with the second advent of our Lord and the establishment of His kingdom. How could these parallels be more striking than they are?

HARVEST THE END OF THE AGE

The close of the favor of the house of servants was called a “harvest” time, and in it the “wheat” was gathered out and the “chaff” renounced. The period of favor in the house of sons also closes with a “harvest” time, of which the Lord prophetically told us that it would mean a separation of the “wheat” from the “tares” and the gathering of the

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“wheat” into the “garner” of the new nature, and the rejection of the tares.

Do not these things impress us, dear friends, as being very remarkable? Could they be accidental? Do we not as Christians believe most thoroughly that our heavenly father’s guidance directs the affairs of his people in this gospel age as fully as

during the preceding typical age? The lesson coming to us then is that we are living today in the harvest time of this age, and this may well account to us for the wonderful light and knowledge and truth shining upon the pathway of the Lord's faithful ones, the object of which is not to satisfy curiosity merely, but to ripen our characters, and to thus fit and prepare us for the heavenly and glorious things to which we have been "called."

The Lord willing, we shall have something more to say on next Lord's day afternoon respecting some of these matters—noting the prophetic fulfillments which specially mark this day in which we are living—the grandest of all periods in some respects, and the most trying time for the Lord's people in other respects. The special topic will be "Things which must shortly come to pass." This will be the conclusion of this special series of studies of prophecy.

[April 4, 1904](#)

THREE STEPS IN THE PLAN TO SAVE MAN FROM HIS SIN

Bible House chapel, in Allegheny, was crowded yesterday when Pastor C. T. Russell spoke on Christ's resurrection. The text and discourse follow:

Dear Friends: It is appropriate that we notice that the most important steps in the divine plan for the recovery of man from sin and its penalty are three in number. The first of these was our Lord's death as the redemption price of Adam and his race from the "wages of sin"—death. This we celebrated on its anniversary during the week just past. I am confident that I reflect the sentiments of all who participated on that occasion—that it was a most blessed and refreshing season, and that our hearts took fresh courage as we considered the love of God manifested in the gift of His Son, who died for our sins.

The second of these important steps in the plan of salvation was our Lord's resurrection from the dead; for be it noted that the redemption could have profited us nothing whatever had the Redeemer Himself remained under "the curse"—the death penalty—which he bore for us. Had our Lord Jesus remained under the power of death he could never have saved us; for the salvation promised us is a resurrection from the dead, and a dead savior would be no savior at all—Himself under the power of death how could He have released Adam or any of his family?

The third important step in the divine plan of salvation is the second coming of Christ, to actually bestow upon the faithful ones of His church the blessings promised to them, and to actually proffer to the world in general opportunities for

reconciliation to the Father secured by the redemption sacrifice. Our topic for today is the second of these important items—our Lord’s resurrection from the dead, and we choose as our text the words of the apostle:

“Now is Christ risen from the dead and become the first-fruits of them that slept. For since by man came death, by man comes also the resurrection of the dead. For as all in Adam die, even so all in Christ shall be made alive; but every man in his own order.”—1 Cor. 15:20-23

RESURRECTION OBSCURED BY ERROR

It is unfortunate that a false theory respecting the penalty of sin (death) has so engrafted itself upon the minds of Christian people as to distort their views and really make meaningless much that the scriptures state respecting the resurrection of the dead. From the ordinary standpoint it would matter little to us whether our Lord Jesus arose from the dead or not—it would matter little whether anyone ever rose from the dead or not. The usual thought respecting resurrection is that it relates merely to the body and not to the soul. The theory is that the soul, so far from dying with the body, really becomes more alive without the body, and hence some speak of getting “free” from the body—being “liberated from the prison house of clay.” To such as have been misled by such false conceptions of the facts as are implied in this language, the resurrection must mean to a greater or less degree a reimprisonment, a restraint of liberties, a limitation of powers and attributes.

Such persons in reading the scriptures must feel more or less confused when they come across statements by the Lord and by the apostles and the prophets implying a great necessity for a resurrection—an absolute necessity—implying the utter nothingness of the person in death if there be no resurrection for him. In the preceding context the apostle has been discussing this very subject with some who, apparently, had come under the teaching of Greek philosophies, called Platonic philosophy—the same error which so generally prevails among Christian people today. Note the apostle’s words, “If Christ be preached that he rose from the dead, how say some amongst you that there is no resurrection of the dead?”—or as some now would perhaps state it, there is no necessity for a resurrection from the dead.

The apostle could not agree with any such suggestion. In his theology as in that which prevails throughout the scriptures every hope of future life hinges upon a resurrection from the dead. The apostle states this in so many words: “If there be no resurrection of the dead, then is Christ not risen (if a resurrection of the dead is an impossibility, it must have been an impossibility in our Lord’s case, (the argument), and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have

testified of God that He raised up Christ; whom He raised not up if so be that the dead rise not. For if the dead rise not, then is Christ not raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.” Verses 12-18

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FAITH VAIN WITHOUT A RESURRECTION

What strong language the apostle uses! He lays the whole stress of future salvation upon a future resurrection of the dead, and he unites the resurrection hope of mankind with the resurrection of our Lord. If Christ did not rise from the dead, no one will rise from the dead; if Christ did rise from the dead, it proves the possibility of a fulfillment of God’s promise—the hope of a resurrection for every member of Adam’s race sentenced because of Adam’s sin and redeemed by our Lord’s sacrifice.

All Christian faith is vain if there is no resurrection, all Christian preaching is vain, and all those who have gone down into death have perished—are without hope of any future life anywhere or of any kind—if there be no resurrection of the dead. Read these words of the apostle over to yourself quietly at home, ponder their meaning, and you will agree with me that our Lord’s resurrection was a most momentous event.

The scriptural presentation of this subject is that God’s penalty for sin includes the soul as well as the body—the intelligent and mental and moral qualities as well as the physical. From the scriptural standpoint Adam’s soul was sentenced to death, “The soul that sinneth it shall die.” It was necessary therefore, in order to Adam’s redemption, that whoever would pay his ransom price to justice must die, not only physically but in every sense of the word—must fill the conditions of the penalty.

In Adam’s case this penalty was represented in our Lord’s words, “Thou shalt surely die,” addressing the intelligence of Adam, and not merely saying, Thy body shall die and leave thee more alive than ever. The scriptural presentation of the sentence upon Adam is, “Dust thou art and unto dust shalt thou return.” We have already seen on a previous occasion that the human soul or intelligence or existence is the result of a combination of life force (“spirit of life”) with physical organism, and that the death of the man is the death of the soul, resulting from the separation of the spirit or vital spark of life from the organism or body.

This penalty which came upon Adam has been transmitted in a natural way to all humanity as his children, as the text declares—all who were in Adam at the time of his fall have inherited the dying qualities implied in his sentence.

The scriptures represent that the whole world of mankind, thus dying, go into oblivion, into unconsciousness, into dissolution.

Thus we see that the death penalty upon man took from him all the rights and privileges which had belonged to him as a creature of higher intelligence, endowed with the moral likeness of his Creator—the privilege or boon of everlasting life.

This special provision of God for man above the provision for the lower animals having been lost by disobedience, man really was, therefore, on the same plane as the brute creation—without any right in God’s promise or any character of his own which could call to justice for everlasting life.

Whatever, therefore, God shall at any time proffer to man in the nature of a hope or prospect for eternal life must be wholly as a free gift on God’s part, entirely independent of any rights or privileges with which mankind was endowed at the time of his creation—for all these were “lost.” But our Lord Jesus explains to us the object of His first coming, saying, “The son of man is come to seek and save that which was lost.” Men by disobedience had “lost” the right to eternal life, and all the privileges and blessings and opportunities attaching to that great boon. It was this life-right that man needed and that Christ came to give back to him. The Lord explains this in so many words, saying, “I am come that they might have life—and that they might have it more abundantly.” (John 10:10) He tells us again that he came not to destroy men’s lives but to save them—to save them from the death sentence, the death penalty under which the race had then been for more than 6,000 years.—Luke 9:56

CHRIST’S SOUL DIED AND REVIVED

Our Lord explained further how he intended to give the world life, saying, “The son of man came not to be served unto, but to serve, and to give His life a ransom for many.” (Matt. 20:28) From this standpoint our Lord’s life was laid down in death in exactly the same manner in which Adam’s life was laid down, and for the very purpose of securing to Adam (and to the race in him when he was condemned) a release from the original sentence—a release from the death penalty.

In view of this, dear friends, what should we expect to find the Scriptures to teach respecting the character of our Lord’s death? Do they teach, as is generally believed, that our Lord only appeared to die, but that in reality He did not die, and merely allowed His body to die on the cross? Not so, the Scriptures teach very explicitly that “He made His soul an offering for sin” (Isa. 53:10). Again they tell us that “He poured out His soul unto death” (Isa. 53:12). They tell us further that eventually “He shall see of the travail of His soul and shall be satisfied” (Isa. 53:11). It is evident, then, from these Scriptures that our Lord’s “soul” died and thus fully met the penalty against sinners—“the soul that sinneth it shall die.”

Whoever sees this clearly and distinctly sees that justice has been fully met, and that God, having thus laid upon His Son the

penalty of Adam, can now be just in setting at liberty from death, the soul of Adam and the souls of all of Adam's posterity, all of whom came under this death sentence through his disobedience, as the apostle most explicitly states the matter.—Rom. 5:12

Not only have we this evidence that Christ poured out His "soul" unto death and made His "soul" an offering for sin—for our sins—but additionally we have the Scriptural testimony that His "soul" was delivered from death in His resurrection—thus proving beyond peradventure that he did pay mankind's penalty, that He did pay the "wages of sin"—"the soul that sinneth it shall die." The prophet David, speaking of our Lord, distinctly tells us that His "soul" was not left in sheol—the grave, the death state.—Psa. 16:10

Let us notice the Apostle Peter's testimony on this subject, as recorded in Acts 2:24-34. He is discussing our Lord's resurrection, in full harmony with the words of the Apostle Paul in our text. Does not the frequency of the Scriptural references to the resurrection of the dead and the infrequent mention of it in the pulpits of our day attest clearly what we have already been showing, namely, that

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a great and serious error has crept into the Christian faith which bears upon this subject, and which tends to make the word of God of none effect to them that are beclouded with the error? It surely does.

It must surely strike Christian people in general as remarkable that so much emphasis is laid upon the absolute necessity of the resurrection of Christ and of the church and of the world in the Bible mention of these matters, while the majority of Christian people have perhaps never heard the subject of the resurrection preached upon a single time in all their lives. Why? Because of the erroneous thought that men who have died know more than they knew before they died.

It all comes from the ignoring of the Scriptural testimony on this subject, to wit, that "the dead know not anything—so that their sons come to honor and they know it not, or to dishonor and they perceive it not of them. For there is neither work nor device nor knowledge nor wisdom in the grave whither thou goest." —Job 14:21; Eccl. 9:10

BEGAN AT CHRIST'S BAPTISM

The Apostle Peter's argument is quite to the point. He was preaching on the day of Pentecost; he was charging home to his hearers the fact that they had crucified Jesus, and then in offset declares that God raised Him up from the dead—that it was not possible that He should be holden of death. It was the Father's promise that our Lord's faithful sacrifice of His life as the man Christ Jesus should not signify to Him an utter blotting out of His existence.

It would indeed mean the termination, the complete blotting out of Him as a man—His human existence, which He had assumed in exchange for a previous spirit existence, being given up as a “ransom” price for Father Adam and thus for all who were involved in Father Adam's disobedience. He could not rise from the dead as a man, as a human being, as flesh—his flesh being given once and for all and forever for the life of the world, for Adam and his race.—Heb. 2:9; Matt. 20:28; 1 Tim. 2:6

But nothing in this arrangement for the complete laying down of His life as “the man Christ Jesus” interfered with another arrangement which the Father provided, namely, that at the time of His consecration when 30 years of age, He should be “begotten again” of the Holy Spirit to a new nature—a spiritual nature, higher than human. This spiritual nature developed as the earthly nature of our Lord was sacrificed day by day in obedience to the Father's plan.

The new nature, however, was merely the new will, the spirit-begotten mind of our Lord, and was entirely dependent upon His physical organization; and when, therefore, He was crucified, when He died, the new mind as well as the fleshly body was involved. With Him, as with all others, there was neither wisdom nor knowledge nor device in sheol.

Our Lord's resurrection, therefore, was not as a man, but as a spirit being—such as He was before he undertook the work of man's redemption and left the glory which He had with the Father before the world was—only that now His exalted position is still a superior one to that which He previously enjoyed. (Phil. 2:9) This is the teaching of the apostle when he says: “He was put to death in the flesh, but quickened in the spirit.” Speaking of our Lord's faithfulness unto death and the glorious exaltation to which it led, he says: He left the glory of the Father and took a bondsman's form and was made flesh for the suffering of death—that “He, by the grace of God, should taste death for every man. And, being found in fashion a man, He humbled Himself even unto death, even the death of the cross. Therefore God hath highly exalted Him and given Him a name which is above every name; that at the name of Jesus every knee should bow... and every tongue confess to the glory of God the Father.”—Phil. 2:7-11; Heb. 2:9

St. Peter, after declaring our Lord's resurrection from the dead, makes various quotations from the Prophet David, showing that our Lord's resurrection and future glory were foretold. Then, proving that David was not speaking these things respecting Himself, but respecting Christ, he says: "Men and brethren, let me speak freely to you of the Patriarch David, that he is both dead and buried and his sepulcher is with us unto this day."

The fact of his burial proved that David's flesh did see corruption, that God did not deliver him from the power of death, and his sepulcher was a standing memorial, not of his resurrection, but of his death and corruption and hope of a future resurrection through Christ. The apostle, in the words of our text, proceeds to show that David, as a prophet, foretold the resurrection of Christ from the dead, to be the heir of the throne of Israel and the world, as God had declared to David, and as He had previously declared to Abraham.

"This Jesus hath God raised up, whereof we all are witnesses," said St. Peter; and then he referred to the miraculous power of the holy spirit displayed in the eleven apostles as proofs that Jesus not only had arisen from the condition of death, but that He had ascended up on high to the Father and had sent forth the holy spirit, whose manifestations were generally perceived. As though to clinch his argument, and to prove that David was speaking of our Lord and not of himself, the Apostle adds in verse 34, "For David is not ascended into the heaven"—his prophetic reference therefore was to Jesus the one whom he represented in type and prophetically.

RESULTS FROM CHRIST'S RESURRECTION

As the fact of Christ's death attests His love and devotion to us and that the penalty for the sins of the whole world has been fully paid, so His resurrection from the dead on the third day assures us that the Father was pleased with the sacrifice, that justice accepted it, and that therefore it will be possible to justly exonerate the whole world of mankind from the Adamic sin and all the penalties and consequences, depravities and hereditary weaknesses which have come down to us through that original sin.

God can be just and yet justify all mankind from all things—from all the sins that are the result of our original impairment as a race, mental, moral and physical degeneracy. The resurrection of Christ assures us further that God, who changes not, is carrying out the stupendous plan of salvation which he at first arranged, concerning which the Apostle prayed that the early church might more and more have the eyes of their understanding opened, that they might be able to comprehend with all saints the

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lengths and breadths and heights and depths of the love of God, which passeth all understanding.

This great, wide and deep and high plan of God relates to and has blessing for every member of our fallen race. As all who are in Adam shared his penalty, so all who shall come into obedient relation with Christ will in Him share the life which He has secured for the race. As yet only the church, only the "little flock," have had the eyes of their understanding and the ears of appreciation opened to grasp the situation and to appreciate the love of God which passeth all understanding.

This "little flock"—as we shall see, the Lord willing, next Sunday—is to have a special resurrection to spiritual favors and blessings and position, and from that standpoint in association with the Lord shall dispense blessings to the whole world of mankind in due time.

The due time for the world to have its resurrection privileges will be the next age, but this also we leave for consideration next Lord's day. Today we are dealing with the fundamental fact that our dear Redeemer died for our sins, and, as the apostle expresses it, "rose again on the third day from the dead for our justification." Blessed are our eyes and our ears which see and hear now of the grace of God! A special blessing comes to all of us who thus learn in advance of the world of the precious boon secured by the dear Redeemer's death, and which He lives to bestow. The bestowment of this blessing upon the world waits for the election of the church, the bride class, to be joint heirs with Jesus in His heavenly kingdom.

In view of this wonderful outcome—in view of how much was dependent upon the Lord's death, and then dependent upon his resurrection and is still dependent upon His coming in the power of His kingdom to pour out the blessings secured by his death—how much may we rejoice today and give glory to God that the grave no longer holds our Master. We rejoice that the bars of the prison house of death have been broken so far as He is concerned, and that shortly they shall be broken so far as the church, His consort, is concerned, and that the hour is coming in which all that are in their graves shall come forth—shall be released or have the opportunity of being released, from the bonds of death, as well as the bonds of sin, shall have the privilege of being delivered from the bondage of corruption into the glorious liberty of the sons of God.

We do not wonder that farther along in the same chapter in which our text is found, the apostle—still discussing this momentous question of the resurrection of our Lord and its import of resurrection to the church and to the world—pointing down into the future accomplishment of divine promises, breaks out into the exclamation, "Then shall be brought to pass the

saying that is written, death is swallowed up in victory. O, death! Where is thy sting? O, grave, where is thy victory? Thanks be unto God, who giveth us the victory through our Lord Jesus Christ”—victory over sin, victory over death!

Our Lord’s last great message to His people refers to the same victory, triumphantly saying: “I am He that was dead (not merely apparently dead, but really so) and, behold, I am alive forever more, and have the keys (the authority, the power over) death and hades (the grave or death state).”—Rev. 1:18

[April 18, 1904](#)

GOOD TREASURE AND EVIL TREASURE

Pastor C. T. Russell of Allegheny spoke twice yesterday to good audiences at Baltimore. His afternoon subject was, “The Divine Program an Index to the Divine Character.” The evening subject was, “Why Is the Gate So Difficult and the Way So Narrow Leading Unto Eternal Life, and Will They Always Be So?” The close attention given indicated clearly the interest felt in these weighty topics. The use of the “Chart of the Ages,” illustrating these subjects, while doubtless helpful to the hearers, rendered the matter of reporting more difficult. A synopsis of the two discourses follows:

The text for the afternoon was, “A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil.”—Luke 6:45 The speaker said:

Unbelief, infidelity, scans the work of God and judges it along the lines of our text, saying that if this be sound logic in respect to the conduct of a man, it must be equally a proper basis of judgment respecting the divine character—that if God be a good being His work as represented in the world must be a good work; and that if His work in the world be an evil one, it must be understood to imply an evil heart, an evil disposition. We cannot object to the terms of this criticism—surely right is right and wrong is wrong wherever found, irrespective of the person, his greatness or his littleness.

We must meet infidelity upon this reasonable platform, and must Answer--its charge: “If there is a God, He is an evil being, because evil, sin, trouble, sorrow, pain abound in the world.” Many Christian people find themselves weak at this important juncture, so that instead of being able to refute the charges of infidelity and atheism, they are obliged to take refuge in flight and in a closing of their minds, refusing to consider a question which

they recognize as being reasonable, namely: “How does your God justify His claims respecting His justice, wisdom, love and power?”

We hope, dear friends, that one result of this series of meetings for Bible study will be the refreshment of your own hearts respecting the divine character, as illustrated in the divine plan; and that a secondary result will be your ability henceforth to so comprehend the divine program that it will justify the divine character in your own judgments, and will enable you to so present it to others that they, too, may be able to glorify God in their minds as well as in their conduct.

We have but one text book on this subject, the Bible; but by the grace of God it not only gives us the history of the world for the 4,000 years up to the Christian era, but

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through its promises and prophecies it unfolds the story of the present and also of the future. In the light of the past, the present and the future as presented to us in God’s revelation, we have an all-sufficient Answer--to every objection that can be urged from the standpoint of infidelity. Here we have the firm foundation of which the poet wrote, saying:

*“How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word
What more can He say than to you He hath said?
You, who unto Jesus for refuge have fled.”*

In coming to the Word of God for enlightenment we must beware of human tradition, which has done so much to confuse and bewilder, not only the world, but many of those who reverence and study the Scriptures. The Lord remarked this at His first advent, saying to some of the prominent teachers of that time: “Ye do make void the Word of God through your traditions.” Everywhere the Scriptures urge the Lord’s people to search the Scriptures. The Apostle Peter suggests to us that it is a lamp shining in a dark place until the day’s dawn--until the dawn of the Millennial day, the age which is to follow the present one. The intimation is that there is a great deal of darkness surrounding us on the divine plan at the present time, and hence that we as the Lord’s people need His Word and need to have it unobscured by human philosophies and theories. The same thought is presented to us by the Lord through the Prophet Isaiah, saying: “Darkness covers the earth and gross darkness the people” (Isa. 60:2). The Psalmist David prophetically represents the Lord’s consecrated church and says: “Thy Word is a lamp unto my feet, an lantern to my footsteps” (Psa. 119:105). The intimation is the same that prevails throughout the Scriptures--that darkness is everywhere and that the only light that we have is in God’s revelation. The suggestion further is that this lamp is not one which enlightens a large space, but is merely for the

immediate steps of the Lord's people, the illustration being that of a lamp fastened to the sandal to shed its light upon the immediate path of the traveler.

THE WORLD BY WISDOM KNOWS NOT GOD

The wisdom of this world, which God calls foolishness, but which calls itself light—philosophies, science, higher criticism, etc.—tells us that the Bible is not trustworthy, that it is foolishness, that it is read in the rocks that creation came purely and simply by processes of evolution, and that if there is a God, and if He had anything to do with creation, it was a very insignificant part that he played. It tells us that in the process of evolution monkeys, baboons and apes were finally produced, and that a still further step in the same process developed Father Adam, the first man, and that consequently he was but one removed from the monkey; that the process of evolution has been gradually and grandly lifting up the race, until it has attained its present degree of individual development; that their hopes are that nothing will occur to interfere with this good progress, and that in time men may be developed into gods. Indeed, some “higher critics” seem to think that they are very nearly at that point now—they are wise, they know all about it, they are better able to instruct us than any teachers who ever were in the world; they are sure of this, but we doubt it. We tell them that “the world by wisdom knows not God,” and that in God's Word we find a more excellent way. They were taught that we must base everything upon the testimony of the Bible, and they claim that they themselves are far superior to the God of the Bible as represented in His workmanship in nature and His messages in the Scriptures.

We reply, Not so! They have misunderstood the Scriptures. They have misinterpreted them. Their attempt to mix philosophy with divine revelation has confused them and made void certain teachings of the Scriptures necessary to be appreciated in order that the harmony and reasonableness of the divine plan and the divine character be seen.

Let us take up the scriptural view of this matter, dear friends, and note the declaration of the Bible to the effect that God specially created our first parents—not in the image and likeness of monkeys, but in His own image, in His own likeness—not imperfect, but, as declared by the Prophet David, a little lower than the angels, crowned with glory and honor, as God's representative in the earth, the ruler and king of earth. Science tells us that there was no place in the world fit for a perfect man six thousand years ago. The Scriptures agree that the world in general was not in a condition fit for perfect humanity, but explain to us that God prepared for father Adam a suitable place, an Eden, a paradise, where everything was beautiful to look upon and where a full provision was made for everything necessary for his comfort and sustenance. The Scriptures explain that

Adam was given a trial for life or for death, and that by choosing a course of disobedience he chose the course which he knew would result in death. They tell us the divine sentence passed upon him. They explain to us the laws of heredity, that all of his posterity inherited the bane, the curse, the sentence of death, and that in consequence we are all born in sin, and sickness and sorrow and pain attend us more or less directly and insistently from the cradle to the grave.

Infidelity points us to the barbarous and degraded and semi-civilized, and tells us that all men were thus once low and that evolution has been lifting them up. The Scriptures tell us through the Apostle Paul that these degraded conditions of the world are the results of sin and wilfulness. The apostle says that when they knew God, they glorified Him not as God, neither were thankful; therefore, God gave them over to a reprobate mind and to the doing of those things which were not proper, and they defiled and degraded themselves. (Rom. 1:21-28) The apostle points out to us God's foreknowledge of our fallen conditions, and His compassion for us, and His arrangement for our redemption from the curse of sin—from death, the penalty of sin. He tells us that as the whole race sprang from one man, and that one man was a sinner upon whom the sentence came personally, and through whom it came to all his posterity naturally by heredity, so if one man could have been found perfect he could have redeemed the first man, had he been willing to sacrifice his life for the purpose. But we are assured that there is none righteous, no, not one; that not one of our race is able to give to God a ransom for his brother, and hence the case was hopeless so far as we were concerned. The apostle explains that God Himself

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provided the ransom in the person of His Son, who left the glory of the Father and who became "the man Christ Jesus:" in order that He might "by the grace of God taste death for every man"—in order that He might thus pay the penalty for Adam, and release Adam and all of his posterity from the sentence of death—that he might make possible the resurrection of the race.

The Scriptures show us that the Lord Jesus fulfilled the divine program to the extent of giving His life as our redemption price, that He finished the work given Him to do, that He then ascended up on high, and that every preparation is thus made whereby God can be just and yet justify him that believeth in Jesus. These have been privileged to believe in Jesus Christ during this Gospel age, and to receive a blessing corresponding to their faith and their conscience, and this class is the Church, the Bride of Christ, and the household of faith, whose numbers all together are small.

The Scriptures clearly set forth that God's plan is not yet ended, that a very important part of it is yet future, and that part is the

establishing of a reign of righteousness in the world and the blessing of all mankind with a knowledge of God and of His gracious arrangements on their behalf through Jesus, and of an opportunity for all to return to harmony with God and to return, proportionately, to all the blessings that were originally bestowed upon father Adam, lost by his disobedience and redeemed for us by Christ. The period of this blessing and uplifting and recovery of the world from sin and death and of their reconciliation to God, is the Millennial age, and for it the Scriptures tell us that we should wait patiently and prayerfully. We might quote many Scriptures on the point, but remind you of the words of the Lord Jesus, "After this manner pray ye, Thy kingdom come, Thy will be done in earth as it is done in heaven."

The Apostle James exhorts the Lord's people in similar strain, saying, "Be patient, brethren; the coming of the Lord draweth nigh," and the coming of the Lord means the coming of the kingdom for which we pray and wait—the Millennial kingdom—the "kingdom of God's dear Son." And in that kingdom the believers of this present time, who manifest a sufficiency of zeal for the Lord and the principles of righteousness, are promised a share with their Lord, His words being, "Fear not, little flock; it is your father's good pleasure to give you the kingdom."

OUTLINE SKETCH OF GOD'S GREAT PLAN

Now, dear friends, we have before us in our minds, I trust, a hastily-drawn sketch of the entire plan of salvation—the sketch which the Scriptures give us. Everything else in the Scriptures serves merely to fill in this general grand outline. Whoever can realize what we have presented to be the divine program must acknowledge that it is sublimely grand, that it meets the necessities of the case. Those who accept this as the truth, as the teaching of God's word, find in it a solution of every difficulty that has ever perplexed their hearts and heads. It shows us, "both the goodness and the severity of God." It shows us His goodness and justice in creating our race perfect; it shows us His justice in not sparing the guilty, but condemning sin to an utter overthrow. Although the experience of the past six thousand years under the reign of sin and death have been terrible experiences for our race; nevertheless, disobedience to God has merited the results—sorrow, pain and trouble. Whoever rightly learns the lesson, learns, as the apostle says, of the exceeding sinfulness of sin and its undesirability. Whoever learns this lesson to advantage, is profited by it forever.

In the arrangements for man's redemption from sin and its penalty, death, the love of God is manifested—"The great love wherewith He loved us even while we were yet sinners." God could indeed have hindered our first parents from disobeying Him, but in so doing He would have been violating one feature of His purpose. He desired man to be in His own likeness, free to

choose between good and evil. Had He compelled obedience it would have meant the taking away of the choice, and hence would have meant the destruction of his free agency, and to that extent his likeness to his Creator. The plan that God did adopt preserved to man the liberties first granted him, but allowed him to experience the unwisdom of disobedience. The experience, we believe, has taught some of us a great lesson, and will ultimately teach a similar lesson to many when they shall come to have a knowledge and an opportunity for a different course, as we now have.

From this standpoint all the bitter experiences of the race for the past 6,000 years have been a legitimate and natural fruitage of sin, yet with it all there has been enough of hope and joy and pleasure to make life not only enjoyable but a blessing for which we might all well give thanks to our Creator, even had He made no provision for our recovery from sin and death to a future life and future blessings. The difficulty with infidelity and to a large degree the difficulty, too, with those who seek to know the Lord, is expressed in the words of the poet Cowper:

*“Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.”*

Unbelief is always blind, and this is the great difficulty with the whole world. As the apostle declares, they are blind—“The god of this world hath blinded the minds of them that believe not.” Many of the Lord’s professed followers believe very little, have very little faith in the Lord, very little trust in His word, and hence give it comparatively little study. It is due time, dear friends, that we should all wake up from this lethargy and realize that we are now living in a shaking time, and that whoever does not speedily become established in the truth of the divine plan will be shaken from all faith in the Scriptures, after the manner of the higher critics of the present time, who occupy the same position of unbelief that was prominently marked a century ago by the writings of Voltaire, Paine and more recently Ingersoll.

The key to the whole situation—the key that opens before us the divine plan—is the testimony of the Bible that our Lord Jesus gave himself a ransom for all, to be testified in due time. Not merely the church was ransomed but the whole world, and this matter is to be testified not merely to the church but to the whole world—“in due time.”

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(1 Tim. 2:6) Whoever sees this clearly and distinctly sees in it the fulfillment of God’s promise to Abraham, that in the seed of Abraham, Christ, all the families of the earth shall yet be blessed. Whoever sees this by faith sees that the blessing is to come in the Millennial age through the great King, the antitype of David.

Our examination of the chart has shown us what have been the facts of the case; that sin and death have been reigning from Adam's time to the present time. It has illustrated to us the spark of hope which God's promise to Abraham ignited, and how that hope exercised an influence in the Jewish nation, and how it began to reach a realization in the end of the Jewish age, when our dear Redeemer appeared amongst men, and bought us with His precious blood. That hope is an anchor still to our souls, to us who believe God's promises, and who are hoping for the fulfillment of them in God's due time in the kingdom of his dear Son. We have seen that this Gospel age is the special time in which God is making a selection from amongst men of some of these believers to be joint-heirs with His Son in the kingdom, and that the Millennial age will be the time of glorious consummation, in which the light of truth will shine forth as the brightness of the sun, scattering all the darkness and unbelief and misunderstandings which now prevail amongst men. It is our joy, our privilege, dear friends, to see this harmony of the divine plan in advance of its fulfillment; but it can be seen only by the eye of faith through the word of God, which beholds this completion of the divine plan in harmony with the divine character, in the light of the divine word.

We hold this, dear friends, that the divine program, as outlined in the scriptures is an index to the divine character, and that it shows the character of God to be perfect, in justice, in love, in wisdom, in power. The world sees not all this as yet, but we may see it and we may rejoice accordingly. In due time the knowledge of the Lord, the knowledge of His wisdom and love, justice and power, shall fill the whole earth, and corresponding blessings shall come to every creature with that knowledge, and, we believe, a corresponding desire in the hearts of the great majority of mankind to return to the God-likeness from which our first parents and their posterity fell.

[April 18, 1904](#)

THE DIFFICULT GATE AND THE NARROW WAY

Pastor Russell's evening discourse was also from the chart of the ages, his text being "Strait (difficult) is the gate and narrow is the way that leadeth unto life, and few there be that find it." (Matt. 7:14) He said:

Our Lord's words are most reasonable when rightly understood, but most unreasonable as viewed by the vast majority of those who read them. To the majority, guided by the errors of the creeds of Christendom, the thought is that God—because of original sin, because of Adam's disobedience in Eden—sentenced him and all of his posterity to an eternity of torture, but that God

more or less relented and made the provision for the saving of a "little flock," and that in pursuance of this plan He made a way by which the world could come from its broad, downward road of sin and degradation by a "narrow" obscure path, very difficult to travel, back to divine favor and everlasting bliss. The thought is sure to come to every reasoning mind that a great and good Creator would make a way of escape from eternal torment that would not be so very narrow nor so very difficult to find, nor so very difficult to walk in after it was once found. Reverence for God struggles in the minds of many of His dear children in the doubts and fears and rebellious sentiments engendered by these misconceptions of the divine arrangement. The scriptures declare that the liberal soul devises liberal ways. How then shall we see that our God is a liberal God when devising "narrow" ways?

The whole matter is confusing until we recognize two things:

First—That the world is not on its way to eternal torment; that God made no such penalty for sin. That theory was concocted in the "dark Ages" and is of the Adversary and not of God. It is contrary to His Word as well as contrary to His character. We cannot go into the details of this study now, but, realizing its importance to all of the Lord's people, we have prepared a pamphlet which discusses the subject amply, and examines every text having the least shadow of bearing upon it, from Genesis to Revelation. This pamphlet we offer you free; they can be had from the ushers as you leave this room, and if there be not a sufficiency to supply all who desire them drop me a postal card at Allegheny, Pa., and I will be pleased to supply you without charge. The public has been misled respecting this subject of eternal torment, not only by some mistranslations of the original text, which we show, but also by a false interpretation thrown upon the present translation.

This flashlight from the Dark Ages has taught us to attach a different meaning to words when we read them in the Bible from that which properly belongs to them, and which we attach to them when we read them elsewhere. For instance, the false theory has led us, in reading the Scriptures "All the wicked will God destroy," to understand it to mean the very reverse—that all the wicked will God preserve for torture at the hands of devils. When we read in the Scriptures, "The soul that sinneth, it shall die," we have been mistaught that this means the reverse of what it says—that it means that their soul will not die; that the soul of the sinner will be preserved and tortured to all eternity. When we read that "the enemies of the Lord shall perish" and that they shall be "destroyed with an everlasting destruction," we have been mistaught that we should understand the meaning to be the reverse—namely, that they will not perish, that God will hinder them from perishing, and that, instead of being destroyed with an everlasting destruction, they will be preserved with an everlasting preservation that they may be tortured. I leave this

subject, dear friends, with you and your Bible and the little helping pamphlet which I offer you without cost, which will, under the blessing of God, guide you to a clearer understanding

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of His plan and His character, by helping you to rightly divide the Word of Truth and to understand it and get your minds free from the gross darkness of the Dark Ages, which still beclouds in many hearts and minds the beauty of the divine plan and character.

Two—The second thing necessary to be remembered is that which we pointed out this afternoon, namely, that the world in general has not yet enjoyed the privileges and blessings secured for “every man” by the death of Christ—that these blessings and privileges and opportunities for returning to divine favor are to reach the whole world of mankind in due time—in the coming age. On this subject we will have something to say on next Lord’s Day when considering the Day of Judgment.

With these two matters out of our way, namely, the thought that men are under sentence of eternal torment, and the equally unscriptural thought that their whole opportunity for return to divine favor is limited to the present age—with these two difficulties out of the way, we are prepared to examine what the Scriptures have to say about the narrow way, and why it is so narrow.

It is sin that makes it narrow, difficult. God’s law is perfect and unchangeable. Its provision is that none may have everlasting life except as they shall be obedient to that law in the present time. Because of the fallen condition of the world of mankind “sin abounds,” and because of our own share in this fallen condition, any and every attempt to live in harmony with God brings into opposition not only the interests of our friends and neighbors, but also arouses in ourselves opposition of the flesh, opposition of the fallen tendencies of our nature. And when once we set out to walk in the footsteps of Jesus, to walk in harmony with the law of love, it means besetment from the world and besetment from our own flesh; and the Scriptures teach us that still further it means the besetment of the Adversary to the extent that he has power and influence in the affairs of earth. It is no wonder, then, if we find the way to God, the way of obedience to the perfect law of God, love, to be a narrow way, a difficult way. When we come to understand the matter we see readily enough that this way could not be otherwise than it is under present conditions.

But will present conditions always continue? Will it always be so difficult to go in the way that we desire to go—in the way of obedience to the law of God, which we recognize to be just and right and good? No! The Lord assures us that the time is coming when Satan shall be bound—when he shall be restrained of his

liberty and power in respect to opposition to the truth and misrepresentation of things that are right and opposition to the Lord and to His people. More than this, we are assured that the blinding influence which he now exerts over the world of mankind will cease, the truth will no longer appear unreasonable and error no longer appear light, because the true light shall shine and all darkness shall be scattered. This will be in the Millennial day, during the reigning of the glorious kingdom of God's dear Son, which shall scatter the night of sin and ignorance and prejudice and superstition, and usher in the knowledge of the Lord, full, clear and blessed.

Under those new conditions, the Scriptures assure us, the "highway of holiness" will be opened and that there will be no difficulties in the way. The stones of misrepresentation and misunderstanding will all be gathered out—it will be a highway comparatively easy to travel. The adversary's agents will no longer be permitted to entrap, ensnare and stumble those who, under the knowledge of that time, desire to walk in the ways of righteousness. The declaration in symbolic language is, "No lion shall be there, nor any ravenous beast." (Isa. 35:8-9.) We all know that these ravenous beasts of the fallen condition prevail now, seeking to devour at every step, or at least to intimidate us in our endeavors to walk in the "narrow way." We are glad to know of the glorious time coming, when everything shall be so favorable, and when the world of mankind shall have such gracious opportunities for returning to divine favor and regaining all that was lost in Eden, at the hands of Him who "redeemed us with His own precious blood."

GOD'S WAY NOT UNJUST

But, some one will say, perhaps, "Then there is injustice with God. We of the present time find the way narrow, whereas others of the future will find it pleasant and a delightful way to walk, in harmony with the Lord, up to the grand perfection of restitution and everlasting life." No, we answer; there is no unrighteousness with God. We of the present time, who see this narrow way, are invited to walk therein in the footsteps of the Master; but we are not compelled to take this course. It is a privilege, not an obligation, to enter at the straight gate. Nevertheless, whoever enters the straight gate of consecration binds himself, obligates himself, to continue in the narrow way even to its end; but there is no compulsion respecting consecration. That is left open to ourselves—the Lord graciously telling us something respecting the privileges and blessings that will accrue to those who walk this narrow way faithfully.

But what advantage could come to this class that would offset the differences between the narrowness of the present way and the blessings and privileges and freedom of the highway in the coming age? Ah, we answer, much advantage every way, so that those who have entered the straight gate and walked for a time in

the narrow way and been granted the privilege of seeing the favors and blessings of the Lord attaching to them as followers in the footsteps of Jesus—these would not for a moment think of exchanging the privileges and opportunities of the “narrow way” for the blessings and privileges of the “highway” of the future. Let me explain this matter and illustrate it to you from the chart. Here we see that the narrow way was the way that our Lord Jesus took, the way of self-denial, the way of self-sacrifice, the way of righteousness, and we see the high reward of His course. The apostle expresses the matter in these words, speaking of our Lord Jesus, “Him hath God highly exalted, and given Him a name that is above every name.” He has just explained that this favor to our Lord Jesus as a direct result of His obedience to His Father’s plan, His obedience unto death, even the death of the cross. Phil. 2:8-11.

During this Gospel age a limited number have been invited to association with the Lord in the sufferings of this present time—the sufferings and trials and difficulties of this narrow way—and to a share also in the glorious life on

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a higher plane which is its reward at the farther end. Our Lord spoke of this to some in His day, saying that none could be His disciples unless they would take up their cross to follow Him, and He urged that none do this except after they had first sat down and counted the cost. He assured us that the cost of discipleship would be the cost of everything of an earthly kind—the cost of every earthly interest and ambition would signify the full surrender of our hearts, of our wills, in every matter to do the Father’s will, but that the reward would be exceeding great, beyond all that we could have asked or thought.

My dear friends, I trust that a considerable number of those whom I address this evening are the Lord’s consecrated people, who have taken up their crosses that they may be followers of the Lord Jesus, that they may walk in this “narrow way,” and that they may gain in the end the life eternal with the Lord, the glory, honor and immortality of the divine nature, which the Lord promises not only to our Lord Jesus, but to all those who should thus be identified with Him who in the Scriptures are described figuratively as members of His body and again as His bride and joint heirs. I trust that, seeing distinctly what this narrow way is and to what it leads, may make us all the more earnest in our walk therein—that we may walk faithfully, perseveringly, counting not our lives dear unto us that we might win Christ and share with the Anointed One in the glorious company of the future, which is to be the kingdom of God and which is to bring blessing and uplift to the world of mankind. Those who thus see the glorious outcome of the narrow way will not begrudge the world the blessings and opportunities of the highway of holiness which will be opened up immediately that

the kingdom is established and Satan is bound. Nay, we rejoice in the narrow way and in the privilege of walking therein, and we may continually give thanks to God for this great privilege of walking therein, and we may continually give thanks to God for this great privilege of suffering with Christ that we may also reign with Him—dying with Him that we may also live with Him and be joint heirs with Him in the kingdom.

The Lord willing, dear friends, we will next Lord's day, in the afternoon, consider the significations of the Day of Judgment and the great blessings that it means for the world of mankind, and in the evening our topic, "The Grand Consummation of the Divine Plan," will close this series of Chart Talks. Our hope, our endeavor, is that as we get clearer views of the divine purposes and arrangements, set forth in God's Word, we may be drawn nearer to our Redeemer in word and conduct—that thus His prayer for us shall be fulfilled, "Sanctify them through Thy truth; Thy word is truth."

[April 25, 1904](#)

THE DAY OF JUDGMENT GENERALLY MISUNDERSTOOD

Pastor Charles T. Russell of Allegheny visited Baltimore yesterday and in the afternoon and evening spoke to large audiences in Lehman's Music hall. His afternoon discourse was on the subject, "The Day of Judgment Generally Misunderstood," and in the evening "The Great Consummation." Both were illustrated by the Chart of the Ages. Mr. Russell's afternoon address follows:

I combine three texts in one, assuring you that examination of the contexts of the different citations will prove that they are properly used in harmony, as follows:

"God hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained"—"Jesus Christ, the righteous." "For the Father judgeth no man, but hath committed all judgment unto the Son."—Acts 17:31, 1 John 2:1, John 5:22

Very vague and indefinite ideas prevail in regard to the day of judgment. The view generally entertained is that Christ will come to earth, seated upon a great white throne, and that He will summon saint and sinner in rank and file before Him to be judged, amid great convulsions of nature—earthquakes, opening graves, rending rocks and falling mountains; that the trembling sinners will be brought from the depth of woe to hear their sins rehearsed, only again to be returned to an eternal and merciless doom; and that the saints will be brought from heaven to witness the misery and despair of the condemned, to hear again the

decision in their own cases, and to return.

POPULAR BUT ERRONEOUS THEORY

According to the prevailing theory all receive their sentence and reward at death; and this second judgment, which by way of distinction is commonly called “the general judgment,” is merely a repetition of that first judgment, but for no conceivable purpose, since they claim that a decision which is final and unalterable is rendered at death.

The entire time supposed to be assigned to this stupendous work of judging billions is a 24-hour day. A discourse recently delivered in the Brooklyn tabernacle voiced the general view on this subject. It affected to give a detailed account of the work of the day of judgment, representing it as completed within the limits of a single literal day.

This is a very crude conception, and is entirely out of harmony with the inspired word. It is drawn from a too literal interpretation of our Lord’s parable of the sheep and the goats. (Matt. 25:31-46) It illustrates the absurdity of attempting to force a literal interpretation upon figurative language. A parable is never an exact statement, but merely an illustration of a truth by something which is in many respects like it. If this parable were a literal statement of the manner in which the judgment will be conducted, it would apply to literal sheep and goats, just as it reads, and not to mankind at all. Let us now look at a more scriptural as well as a more reasonable view of the work and the result of the great judgment day which God hath appointed, with which reasonable and scriptural conclusions all parables and figures should and do agree.

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The term “judgment” signifies more than simply the rendering of a verdict. It includes the idea of a trial, as well as a decision based upon that trial. And this is true not only of the English word judgment, but also of the Greek word which it translates.

HOW LONG IS THE DAY OF JUDGMENT?

The term day, both in the scriptures and in common usage, though most frequently used to represent a period of 12 or 24 hours, really signifies any definite or special period of time. Thus, for instance, we speak of Noah’s day, Luther’s day, Washington’s day; and thus in the Bible the entire time of creation is called a day, where we read of the “day that Jehovah God made the earth and the heavens.” (Gen. 2:4)—a long, definite period. Then we read of “the day of temptation in the wilderness”—40 years (Heb. 3:8-9); “the day of salvation” (2 Cor. 6:2); also “the day of vengeance,” “the day of wrath” and the “the day of trouble”—terms applied to a period of 40 years in the close of the Jewish age, and to a similar period of trouble in the end of the Gospel age. Then again we read of the “day of

Christ,” the “day of judgment,” “His day”—terms applicable to the Millennial age, in which Messiah shall reign over, rule and judge the world in righteousness, granting trial as well as rendering sentence. And of that period it is written: He shall judge the world in righteousness, and in His day shall show who is that blessed and only potentate, the King of Kings and Lord of Lords. (Acts 17:31; 1 Tim. 6:15) Why any should suppose this day of judgment to be of 12 or 24 hours, while recognizing the wider meaning of the word in other similar cases, is beyond comprehension, except upon the supposition that they have been influenced by tradition, without proper evidence or investigation.

Those who will carefully consult a complete concordance of the Bible with reference to the day of judgment, and note the kind and amount of work to be accomplished within that period, will soon see the absurdity of the common view, and the necessity for giving to the term day its wider significance.

While the scriptures speak of a great judgment or trial day yet future, and show that the masses of mankind are to have their complete trial and final sentence in that day, they also teach that there have been other judgment days, during which certain elect classes have been on trial.

THE FIRST JUDGMENT OF MANKIND

The first great judgment (trial and sentence) was at the beginning in Eden, when the whole human race, as represented in its head, Adam, stood on trial before God. The result of that trial was the verdict; Guilty, disobedient, unworthy of life; and the penalty inflicted was death—“dying, thou shalt die.” (Gen. 2:17, margin.) And so “in Adam all die.” That trial time in Eden was the world’s first judgment day, and the decision of the Judge (Jehovah) has ever since been enforced.

“The wrath of God is revealed from heaven against all unrighteousness.” It may be seen in every funeral procession. Every tomb is a witness to it. It is felt in every ache and pain we experience—all of which are the results of the first trial and sentence—the righteous sentence of God, that we are unworthy of life and the blessings originally provided for man when obedient and in God’s likeness. But mankind has been redeemed from the sentence of that first trial by the one sacrifice for all, which the great Redeemer gave. All are redeemed from the grave and from the sentence of death—destruction—which, in view of this redemption, is no longer to be considered death in the full, everlasting sense of the word, but rather a temporary sleep because in the Millennial morning all will be awakened by the Life-Giver who redeemed all. Only the church of believers in Christ are yet in any sense released or “escaped” from this original sentence and penalty; and their escape is not yet actual, but only so reckoned by faith. “We are saved by hope” only. Our actual release from this death penalty (incurred in Adam and

escaped from by getting into Christ) will not be fully experienced until the resurrection morning, when we shall be satisfied to awake in our Redeemer's likeness. But the fact that we who have come to a knowledge of God's gracious plan in Christ "have escaped the corruption that is (still) on the world," so far from proving that others will have no future hope of escape, proves rather the contrary of this, for we are "first fruits unto God of his creatures." (James 1:18) Our escape from death in Adam to life in Christ is but a foretaste of the deliverance of whosoever wills to be delivered from the bondage of corruption (death) to the liberty of life proper to all whom God shall recognize as sons. All who will may be delivered from death to life, regardless of the distinctions of nature God has provided for his sons on different planes of being. The Gospel age is the trial day for life or death to those called and accepted to the house of spiritual sons.

WHY ANOTHER JUDGMENT

Our text declares, "God hath appointed a day, in the which He will judge the world." How can this be? Has God changed His mind? Has He concluded that His decision in the trial of the first man and the general sentence were unjust, too severe, that He now concludes to judge the world individually? No. Were such the case, we should have no better guarantee of a just decision in the future trial than in the past. It is not that God considers His decision in the first judgement unjust, but that he has provided a redemption from the penalty of the first judgment, in order that He might grant another judgment (trial) under more favorable conditions to the entire race—all of whom will then have had experience with sin and its results. God has not changed one iota from his original purpose, which he formed before the world began. He distinctly informs us that He changes not, and that He will by no means clear the guilty. He will exact the full penalty which He justly pronounced. But that full penalty has been paid by the Redeemer or substitute whom God Himself provided—Jesus Christ, who "by the grace (favor) of God tasted death for every man." Our Lord having bought Adam and his race, with his own life, can now legally, justly give a new offer of life to them all. And this offer to all is called the new covenant, sealed, ratified or made operative by His death. Rom. 14:9; John 5:22; Heb. 10:16-29; 13:20-21

We are further informed that when God gives the world this individual trial it will be under Christ as judge, whom Jehovah will thus honor because of his obedience even unto death for our redemption. God has highly exalted Him,

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even to the divine nature, that He may be a "prince and a Savior" (Acts 5:31), that he may be able to recover from death and grant judgment to all whom He purchased with His own precious

blood. God has “committed all judgment unto the Son,” and has given Him all power in heaven and in earth. John 5:22

It is, then, the highly exalted, glorified Christ, who so loved the world as to give His life as its ransom price, who is to be the judge of the world in its promised future trial. And it is Jehovah Himself who has appointed Him to that office, for that very purpose. Such are the plain declarations of the Scriptures. There is nothing to dread, but on the contrary there is great cause for rejoicing on the part of all in looking forward to the judgment day. The character of the Judge is a sufficient guarantee that the judgment will be just and merciful, and with due consideration for the infirmities of all, until the willing and obedient are brought back to the original perfection lost in Eden.

GENERAL CONCEPTION WHOLLY ERRONEOUS

When the apostle declares we must all give account for the deeds done in the body, he is not referring to the world’s judgment day—he is not referring to the world at all, but to “we,” the church class whom he is addressing. We have had special light and special favor, the eyes of our understanding being more or less opened. We have entered into a special covenant relationship with God as spiritual Israel, and have been by Him passed from death unto life, passed from the condition of sinners to the condition of sons. We have been reckoned as members of the body of Christ, the church. It is this class that must give an account of the deeds done in the body whether they be good or bad; not only the deeds done in our own flesh, but still more particularly the deeds done in the body of Christ, which is the church. Our doing or not doing good or evil will have to do with our attaining the great prize set before us in the gospel. If we are faithful to our covenant the Lord will be faithful to give us the promised joint-heirship with Christ in the kingdom; if unfaithful to any extent we will proportionately lose; and to repudiate our covenant entirely would be to us the sin unto death from which there would be no recovery, no resurrection, no hope—the “second death.”

But before we could enter into covenant relationship with God, or in any sense of the word be on trial for life, we need first to be justified—cleared, released—from the death sentence which was against us as well as against the whole of Adam’s race. We were “children of wrath” even as others; we were under condemnation with the remainder of the world; but we have escaped the “condemnation which is on the world” through a knowledge of Christ, through faith in His precious blood, which reckonedly justifies us to life. Were it not for this reckoned release from death, this justification from sin and its death penalty, we could have no standing before God and could not in any sense of the word enter upon a life or death trial.

Do we not see then that the world is not now on trial in this sense; that the sentence of the original trial still rests upon the human family as a whole, and that only a small minority has by the grace of God escaped from that condemnation? Let us remember the words of the apostle, “The whole world lieth in the wicked one.” (1 John 5:19) Let us remember that if we who have believed have escaped the condemnation, then those who do not believe have not escaped the condemnation but are still under it—still under the sentence of death originally pronounced against Father Adam and his entire offspring.

THIS RAISES SEVERAL QUESTIONS

(1) Is it God’s purpose to discriminate amongst the children of Adam, and to allow some to escape from the sentence and to have a new trial, with the possibility of gaining eternal life through obedience, and not to grant such an opportunity to all? Is it God’s purpose that only a comparatively small number who have heard of and believed in Christ, and thus been justified, shall have any further trial than that which occurred in Eden, under which everything was lost, including life itself?

(2) Did Christ not give himself a “ransom for all—to be testified in due time?” (1 Tim. 2:6) Is it reasonable to believe that the ransom given for all will be available only for the comparatively few who have heard of it, who have believed in it unto justification—whose ears and eyes of understanding have been opened?

(3) If only those can be on trial for a future life who have been released from the sentence of the first trial, and if these consist only of the true believers, who therefore are by the grace of God now experiencing their second trial or second judgment, is it reasonable to suppose that the great majority of mankind who have not seen, who have not heard, who have not comprehended the love of God in Christ, and who, therefore, are still under the original sentence and not in a condition to be tried again, to be judged again—is it reasonable to suppose that these will have no judgment, no trial, no forgiveness, no opportunity for demonstrating their willingness to obey the Lord, to walk in the ways of righteousness and holiness?

We hold, dear friends, that according to the scriptures it has been God’s good pleasure to provide the redemption for the sins of the whole world—that our Lord Jesus should be a propitiation (satisfaction) for our sins (the church’s sins), and not for ours only but also for the sins of the whole world. We hold with the scriptures that the discrimination that God makes is merely in respect to the time and conditions under which all shall hear. Now the few are blessed with the opportunity under present unfavorable conditions, when sin abounds and when the prince of this world opposes and hinders and seeks to stumble men. By and by the many will be granted their opportunity, their second

trial or judgment secured by the death of Christ for all; and theirs will be under more favorable conditions than the present, for we are assured that then Satan will be bound that he shall deceive the nations no more.

From this, which we believe to be not only the scriptural but the rational view of this matter, everything appears reasonable and harmonious. God in the present time is doing an advance work with a few who, being justified by faith, are now being tried under very severe tests and adverse conditions. Such of these as prove loyal and faithful will have the greater reward, as they have the severer trials. To these, who are being judged in advance of the judgment day of the world, God has given exceedingly great and

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precious promises—spiritual, heavenly, glorious promises. These, we have seen, shall be associated with the Lord in the great work of the future—the work of blessing the remainder of mankind, who as yet are still under the original sentence, and who will not escape that condemnation until the end of this Gospel age and the inauguration of the Millennial kingdom, when all the blind eyes shall be opened and all the deaf ears shall be unstopped, and the blessing of the Lord, which is now upon the little flock of believers only, will be extended to the whole world of mankind—making all aware of the goodness and grace of God and permitting all to participate in the forgiveness of the Adamic transgressions, and granting to all a full opportunity and individual trial for life—failure in which will mean the second death.—Acts 3:23.

THE JUDGMENT DAY IS THE MILLENNIAL DAY

This proper, this scriptural view of the great judgment day which God has promised and which is referred to in our text is thus seen to be a great blessing, the outcome or sequel of God's great provision for the sins of the world—the grand result of the great redemption sacrifice which our Savior accomplished at Calvary. How reasonable to expect just such an outcome of the divine arrangement. How reasonable to assume that God, who pronounced the penalty of death upon the race and who had executed it for the past 6,000 years, having provided the ransom for all, would eventually give all an individual opportunity for proving their loyalty to Him and His government and of thus attaining through Christ eternal life. How could we expect less than this from the great, wise, loving, just Father and Judge of all? It is just like Him, just what we would expect.

And how consistent with this view of the judgment is all that has yet been done and all that is written in the scriptures respecting it! Our Lord Jesus is presented to us as the great High Priest, who, as the great Judge, our text declares, shall judge the world in righteousness, and the church, now on trial in advance of the

world, are to be His associates, the under priests; in this great work of judging—of granting the world a trial under most favorable conditions, to prove their loyalty or their disloyalty to God—their worthiness of life everlasting or of death everlasting. This priesthood, we are assured in the scriptures, is a royal priesthood—they are to be priests upon their thrones. Their work of sacrificing belongs merely to the earthly life, and will be ended entirely when the last member of the body of Christ shall have suffered with Him in the flesh and shall have been glorified beyond the veil. This royal priesthood is not selected, polished, tested and proven for no purpose; their priesthood means a future work as well as does their kingship. It means that they not only will rule the world as kings, to govern it, to bring life and order out of present selfishness and confusion and sin and death, but it means that as priests they shall dispense divine mercy, compassion and assistance to the world of mankind in that great trial day, that great day of opportunity, the Millennial day.

Let me impress upon you the words of our text, “God hath appointed a day.” The apostle does not intimate that the day had begun at the time of his writing. He points forward to it as a future thing, saying, “in the which He will judge the world.” Again we are to notice that in the scriptures the world and the church are always kept separate and distinct. The apostle does not abandon this custom. He is not referring to the church at all, but to the world aside from the church. The church is to have its trial or judgment for eternal life in advance of the world in order that it may be associated with the Lord in the kingdom, in the judgment in the blessing of all the families of the earth.

Notice again the apostle’s assurance that the world will be judged “in righteousness”—it will be an equitable trial, a fair trial. The terms and conditions of eternal life will be fairly set before every creature. All the blind eyes shall be opened and all the deaf ears shall be unstopped. All shall hear the voice of the Son of Man, and all obedient to that voice shall live, shall be completely released from all the weaknesses and imperfections that are now upon the world as the result of the death penalty, “shall be delivered from the bondage of corruption (death) into the glorious liberty of the sons of God.” Notice in the context of this last citation, that the apostle here also is not referring to the church but to the world. In another verse, in different language, he refers to the blessing for which the church is waiting.—Rom. 8:19-22,23

PRESENT RESPONSIBILITIES NOT IGNORED

We do not wish to be understood as ignoring the present responsibility of the world which every man has, according to the measure of light enjoyed, whether it be much or little, whether it be the light of nature or of revelation. “The eyes of the Lord are in every place, beholding the evil and the good,” and “God shall bring every work into judgment, with every secret

thing, whether it be good or whether it be evil.” (Prov. 15:3; Eccl. 12:14.) The good and evil deeds of the present time will receive a just recompense of reward either now or hereafter. “Some men’s sins are open beforehand, going before to judgment, and some they follow after.” (1 Tim. 5:24) However, others than the Lord’s favored “little flock” have not as yet sufficient light to incur the final penalty, the second death. We here merely broach the subject of the world’s present accountability, leaving the particulars for subsequent consideration.

A judge, in ancient times, was one who executed justice and relieved the oppressed. Note, for instance, how, when under oppression by their enemies because of transgression against the Lord, Israel was time and again released and blessed by the raising up of judges. Thus we read, “When the children of Israel cried unto Jehovah, Jehovah raised up a deliverer,... Othniel. And the spirit of Jehovah came upon him, and he judged Israel, and went out to war, and prevailed, and the land had rest for forty years.” (Judges 3:9-11) So, though the world has long been under the power and oppression of the adversary, Satan, yet shortly he who paid for the sins of all with His own precious blood will take His great power and reign. He will deliver and judge those whom he so loved as to redeem.

With this conclusion all the prophetic declarations agree. It is written: “With righteousness shall He judge the world, and the people with equity.”—Psa. 98:9

This coming judgment will be on exactly the same principles as the first. The same law of obedience will be presented, with the same reward of life, and the same penalty of death. And as the first trial had a beginning,

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progressed, and culminated with a sentence, so also will the second; and the sentence will be life to the righteous, and death to the unrighteous. The second trial will be more favorable than the first, because of the experience gained under the results of the first trial. Unlike the first trial, the second trial will be one in which every man will stand the test for himself alone, and not for another. None will then die because of Adam’s sin, or because of inherited imperfections. “It shall no more be said, the fathers have eaten a sour grape and the children’s teeth are set on edge; but he that eateth the sour grape, his teeth shall be set on edge.” “The soul that sinneth, it shall die.”—Ezek. 18:4; Jer. 31:29-30

It will be true of the world then, as it is of the church now, that a man will not be judged according to that which he hath not, but according to that which he hath. (2 Cor. 8:12) Under the reign of Christ mankind will be gradually educated, trained and disciplined until they reach perfection. And when they have reached perfection, perfect harmony with God will be required,

and any who then fall short of perfect obedience will be cut off—judged unworthy of life. The sin which brought death to the race through Adam was simply one disobedient act; but by that act he fell from his perfection. God had a right to demand perfect obedience of him, since he was created perfect; and he will demand the same of all men when the great work of restoring them is complete. None will be permitted to have everlasting life who then in the slightest degree fall short of perfection. To fall short of perfection then will be to sin willfully against full light and perfect ability.

Any who sin willfully against full light and ability will perish in the second death. And should any one, during that age of trial, under its full blaze of light, spurn the offered favors, and make no progress toward perfection for a hundred years, he will be reckoned unworthy of life and will be “cut off,” though at the age of a hundred years he would be in the period of comparative childhood. Thus it is written of that day: “As a lad shall one die a hundred years old; and as a sinner shall be accursed he who dieth at a hundred years old.” (Isa. 65:20—Leeser) Thus all must have at least one hundred years of trial; and, if not so obstinate as to refuse to make progress, their trial will continue throughout the entire “day of Christ,” the Millennium, reaching a culmination only at its close.

PARABLE OF THE SHEEP AND THE GOATS

While the majority of our Lord’s parables related to the church and clearly apply to this Gospel age, there is one at least which unquestionably belongs to the coming age, the Millennium. It describes the world’s judgment during that age, and finally the eternal results at its close. Since this parable of the sheep and the goats is generally supposed to apply to this present time, it may be well that I call your attention particularly to the language with which the parable is introduced. A careful study of this introduction can leave no question in the mind of any honest person that it belongs to the future and not to the present. Its opening sentence is: “When the Son of Man shall come in His glory and all His holy angels with Him, then shall He sit on the throne of His glory.” Beyond question this is a description of the second coming of the Lord, and His promise to His disciples—to all of His faithful little flock of this Gospel age—is that when He sits upon the throne of His glory we also shall share it with Him as His “joint heirs” in the kingdom. Secondly, this parable describes the glorious work of the church in conjunction with her Lord in judging and blessing the world of mankind. It describes the great uplift of humanity during the Millennium.

An announcement of the establishment of the Lord’s throne or kingdom is tantamount to the declaration that the time has come of which God spoke to Abraham, saying, “In thy seed shall all the families of the earth be blessed.” Then will be realized our Lord’s declaration to the church, “Fear not, little flock; it is your

Father's good pleasure to give you the kingdom." Then will be realized the prediction of the Prophet Daniel that "The kingdoms under the whole heavens shall be given to the people of the saints of the Most High God."

The picture of the throne of judgment in this parable of the sheep and goats is a companion picture of the one given in Revelation 20:11, where the righteousness of the judgment and reign of the Anointed One is symbolically pictured in the whiteness of the throne—its purity. In the parable we read that before that throne shall be gathered all nations. In the picture in Revelations we read, "I saw the dead (the whole world dead in sin, under sentence of death), small and great, standing before the throne. And the books were opened." The opening of the books does not mean the opening of records of every sin and imperfection of the world, for their sins and imperfections were committed while under sentence of death, and the death sentence itself was the penalty for all of that evil condition which resulted from the fall. The open books represent the opening of the divine plan, the opening of the testimony of God, the unsealing of the Scriptures, which now are wholly misunderstood by the world, and, indeed, grossly misunderstood by many professedly the Lord's people.

The books shall be opened, as our dear Redeemer said "My words shall judge you at the last day." The world is to be on trial along the lines of our Lord's teachings, and the whole record of God's faithfulness and love, compassion and mercy through Christ, and of the requirements of His law, will be laid before them during the Millennial age—during their day of trial. The record is, "They shall be judged (tried) by those things written in the books"—not according to their faith as the church is now being tried, but "according to their works." Under the new condition of things which will then obtain good works will be possible, and good works will be required at that time and under those conditions. Faith would be no longer a proper test, because faith would then be easy. It will amount to absolute knowledge.

ANOTHER BOOK OF LIFE

In the Revelation account of this judgment day the statement is made that another book of life will be opened. When we come to understand that statement it means much. It is an assurance that those who shall then demonstrate their loyalty to righteousness shall have their names written in a book of life, just as the church in the present time is assured that the faithful have their names written in the Lamb's book of life; and if they

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persevere faithfully their names will not be blotted out. But, as we have just seen, the book of life which is for the church is a different one, as the call of the church is different. The book of life for the church will be completed before the world's judgment day opens, and only those found written in the book of

life, only the very elect, will be with the Lord in the throne and associated with Him as kings and priests and joint heirs in His kingdom, to judge and bless the world. There will be no further opportunity to be written in that book of life—no further opportunity of becoming a member of that elect class, the bride, nor of obtaining the heavenly prize which she is to attain. But, praise God, there will be the opportunity of being written in the new book of life amongst the lists of those of humanity willing to be fully obedient to the divine will—“sheep.”

The parable of the sheep and goats shows the separation of the two classes as it will progress during the Millennial age, the obedient, or sheep-like class, coming to the right hand of favor with the judge; the goat class marked for disfavor—as unworthy of life eternal because not fully submissive to the divine arrangements in their hearts. The complete separation of the sheep and the goats in the parable finds its parallel in the Revelation picture in the great testing that shall come in the end of the Millennial age to prove who are faithful to the Lord and who are unfaithful, who at heart are in harmony with Him, and who have been yielding only outward and formal obedience to escape stripes. The result as shown in both illustrations is the utter destruction of the wicked and the passing of the sheep class to everlasting blessing in the paradise of God, the restored, rejuvenated earth, the whole of which by that time will be as the Garden of Eden, thoroughly fitted to be the habitation of the perfect men to whom it will be God’s good pleasure then to turn over the kingdom, the dominion of earth, the Millennial kingdom, having served its purpose, being dissolved.

The parable shows the reward of the sheep class, saying: “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world”—a different kingdom from that prepared for the little flock, the bride, which is declared to have been prepared before the foundation of the world. The sentence upon the goat class is also stated: “Depart, ye condemned ones, into everlasting punishment, prepared for the devil and his followers.” This punishment is generally misunderstood to be eternal torment. God has pronounced no such penalty against sinners; the extreme penalty of divine law is death, destruction, annihilation, as the apostle declares: “They shall be destroyed with everlasting destruction from the presence of the Lord and the glory of His power.” The statement, everlasting punishment, does not tell us the kind of punishment, and obliges us to look elsewhere for a particularization of it. Elsewhere we read: “The soul that sinneth, it shall die;” “The wages of sin is death.” The parable emphasizes the utter destruction by another symbol, “fire.” The fire of the parable is as symbolical as are the goats and the sheep, and as a symbol fire never represents preservation of life, but always signifies destruction. And so in this parable everlasting fire symbolizes an everlasting destruction—destruction from which there will be no recovery by resurrection

or otherwise. God purposes eventually a clean universe, and this means the utter blotting out of those who will not enjoy His blessings and favors in full accord with His righteous arrangements.

LONG PERIOD OF PROBATION

A period of about 6,000 years intervenes between the world's first and second judgment days, and during this long period God has been selecting two special classes from among men, and specially trying, disciplining and training them to be His honored instruments during the period or day of the world's judgment.

Under the sophistries of the great deceiver, Satan, both the world and the church nominal have been robbed of the blessed assurances of the coming time of righteous judgment. They know that the Bible tells of a coming judgment day, but they regard it with only fear and dread; and because of this fear there is to them no more unwelcome tidings than that "the day of the Lord is at hand." They put it far away from them, and do not wish to hear it even mentioned. They have no idea of the blessings in store for the world under that glorious reign of Him whom God hath appointed "to judge the world in righteousness"—to grant the world a righteous or fair trial for life or death. Among the greatest of the blinding influences which Satan has devised to keep men in ignorance of the truth regarding the judgment day have been the errors which have crept into the creeds and hymn books of the various religious sects. Many have come to esteem these errors paramount to the Word of God.

How differently did the prophets and apostles regard that promised day of judgment! Note the exultant, prophetic utterance of David (1 Chron. 16:31-34). He says:

*"Let the heavens be glad, And let the earth rejoice;
And let men say among the nations, Jehovah reigneth,
Let the sea roar, and the fullness thereof;
Let the fields rejoice, and all that are therein.
Then shall the trees of the wood sing aloud at the
presence of Jehovah,
Because He cometh
To judge the earth.
O give thanks unto Jehovah, for He is good;
For His mercy endureth forever."*

The apostle points to the same day, assuring us that it will be a glorious and desirable day, and that for it the whole creation is groaning and travailing in pain together—waiting for the great Judge to deliver and to bless the world, as well as to exalt and glorify the church.—Rom. 8:21-22

May 23, 1904

THE SIGNIFICANCE OF THE DAY OF PENTECOST TO THE CHRISTIAN

Pastor C. T. Russell arrived home on Saturday from attendance at a series of conventions in the west. He was in excellent health, his long and rapid journeying apparently not affecting him. A crowded audience as usual greeted him at the Bible House chapel at 3 o'clock yesterday afternoon. His topic was The Significance of the Day of Pentecost to the Christian, from the text:

“And when the day of Pentecost was fully come, they were all with one accord in one place.... And they were all filled with the holy spirit.” Acts 2:1-4 The Pastor said:

I am glad to be with the home friends again, and glad to talk to you today, especially concerning the meaning of Pentecost, of which this day is the anniversary. Strictly speaking, Friday last was the exact anniversary of Pentecost, but since Pentecost the difference between the Jewish method and that now in vogue for reckoning the calendar accounts for the difference. Pentecost, however, was on a Sunday, as was also the Lord's resurrection, memorialized in what we call Passover Sunday or Easter Sunday. Christians are generally agreed that the crucifixion took place on the afternoon of the sixth day of the week, which we call Friday, that our Lord was in the tomb on the seventh day of the week, the Jewish Sabbath, which we term Saturday. The word “Pentecost” signifies the fiftieth day. These 50 days began to count from the Jewish Passover Sabbath, the 50th day of Nisan; seven times seven weeks brought the account to another Jewish Sabbath, and the 50th day following that would be the first of a new week in Jewish reckoning the 50th day or Jubilee day. This reckoning of the passover and 50th day following it, namely, Pentecost, are the beginning of the “Feast of Weeks” which the Jews celebrated year by year during their dispensation, but understood not the deep significance of the ceremonies they performed. They had no conception whatever of the antitype to which these ceremonies pointed.

I need scarcely remind you of the great transactions of that Pentecost day which followed our Lord's death and resurrection and Ascension. You will remember the account, of which our text is a portion. You remember that before leaving His followers our Lord informed them that a new dispensation was opening, and that although He had previously forbidden them to go to gentiles or Samaritans, they should understand that henceforth their message would be unrestricted to “him that hath

an ear to hear” of any nation, but that their mission, their work, was to begin at Jerusalem. You recall further that our Lord admonished the disciples that they were not yet equipped for the work of the dispensation, and instructed them, saying, “Tarry ye at Jerusalem until ye be endued with power from on high.” (Luke 24:49) They probably knew not how long the tarrying would be, for “the holy spirit was not yet given, because Jesus was not yet glorified” (Luke 7:39), and they could not understand spiritual things until they obtained this blessing. True, a measure of the holy spirit had been on the apostles during our Lord’s ministry, so that they worked miracles, healing the sick, casting out devils, etc.; but the power under which they then operated was not from the Father direct, but was imparted to them by our Lord Jesus, whose representatives they were in the teaching and preaching and miracle working. However, the Lord had promised them a recognition by the Father in due time, and it was for this that they were to wait.

They were not waiting as sinners for power for repentance, for they were already believers in the Lord Jesus, accepted Him, and, more than this, they were already consecrated to the doing of the Father’s will. But, although every proper step on their part had been taken, they had not yet been acknowledged of the Father they had not yet received the spirit of adoption into His family. They had left the house of Moses, the house of servants, and had attached themselves to Jesus, the Son of God, that they might be members of the house of sons, this liberty or privilege having been accorded them (John 1:12); but now they waited for the matter to be made bonafide, actual.

MANIFESTATIONS OF THE SPIRIT

The descent of the holy spirit upon them might have been as quiet a matter as was the descent of the holy spirit upon our Lord Jesus at the time of his baptism might have been no more marked a manifestation than there is on the Lord’s people today, when, becoming united to the Lord, they become partakers of His spirit and are adopted into the Father’s family. However, it was not only in the interest of the early church, but in our interest also, that the Lord marked this great and important transaction with wonderful outward manifestations the cloven tongues and flames of fire resting upon the heads of the apostles and possible upon others, the rushing mighty wind filling the place where they were and causing some kind of sensation, the after miracle of the tongues and other gifts of the spirit. All these attestations to the momentous significations of Pentecost we may well rejoice in. They impress upon us the importance of the great events which on that day had their beginning.

What great events? We Answer--in harmony with Peter’s words that the events of that day signified, first: That the Lord, who had ascended from them 10 days before, had reached the heavenly courts, had presented to the Father the evidence of His

sacrifice and had made a portion of the merit of the same applicable to His people to the household of faith to all who would believe in and accept Him as their Savior. These things were shown back in the Mosaic types; the high priest, having slain the bullock, took its blood into the Most Holy and sprinkled it upon the mercy seat, to make atonement for his body (the under priests) and for his household (the house of Levi, which typifies the household of faith all believers). As soon as the blood of the bullock was sprinkled upon the mercy seat, justice pronounced absolution of sins for the particular class for whom the blood was applied, who, therefore, were

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thenceforward in fellowship with God and in harmony with the blessings he had to dispense. Justice relinquished its claim and divine mercy accepted the consecrated ones as prospective members of the body of Christ as sons of God (John 1:12). Second: The sending forth of the holy spirit marked the “adoption” of these into the family of God, into joint heirship with the Lord Jesus Christ, or under another figure it marked their “espousal” as members of the prospective bride of Christ.

The Apostle Peter, explaining this matter, says that it typified that Christ was exalted to the right hand of God that He had been received into the heavenly courts with glory and distinction as an overcomer, as one who had performed the Father’s will, and to whom the high reward was given of sitting down with the Father in His throne the throne of the universe. The sending of the holy spirit upon his faithful followers was to be to them an attestation of all this and of their acceptance with the Father through Him. (Rev. 3:21) Jesus, “being by the right hand of God exalted, and having received of the Father the promise of the holy spirit (the holy spirit as promised) He hath shed forth this which ye now see and hear.” (Acts 2:33)

PROPHECY SHOULD BE REVERSED

Peter proceeds to point out that this pouring out of the spirit was a partial fulfillment of a prophecy made long before by the Prophet Joel respecting the “last days.” We pause here to notice that this expression “last days” is generally misunderstood. It is generally forgotten by those who study the subject that a day with the Lord is as a thousand years, and that the entire period from the creation to the full eradication of sin is a period of seven days seven periods of a thousand years each, corresponding to the seven days of the week. Joel prophesied about 800 B. C., consequently before the middle of the great week of seven thousand years, and the expression, in the last days, would therefore properly refer to the thousand-year periods with which the great week should close. As a matter of fact, this Pentecostal blessing occurred in the beginning of the fifth of these great thousand-year days. However, the Apostle Peter does

not say that the Pentecostal blessing fulfilled all that was predicted by Joel, but merely that it was in his prediction a part of it. And while it was a most important part, it by no means represented the larger part of Joel's prediction. The larger part is to be fulfilled now shortly in the morning of the seventh of these great days in the Millennial morning.

Turning to Joel's prophecy we see that it has two distinct parts one part exclusively for the "servants and handmaidens" of the Lord and the other part for "all flesh." (Joel 2:28,29) Pentecost marked the pouring out of the spirit of the Lord upon servants and handmaidens, and this blessing there poured out has been for all belonging to this class throughout this Gospel Age. Pouring out of the spirit of the Lord "upon all flesh" is due at the inauguration of "the Kingdom of God's dear Son," when Satan shall be bound and when the sons of God shall shine forth as the sun in the kingdom of their Father, for the blessing and refreshment and restitution of all the families of the earth. (Matt. 13:43; Rom. 8:17-19; Acts 3:21)

The statement of this prophecy is an illustration of the manner in which the Lord throughout the Scriptures has stated His truth in such a form that its force and meaning should not be understood until the due time should arrive and His people should be guided by the spirit into the understanding of the same. The peculiarity of the statement is that the blessings of the Millennial age are mentioned first, and the blessings of this Gospel age last so that this reversal of the order of occurrence has put a haze upon the whole subject. Nevertheless, when we rightly consider it, the statement is properly enough applicable to all, including the church. The operation of God's love and mercy through and in conjunction with the atonement sacrifice of Christ is to bring the outpouring of the Holy Spirit upon all flesh, but this general outpouring will be after certain days represented in this Gospel age, the fifth day and the sixth day the fifth thousand and sixth thousand years of the great week and hence it will be in the seventh. But the blessing of the Lord's servants and handmaidens will not be after those days (the fifth and the sixth days) but "in those days." The entire matter is simple enough, plain as could be, when once the eyes of our understanding open to a comprehension of the greater heights and depths and lengths and breadths of the love of God than we had at first anticipated.

DIVISIONS OF THE DAY OF ATONEMENT

The same blessing is represented similarly in the types of the "day of atonement." That day was for the purpose of making atonement for the sins of "all the people" all Israel, who typified all mankind of all nations redeemed by the precious blood of Christ, who will enter into covenant relationship with God at any time by reason of the blood of the atonement. After making this general statement respecting the whole work of the day of atonement, the type proceeds to particularize and tells first of the

sacrifice of the bullock, and, as we have just seen, shows that its blood was applied in a restricted sense not for all Israel not for all the people, who will eventually become God's covenant people through the benefits of the atonement. The merits of the sacrifice of the bullock were typically applied to those constituting the under priesthood (the body of the high priest), whose antitype is the Little Flock, the Royal Priesthood, the Tribe of Levi, the priestly family, representing the antitypical "household of faith," developed before the Millennial Age. This first part of the atonement, we see, was separate and distinct from the after part of it, just as the Pentecostal blessing upon the church is separate and distinct from the after outpouring of the spirit, which is to be general upon all flesh.

The second part of the atonement sacrifice, namely, the sacrifice of the Lord's goat was performed by the same priest, and represented the participation of the Lord's faithful footstep followers with Him in this great work. It is His work, not ours' but He accepts us as members of His body and permits us as such to share with Him in His work of sacrifice. He permits us to suffer with Him, to lay down our lives for the brethren, to be dead with Him," and in all this we are counted in as "filling up that which is behind of the afflictions of Christ;" so that really the entire period from the Lord's baptism of the holy spirit down to the

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end of this age is the Day of Atonement. The important feature of it all was that performed by our Redeemer Himself, which He finished at Calvary. In consequence of that sacrifice, we, His consecrated followers, are "accepted in the Beloved" and privileged to die with Him as members of His body. It is to this end that the Pentecostal blessing of the holy spirit has been poured out upon the servants and handmaidens of the Lord throughout this Gospel Age to enable them to walk in the footsteps of their Lord, to present their bodies living sacrifices, holy, acceptable to God, and because counted in as members of the body of Christ and suffering in this present time to be glorified as soon as the number is complete and the sufferings and testings accomplished.

According to the type, the completion of the church the last member of the elect having made his calling and election sure, having finished his course with joy, having had fellowship with Christ in His death the blood of the second sacrifice of the atonement will be offered to justice. It is all Christ's offering, since we are nothing of ourselves, but have our entire standing before the Father as reckonedly members of the body of Christ a royal priesthood under a royal high priest. As the Father accepted first of all the atonement sacrifice and blessed our Lord and sent the Holy Spirit upon the Church, so, when the second sacrifice shall have been offered, we may be confident that the

remaining portion of Joel's prophecy will have ample fulfillment the Holy Spirit will be poured out upon all flesh.

DOES NOT IMPLY UNIVERSALISM

As the Holy Spirit was poured upon the waiting believers by the Lord, so the Lord and those believers glorified with Him in the kingdom will pour out the Father's blessing of restitution, of knowledge of God and spiritual assistances, upon all mankind; and in full harmony with this is the statement of the prophet respecting that glorious millennial period, "The knowledge of the Lord shall fill the whole earth as the waters cover the great deep." "And they shall no more teach every man his neighbor and every man his brother, saying, Know thou the Lord, because all shall know Him from the least of them to the greatest of them, saith the Lord." This does not mean universal salvation, but a universal opportunity for securing "the gift of God, everlasting life," on condition of obedience. As the alternative of wilful sin now incurred by the "servants and handmaids" is second death, so the same alternative will confront the world "all flesh" when blest by the enlightenment of the Holy Spirit during the Millennium.

The servants and handmaidens of the Lord have needed the refreshment and guidance of the Holy Spirit throughout this Gospel Age, and without it none of us could surely hope to fight a good fight against the world, the flesh and the adversary. Without it we should be unable to comprehend the spiritual things, and consequently unable to grasp the blessings that are freely given unto us of God in the present time, as well as unable to appreciate the things which eye hath not seen nor ear heard, nor hath entered into the heart of man the things God hath in reservation for those who love Him, which God hath revealed unto us by His spirit. (1 Cor. 2:9-10) Oh, how much the Pentecostal blessing, the spirit of adoption, the seal of our sonship, means to us who are seeking to make our calling and election sure to those heavenly things to which the Lord has called us the heavenly kingdom and its glory, honor and immortality!

Let me guard you, however, against a serious error into which many saintly people seem disposed to fall. They seem to expect Pentecostal blessings individually and collectively yearly or at least every few years, and some continually entreat the Lord in every prayer for a repetition of that Pentecostal outpouring of divine favor the Holy Spirit. This is the result of a misconception. The Pentecostal outpouring of the Holy Spirit, was not merely for nor upon the early church, but equally upon and for all of us who are their successors throughout this age. It needs no repetition. To illustrate, consider our Lord Jesus, upon whom first of all the Holy Spirit was shed forth by the Father at the time of His baptism at Jordan at the beginning of His ministry. He needed not to go yearly to Jordan to receive fresh

baptism; He needed not to receive them anywhere. The baptism which He received continued with Him the Holy Spirit once granted was not withdrawn. Its withdrawal would have meant His death as a new creature. The blessing which came to the church at Pentecost was part of that same blessing which came to our Lord Jesus the Head.

The whole transaction was typically represented in the anointing of Aaron, the typical high priest. The anointing oil was all poured upon the head, and Aaron's head typified our Lord Jesus, whom God hath given to be the head over the church, which is His body. (Eph. 1:22-23) God gave not the spirit by measure unto him, is the record it was poured out without limit, without stint; but it did not reach the body until Pentecost. The body could not be accepted or recognized of the Father until the atonement for our sins had been made with the precious blood; but the atonement having been applied and accepted, the Holy Spirit was poured out. In the type this was represented by the holy anointing oil running down from the head to the body.

CHURCH ONE ANOINTED BODY

Mark how the Prophet David draws this to our attention, assuring us that the anointing oil ran down Aaron's beard and over all of his body even to the skirts of his garments. The Pentecostal blessing is abundant for all of the members of the body of Christ. When by faith and obedience, justification and sanctification, we come into membership in the body of Christ, we come under this which was represented in the type by the holy anointing oil the antitype of which is the Holy Spirit. If ever we are "cut off" as branches which do not bear fruitage, it would mean our total separation from the Lord and His spirit, the anointing which ye have received of Him and which constitutes the earnest or foretaste of our inheritance. The inheritance will be attained in the life-resurrection promised to all the faithful.

Our petitions, therefore, properly contain no requests for fresh Pentecosts, even as in the petitions of our Lord and the disciples such requests are not to be found. Nevertheless it is entirely proper for us to pray with the apostles that the Holy Spirit may "abound more and more" in us, and to be in accord with our Lord's sentiment when he said that "the Father is more willing to give the Holy Spirit to

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them that seek Him than earthly parents are to give good gifts unto their children." This giving of the Holy Spirit enjoined in the Scriptures and appreciated by us should not be confounded with the Pentecostal blessings, which was never repeated except on one occasion, namely, when the Lord marked the acceptance of Cornelius, the first Gentile convert, and thus taught the lesson that henceforth there would be no distinction between Jew and Gentile as respects the favors of the Divine promises.

What then do we mean when we ask to be more and more filled with the Holy Spirit if we do not mean new Pentecostal endowments? The thought is that when we come into union with Christ through the consecration of our hearts and wills, when we are accepted as members of His body, all the blessings of God represented at Pentecost belong to us, not as individuals but as members of the anointed church. As members of the anointed body, under divine favor and leadings, it is our privilege to grow in grace, in knowledge, and in all the fruits of the spirit, and this properly is termed the filling with the spirit. At the beginning of our consecration, we surrendered our own wills that we might take the Lord's will in every particular, that we may have the Lord's spirit in respect to all of life's affairs, but it is one thing to will and another thing to receive. The surrendering of our wills, so as to desire to have the heavenly Father's will, spirit, disposition, mind, dwell in us, is the act of a moment, but it requires days and weeks and months and years to become fully transformed by the "renewing of our minds." (Rom. 12:2)

Gradually the Lord's favor toward us, as members of the anointed body, permits us to see the lengths and breadths and heights and depths in His love and in His character, and as we see this the transforming influences in our own thoughts and conduct progress. As the spirit of the Lord comes into our lives we come more and more to love things which at one time we did not love or appreciate, and to hate things which at one time seemed to have little or nothing objectionable in them. Right and wrong have remained fixed as they were; our views of them have changed as we have, under the guidance and blessing of the Lord, made progress from grace to grace and from knowledge to knowledge.

UNCTION FROM THE HOLY ONE

Today, dear friends, as we call to mind the great Pentecostal blessings at the beginning of the age and how its favor has extended down from that time to the present time, let us rejoice before the Lord, giving thanks in Jesus' name for this great blessing, for the relationship which was there established between God and those who accepted Jesus as their Savior, and who made consecration to Him and His service. Let us ever keep in mind that the benefits of this Pentecostal fellowship with God and anointing of His spirit is found in the sacrifice which was finished at Calvary, and that the Pentecostal blessings and favors could not come until He had died and ascended up on high, there to appear in the presence of God on our behalf, and there symbolically to sprinkle the blood of atonement by which our sins are canceled.

Correct thoughts respecting this subject will not only keep us very appreciative of the relationship which we enjoy with the Father and with the Son, and in fellowship one with another as members of the anointed body of Christ, but will ever keep us

humble as respects our natural condition, for it will remind us that we are by nature “children of wrath” even as others, and require even as the world the forgiveness of sins through the merit of the precious blood. Nevertheless, all who receive the anointing of the spirit will be gradually, more and more, transformed thereby in thought and word and deed. Meekness, patience, gentleness, brotherly kindness, love will gradually, more and more, be apparent, however “crooked” the natural disposition may have been. And it is our blessed consolation that the Lord accepts our heart desires in these respects in lieu of actual perfection, which will be impossible until we gain our perfect, resurrection bodies. (1 Cor. 15:42-44)

Let us carry away with us another thought, namely, that the anointing which our Lord received and that came in due time upon His church, and in which we are sharers by His grace, is an anointing for a service a double service. In olden times the kings were anointed and also the priests, and respecting the church the Lord has informed us that we are a Royal Priesthood= that in this church both the kingly and priestly offices mingle. Christ being the Chief Priest and the Chief King, and we being His associates in the glorious commission represented in the two offices. He is to be the King of the world, to bring order out of present confusion, to destroy sin and everything contrary to righteousness, but He is also to be the Great Priest, the Great Teacher, the Great Helper, to assist sinners out of all the difficulties to which they have come through disobedience, to bring back into harmony with God so many as are willing to be brought back. In this commission and glorious work of the future, we are to be joint-heirs if we make our calling and election sure, and we wait until the time shall come when the last member of the king and priest class shall have been approved of God, and the earnest or foretaste of the coming blessings shall give place to the actualities of the kingdom and its gracious work on behalf of the world of mankind.

[May 30, 1904](#)

THE GATE OF CONSECRATION

Pastor Russell of Allegheny, Pa., spoke here twice today to thoughtful audiences. His afternoon discourse was on “The Oathbound Covenant,” from Hebrews 6:17-20. His morning discourse was from the text, “Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.” (Isa. 62:10) He said:

The Lord’s messages through His prophets of old were stated in such a form as to be applicable frequently in large measure both to natural Israel, and spiritual Israel. Our text and the entire

chapter, of which it forms a part, is of this order. The preceding context refers to trials and difficulties of the

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Lord's people, and assures them that the unfavorable conditions of the present time shall not always obtain; truth shall not always fall in the streets; error, selfishness and sin shall not always prosper; the time for a change of dispensation is nearing, and the Lord's people are to have strong consolation in this thought. While this applies chiefly to spiritual Israel, it is in some measure true also of natural Israel during its period of relationship to the Lord, from the leaving of Egypt down to the time when Messiah was rejected and crucified. During that period the Lord's favor was with the Hebrew people in one sense, while adversity was with them in consequence of their relationship to Him in another sense. While the nations about them might indulge in idolatry to their hearts' content without special chastisement and correction, Israel, according to the covenant which God made with them, was not suffered to lapse into idolatry and other evil conditions without receiving chastisement upon chastisement time after time. In this sense of the word their being the people of the Lord meant special trials and difficulties to that nation. The advantages offsetting these the apostle mentions, saying "What advantage then hath the Jew?" He answers the question himself, pointing out that their advantages were not of a temporal kind. His words are, "Much advantage every way chiefly because to them were committed the oracles of God." Rom. 3:1-2

DIVINE FAVORS HUMBLE US

A proper view of Israel's experiences can only be had from the scriptural standpoint, as follows: That nation was called of God to be His special nation, an instrumentality for blessing all the families of the world by communicating to them the divine laws and establishing with them a righteous covenant. This, indeed, was a high calling, and doubtless appealed to the vanity of many in that nation, rather than excite in them reverence and humility and an appreciation of their unworthiness for so great and honorable a service and the preparing for it. Surrounded by idolatry, which sensuously appealed to the lower and fallen instincts of humanity in the name of religion and worship, it should not surprise us that this was one of Israel's continual besetments.

As we notice the history of the nation we perceive that the various besetments and corrections of the Lord tended to separate the more worthy from the less worthy of that people. Calamities were permitted to come upon them at times, which wiped out thousands of those who were idolatrously inclined; and at other times other thousands of those who were rebellious against the Lord, also suffered, and after the division of the

nation into two Israel and Judah the tendency was to still further separate the loyal from the less loyal of that people, the more loyal being gathered to Judah. One national besetment after another followed upon each nation, evidently with a view of discerning those loyal to God and those not loyal. Finally, in the utter overthrow of the ten-tribed kingdom practically all of those loyal to the Lord were gathered into the two-tribed kingdom of Judah. Here trials, difficulties and siftings still further were upon them, until finally Judah was carried into captivity to Babylon for 70 years, at the close of which the Lord, through Cyrus, opened the way back to the promised land for such as maintained their heart-loyalty to Him. These were but few, about 52,000 out of all the twelve tribes that had gone into captivity, whose number had been millions. What a sifting, what a searching for loyalty in that people! Even then, while the Lord's blessings were with them on their return, they still had disadvantages in temporal matters as compared with other nations they were a subject nation.

The effect of all of these disciplines was the utter eradication of idolatry from the Israelites and the better preparation of them as a nation for the coming of Messiah, who, according to divine arrangement, must first offer Himself and the privileges of joint-heirship with Him in His kingdom, "to the Jew first." There is no room for question that the Jews at the time of our Lord's first advent were the most devout people in the world. There were well intentioned people among the Gentiles, as, witness Cornelius, the Syrophenician woman, the widow of Zarephath, etc.; but as a whole no other nation or people in the world would bear any comparison to the Jew in religious tendency of life. The apostle's words on this subject are forceful when he speaks of "our twelve tribes instantly serving God" and hoping to attain to the great promise made to the fathers. Acts 26:6-7.

ISRAEL GOING THROUGH THE GATES

In these experiences of fleshly Israel, God was saying to that people, "Go through, go through the gates; prepare ye the way for the people; cast up, cast up a highway, gather out the stones, lift up a standard for the Gentiles." Mount Sinai, the place of the giving of the law, where Israel entered into covenant relationship with God and became His people, was, so to speak, the first gate, the gate of consecration; and the experiences of that nation, to which we have already adverted, were that nation's steps in the narrow way leading them onward toward the gate of glory. We are not blaming the Jews for not keeping their law covenant; rather we are to sympathize with them and to remember the declaration of the apostle to the effect that they had undertaken an impossibility, "for by the deeds of the law, can no flesh be justified in God's sight." The fact, therefore, that as a nation they failed to come up to the requirements of their covenant is not to be wondered at.

Everything considered, that nation made good progress from the degraded depths into which they had fallen, first as a slave nation and secondly as surrounded by perverse influences continually. When, therefore, we point out that as a nation Israel failed to attain the gracious purposes for which she was called, we are not speaking disrespectfully of the Jews, for the same would undoubtedly have been true of any other nation. God foreknew their failure and His plan was arranged accordingly. He foretold through the prophets that the nation would stumble and fall from divine favor, and that the fall of them would mean the throwing open of the riches of God's kingdom proposition to all nations.

Faithful, noble ones there were in Israel throughout all its history Abraham, Isaac, Moses, David, Hezekiah, Josiah, Daniel, Elijah, and all the prophets, besides less notable ones than these, whose faith in God was abundantly attested by their works, and whose approved faith is yet to

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be rewarded, as the apostle points out in Hebrews 11:38-40. These faithful ones have specially profited by God's favor to that nation yet the entire nation profited largely by its experiences. And not only so, but a light from the promises of God and from the earnest ones of the Hebrew people went abroad through the heathen nations round about, and exercised a beneficial influence upon reverential souls such as Cornelius, Jairus and others, preparing them for the great blessing that in due time was thrown open. However, Israel as a nation failed to obtain the glorious things proffered them as a nation. They entered into the first gate of consecration, they walked for centuries the narrow way of discipline, they were benefited by the experiences of that discipline, yet as a nation they were not ready for the grand and glorious things at the farther end, and so the Lord indicated through the prophet, saying "They shall not enter into my rest."

PROPHECY OF FAILURE

The apostle calls attention to this prophecy of Israel's failure to get the blessings promised, saying: It is evident, therefore, that God intended the giving of a great blessing or rest or refreshment, and they to whom it was at first made known failed to enter in because of unbelief. On the strength of this the apostle urges us, who have turned to God from amongst the Gentiles, that we should seek to enter into that rest which Israel after the flesh failed to attain that we by the grace of God should seek to make our calling and election sure. The apostle again refers to the same thing, saying, "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Of that specially favored nation, fleshly Israel, a few were Israelites indeed in whom there was no guile, These received the Lord, these entered into His rest, these became the nucleus of the elect Israel to whom God purposes to give the

promised kingdom, and through whom He proposes to bless all the families of the earth. The Apostle John mentions this same matter, saying of our Lord, "He came unto His own (people) and his own (people) received Him not; but to as many as received Him (the Israelites indeed) to them gave He power (privilege) to become the sons of God, even to them that believe on His name which were begotten not of blood, neither of the will of the flesh, nor of the will of man, but of God." John 1:12-13

GATHERED FROM ALL NATIONS

We have just seen how God's selective and refining processes made ready and gathered together to Jesus the Israelites indeed at the close of an experience of over eighteen centuries from the time the original promise was made to Abraham. After the gathering out of nominal Israel all the Israelites indeed, and after the experiences of these at Pentecost as the spiritual Israel, the house of sons begotten of the Spirit, we find that the door was thrown open that henceforth from all nations, peoples, kindred and tongues, the Lord might gather into this one company, spiritual Israel, all those who at heart reverence and serve Him, loving righteousness and hating iniquity. It is not surprising to us that the whole number of this class should be stated in the Scriptures to be a "little flock." Neither does it surprise us to note the declaration that it will contain not many great, not many wise, not many learned according to the course of this world, but chiefly the poor of this world, rich in faith, to be heirs of the kingdom.

Our text, while applying to natural Israel in a general way for a time, evidently applies specially to spiritual Israel since natural Israel failed to attain the glorious ends of their call, as the Lord had foreseen and foretold. It is to spiritual Israel that the prophet's words have special force, "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the peoples."

The gates through which spiritual Israel is called to pass, corresponds much to those through which the typical people were called to pass. The first gate is consecration the second gate is glorification, the intermediate way is the "narrow way." Our Lord speaks of this gateway through which all must pass who would be heirs of the kingdom, who would attain to the wonderful things to which God has called His people, spiritual Israel, whose calling is declared specifically to be a "high calling" a "heavenly calling." Our Lord declares: "Straight (difficult) is the gate, and narrow the way that leadeth unto life, and few there be that find it." The majority are still walking on the broad road for selfishness and sin, and only a very few have any heart for the suggestion that they should love righteousness and hate iniquity and walk separate from mankind in general, in the footsteps of Jesus. It will be seen from our remarks, as well

as from the quotations we have made, that neither the Scriptures nor we imply a great multitude in this “narrow way.”

HEARTS FAR FROM HIM

True, we live in a day when hundreds of millions are called Christians, just as in our Lord’s day millions were called Jews, Israelites; but as He said of many of that time that they were of their father the devil; because his works they did, and that they belonged to the synagogue of Satan rather than to the church of God, so we believe it would be true of many who today bear the name of Christian. The Scriptures speak of these as tares, imitation wheat, and explain to us that they draw nigh to the Lord with their lips, while their hearts are far from Him, and, again, that they have a form of godliness but deny the power thereof.

We are not in any measure charging others, we are merely calling attention to the landmarks which the word of God points out, which delimit the narrow way, and those who walk therein and apart from the general world. If there is to be objection found with our statements on the subject, the objection should be studied against the Scriptures which we quote, and they should be shown to be false or their testimony should be accepted. But when we consider the straightness of the gate the elect of God are invited to enter, when we consider that it means a consecration of time and talents and influence and reputation, all that we have, all that we are, to the Lord and to His service even unto death; when we see that, in our Lord’s own words, walking in this pathway in His footsteps, as His disciples, means bearing the cross after Him, we are not surprised to find that few care to look for this gate, few find it, few enter

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it, few walk in the narrow way, and consequently few will be found emerging from the narrow way at the farther gate of glory, honor and immortality.

These travelers in the narrow way by the front gate of consecration to the gate of glory have a special mission under a special commission from the Lord. His words are: “Ye are my witnesses!” “Let your light so shine before men that they may see your good works and glorify the Father in heaven.” “We are to show forth the praises of Him who hath called us from darkness into His marvelous light.” This part of our service is represented in our text by the words, “Lift up a standard for the people.” The Lord’s people, the little flock, the body of Christ, are to let their lights shine out in the darkness of this world which surrounds them, that they may thus bear witness to the light a witness which will in the present time attract some, in all a little flock, to the narrow way and its straight gate. But more, their lights are to bear a witness which will be profitable to the world of mankind in general eventually, when the world’s great

trial day, the Millennial age, shall come. The apostle declares of this faithful little flock, bearing their crosses in the footsteps of their Lord Jesus, "We are made a spectacle to men and to angels." Laboring for the right, laboring for the truth, laying down our lives for the brethren, without regard to party or sect or denomination, in the name of the Great Captain of our salvation, we are a spectacle to angels respecting the power of God to sanctify and transform the hearts of those who were sinners, children of wrath even as others. We are a spectacle to men in that, as the apostle says, they shall behold your godly lives in attestation of the glorious message of God's grace which you bear. The standard that is set up is God's standard of righteousness—"Be ye holy even as your Father in heaven is holy." We would set up this standard before the world, even though obliged to admit that, because of weaknesses of the flesh, we are unable to measure up to the standard ourselves. Even though we are obliged to admit that there is none righteous, no, not one, still we are to raise up the standard. The standard is higher than we, the standard is to be seen by all people, and, whether in the present life or in the life to come, this standard is sure to have its beneficent effects.

HIGHWAY UNDER CONSTRUCTION

The highway mentioned in our text is not yet built. It is in process of construction, however. It is the grand highway of holiness which, during the coming age, the Millennium, will be the world's opportunity for return to divine favor. The world when its due time shall come to receive the blessing of the Lord at the hands of the little flock, Christ, the Head, and the faithful ones the body of Christ will not be required to walk in the same narrow way and through the same straight gate by which the elect of this present time are being disciplined and brought forward; for they are being prepared for a special service that they may be the kings and priests, the rulers and teachers of the world of mankind in the Millennial kingdom. The Lord mentions the highway of holiness through the same prophet elsewhere (Isa. 35:8,9), saying, "A highway shall be there (not here under present conditions, but there under Millennial conditions) and a way, and it shall be called the way of holiness; the unclean shall not pass over it but it shall be for those, the wayfaring men though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed of the Lord shall walk there."

We rejoice that the poor world, which at present has no desire for the narrow way, will be blessed eventually with an opportunity for going up on this highway of holiness. It will be totally different from the present downward road of sin in which the world is traveling; it will be an upward road instead of a downward road, but it will be equally broad the opportunities for righteousness, for the blessing of righteousness will be then

proportionately as strong as are the present inducements to sin and unrighteousness. Now, because of the reign of the prince of darkness, the "god of this world," the course of righteousness is a costly one. It costs the loss of many earthly good things—"Yea, whoever would live godly in this present time shall suffer persecution;" but in the coming age, when the highway of holiness shall take the place of the highway of sin, whosoever will live godly shall receive a blessing, and a mental, moral and physical uplift proportionate to his progress in the way of righteousness; and, on the contrary, whoever shall live ungodly in that time will suffer stripes and punishments.

Thus, during the reign of the prince of darkness evil has the smooth and downward course, and righteousness has the rugged and upward way, the disadvantages according to the flesh; but when the new dispensation shall be ushered in, when Satan shall be bound that he shall deceive the nations no more, and when the times of peace and righteousness shall rule the world of mankind to its blessing, the sinner will have the rugged and difficult way, and the redeemed of the Lord, the world of mankind, bought by His precious blood, and willing to accept and use the divine favors, will go up in liberty and joy, from strength to strength, from knowledge to knowledge, from grace to grace and from one degree of perfection to another on the highway of holiness until, continuing therein until its further end, they shall be absolutely perfect and ready for life eternal, the gift of God through Jesus Christ our Lord.

Our text views this matter from the standpoint of the church, head and body, and their present and future work. In the present time we are to pass through the gate of consecration along the narrow way, and, if faithful, to enter through the gate of glory into the kingdom of God's dear Son; and the experiences of sacrifice and suffering which our Lord underwent and which His church is to participate in, "filling up that which is behind of the afflictions of Christ," is all with a view to the opening up of the grand highway of blessing for the world at the close of this age, the stumbling stones of darkness and error will all be gathered out of the way, the difficulties which now beset the faithful and make their way a narrow one the ravenous beasts of sin and selfishness which beset their pathway and threaten to devour them, and which need to be fought against with faith and determination these shall be no more; "no ravenous beasts shall be there," says the prophet.

In the divine plan this highway is nearly complete at the present time arrangements are under divine supervision

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and very shortly all of the faithful church will have passed through both gates. The highway shall be without stumbling stones, so that the wayfaring man, though simple, may not err

therein, and the standard for the people shall be fully and clearly set forth. The kings and priests shall all have been educated and made ready for their work, and when the great time of trouble with which this present age is to end shall accomplish its purposes for making ready for the kingdom of God's dear Son, and humbling the hearts of men, of mankind, plowing them deep with the plowshares of sorrow, then the new dispensation will open, the Millennial morning will dawn, the highway of holiness will be opened, the curse will be lifted, and the blessing of all the families of the earth through the spiritual seed of Abraham will begin. Gal. 3:16-29.

Dearly beloved friends! I address you as those who ostensibly are walking in the narrow way as those who have already entered the first of these gates, the straight gate of consecration as those who have thus given their lives wholly to the Lord to serve Him and His cause. We are in the narrow way. At times it may seem steep and difficult. The world, the flesh and the adversary may buffet us and oppose us, and we may at times seem to ourselves, as doubtless we seem to the world, to be making very slow progress toward the gate and the farther end the gate of glory. But en route we have the encouragement of our Master's words, assuring us that all things are working together for good to them that love God to those who are called according to His purpose. (2 Tim. 1:19.) We are thus assured that even the disadvantageous conditions of propositions how encountered are all working out for us, if rightly received, "a far more exceeding and eternal weight of glory." We are assured that we should look not at the things that are seen, that we should not set our hearts upon earthly things, that we should not take too seriously the joys and sorrows of this present time, but that we should look at the things that are unseen, the things that are eternal, the things that God hath in reservation for them that love Him.

LOOKING AT UNSEEN THINGS

We look at these things through the divine Word. We behold them with the eye of faith; they cheer us, they comfort us by the way, they put a new song in our mouths, even the loving kindness of our God. They evidence to us the Lord's love, sympathy and appreciation, assuring us that all of His people's afflictions are the Lord's difficulties (Isa. 63:9); assuring us that "as He was so are we in this world;" assuring us that greater is He who is on our part than all they that be against us, and assuring us that the glory, honor and immortality of the kingdom and its blessed privileges of participation with our Redeemer in the great work of blessing the world of mankind with the helpful influences of the Millennium, will far more than offset the trials and difficulties and sorrowful experiences to us that present experiences are necessary for our discipline and instruction and preparation for the kingdom opportunities.

In view of these things, dear friends, what shall we say? Shall we go through, go through the gates? shall we press along the line toward the mark for the prize of our high calling of God in Christ Jesus? or shall we draw back? I feel confident, dear brethren and sisters, that the apostle voiced well our sentiments when he said, "We are not of those who draw back unto perdition." We are going onward to attain the end of our course. For us to turn back and to take the position of the world would mean a great deal far more than if we had never taken the step far more than if we had never entered the gate of consecration and attempted to walk in the narrow way. In taking that step we consecrated earthly interests, giving them up in exchange for the heavenly opportunities offered us in this call; but if now we should renounce the call and turn to sin and do despite to the spirit of favor, there would remain no more interest for us in the great atonement sacrifice. Hence, as the scriptures declare, it were far better that we had never known the way of life, than having known it, having entered upon it, we should turn back to the things of sin and its service.

The apostle urges that we who are upon the narrow way and who feel our own weaknesses and are continually beset by the world and the adversary, should look away from these and should look away from the world, from its allurements, from its false ideals, look away from the adversary of whose cunning and power we have so many evidences, "We are not ignorant of his devices." We should look away from our own weaknesses, not in the sense of neglecting so far as in us lies to counteract these and to strengthen character even in the flesh, but we should look away from these in the sense that we should realize that our standing with the Lord is not in the flesh, but in the spirit that "He knoweth our frame, He remembereth that we are dust," and that His demands of us are loyalty of heart, and, so far as in us lies, obedience of conduct, and that more than is possible for us to do is not required.

LOOKING UNTO JESUS

Looking away from these things we are to look unto Jesus, the author of our faith, who shall be the finisher of it. We are to see in Him, in His sacrifice, the full satisfaction of divine justice on our behalf; we are to see in Him the captain of our salvation, who trod this narrow way before us; we are to see in Him the compassionate spirit He careth for us and helpeth our infirmities, having Himself been touched by a feeling of our infirmities. We are to look away to Him as the glorified king whose right it is to take the throne of earth as soon as the appointed time shall arrive; we are to see in Him the heir of the Abrahamic promise, the great prophet who is to bless all the families of the earth. We are to see in Him the heavenly bridegroom to whom we have been betrothed, who loves us and who has made such abundant provision for us that shortly we shall become His joint-heirs in

His kingdom and participate with Him in the great work of blessing the world of mankind. With such a view before the eyes of our understanding, with such promises, with such hopes anchored within the veil, how could we think of drawing back. How must we long, on the contrary, for the end of the journey, and strive that we may finish our course with joy.

There is a parallel between present conditions in nominal spiritual Israel and the conditions in nominal fleshly Israel as they existed at the first advent. The 1,845 years of the

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Jewish dispensation brought the Hebrew people up to a plane where as a nation they had their test whether or not they would enter into the blessings before them. Likewise, the same length of time from the death of Jesus to the present time marks the length of spiritual Israel's course in the narrow way, and today we find a parallel of conditions at the first advent. At that time there were many nominal Jewish Israelites, but, as the word explains, they were not all true Israelites who were natural children of Israel. (Rom. 9:6) So here with nominal spiritual Israel many are professing the name of Christ, but they are not all true. As the great mass of the Jewish nation fell short at the end of their course and failed to enter into the favor then opened to them, so now, according to the Scriptures, the great mass of those professing the name of Christ are in the present time about to fall short of the divine requirements and fail to enter into the gate of glory into the kingdom.

The Scriptures give us the suggestion that a multitude will fail here in proportion to the numbers who will enter into the kingdom. Just as it was in the end of the Jewish age, only a remnant were found to be Israelites indeed, and the great mass of that nation were found to be unworthy. The prophecy descriptive of this declares that "a thousand shall fall at thy side, and ten thousand at thy right hand." The one who stands is the Christ, Jesus the Head and the Church the members of His body then faithful to the Lord, and their covenant shall never fail, but so an entrance shall be administered to them abundantly into the everlasting kingdom; but all the merely nominal professors and all sincere professors who fail to develop the fruits and graces of the Spirit, will stumble, will fall, will not be able to stand in this evil day.

Let us, beloved, put on the whole armor of God, that we may be able to stand complete in the power and strength of Him who loved us and bought us with His precious blood.

Pittsburgh Gazette--July 25, 1904

WAGES OF SIN IS A LITERAL DEATH

Rev. Charles T. Russell, of Allegheny, Pa., appeared before a crowded house at the Valentine theater yesterday afternoon, delivering his widely celebrated discourse on "Jehovah's Oath-bound Promise to Abraham and His Seed."

Mr. Russell, the author of the "Millennial Dawn" series and the editor of Zion's Watch Tower, is forceful as a speaker as well as a writer, and while many of his hearers were not able to coincide with his teaching, all recognized the depth of his scholarship and admired the lucid way in which he set forth what he had to say.

He is emphatically a "no hell" man. He believes that the teaching of the Bible to the effect that "the wages of sin is death" Rom. 6:23. that "the wicked shall be destroyed," etc., are to be taken for just what they say. He believes that the "second death" is literally that, extinction, rather than eternal life in torment. He teaches that the "judgment day" is a thousand years, the millennium, wherein the peoples of the earth shall be tried and tested to their final salvation or doom. He said in full:

Only those who have strong living faith in the Almighty God and in his Son Jesus could have much interest in the words of our text. To the evolutionist these words have little meaning, as he is looking to a natural development rather than to any supervising power of God to bring the blessing which the world so greatly needs. To the higher critic, the apostle's reference to God's dealings with Abraham are nonsensical, believing as he does that the statements of Genesis are without authority and were written many hundreds of years after the death of Moses.

However, some of God's true children whose eyes of understanding have not yet been opened to a clear apprehension of the divine plan of the ages, may be inclined to question what interest we could possibly have in God's oath to Abraham given more than 3,000 years ago. Such are inclined to say to themselves, "That event was helpful to Abraham, but has nothing whatever to do with us or our day." It is our hope that an examination of this covenant, which God attested with His oath, as stated in our text, may be helpful to many of the Lord's people present, enabling them to see that God had a plan in Abraham's day; that He is still working according to that plan and that its completion will be glorious a blessing to His creatures and an honor to Himself.

The context shows distinctly that the apostles and the early church drew comfort from this oath-bound covenant and clearly implies that this same comfort belongs to every true Christian down to the end of this age to every member of the body of

Christ. The apostle's words imply that God's promise and oath were intended more for us than for Abraham more for our comfort than for his.

Note the apostle's words: "That by two immutable things (two unalterable things), in which it was impossible for God to lie, we (the gospel church) might have a strong consolation; (we) who have fled for refuge (to Christ) to lay hold upon the hope set before us."

ASSURANCE OF ALMIGHTY'S OATH

Doubtless Abraham and all of his family, Israel after the flesh, drew a certain amount of blessing and encouragement from this covenant or promise, and the oath of the Almighty which doubly sealed it gave double assurance of its certainty of accomplishment, but the apostle intimates in the words quoted that God's special design in giving that covenant, and in the binding it solemnly with an oath, was to encourage spiritual Israel to give us a firm foundation for faith. God well knew that, although 3,000 years from His own standpoint would be but a brief space, "as a watch in the night," nevertheless to us the time would appear long, and the strain upon faith would be severe; hence the positive statement, and the still more deliberate

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oath that bound it. We can not but wonder at such descension upon the part of the great Creator that He should stoop to His fallen creatures, and above all that He should condescend to give His oath on the subject. An upright man feels that His word should be sufficient in any matter, and, therefore, would hesitate except under special conditions to confirm His word with an oath. How much more might the Heavenly Father have so regarded the matter! But our text explains the reason for such condescension. He was "willing more abundantly to show the unchangeableness of His plan."

It was not God's intention to show His plans to everybody to the world in general nor has He done so. The world by wisdom knows not God, understands not His great and gracious operations which for thousands of years have been gradually unfolding, and which are now near of accomplishment. God wished to show the natural seed of Abraham something of His plan, and, hence, they were granted an external glimpse of it; but the apostle points out that the clear showing of the matter was especially intended for the "heirs of the promise."

JOINT HEIRS WITH JESUS

Our Lord Jesus was the great heir of the Abrahamic promise, and the faithful of His consecrated people of this gospel age are declared to be His joint heirs in that promise, which is not yet fulfilled. For its fulfillment not only the church is waiting, as the bride or fellow members of the body of Christ, to be participants

with the Lord in the glories implied in the promise but additionally the whole creation (the entire human family) is groaning and travailing in pain together waiting for the great fulfillment of that oath-bound promise or covenant. (Rom. 8.)

Those who follow the apostle's argument and realize that we as Christians are still waiting for the fulfillment of this promise, will be anxious to know what are the terms of this covenant which is the hope of the world, the hope of the church, and the object of so much solicitude and care on the part of God, in that He would promise and then back His word with his oath. We Answer--that every Christian should know what this promise is, since it lies at the very foundation of every Christian hope. The Christian who can not understandingly call to mind this oath-bound covenant or promise evidently lacks information very necessary to his spiritual strength and development. This is clearly indicated in the apostle's words in the context, for, after telling us that it is to give consolation to us who have fled for refuge to Christ, that we may lay hold on the hope set before us in this oath-bound promise, he adds, "which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil, whither our forerunner is for us entered, even Jesus." (Verses 18,20.) Now how can this hope be an anchor to our souls in all the storms and trials and difficulties of life, in all the opposition of the world, the flesh and the adversary, if we do not know what the hope is, if we have not even recognized the promise upon which this hope is based?

GOD FORESAW THE PRESENT

This is the pitiable condition of many of God's true children; if they are merely babes in Christ, using the milk of the word. They have need of the strong meat of God's promises, as the apostle speaks of it, that they may be "strong in the Lord and in the power of His might;" that they might have on the whole armor of God, helmet, breast plate, sandals, sword and shield, and be able to quench the fiery darts of the wicked one able also to help the weaker ones in this day when the adversary is assaulting the Word of God, the citadel of the truth, with various infidel arguments in the hands and mouths of those who profess to be ministers of the Word. Let us awake in time, dear friends, before the poisoned darts of infidelity strike us and wound us and poison our minds, and blind the eyes to the glorious things of God's Word which have hitherto comforted us, and which have strengthened and comforted God's true people in all past ages. Let us now seek for this hope which we should have as an anchor to our souls to hold us in the storms of life, and especially in the stormy times of unbelief now and in the near future coming upon us. Let us start at once to investigate this wonderful promise which the apostle implies contains the very essence of the gospel. Let us investigate the promise which God, foreknowing present conditions, foresaw that it would be

difficult for our faith to grasp, and therefore assured us by His oath in addition to His word.

Need I quote the promise the one so repeatedly referred to in the apostolic writings the one which is the basis or anchorage of our souls? It was made to Abraham and reads thus: "In thy seed shall all the families of the earth be blessed." It was a promise for the future and not for Abraham's own time. The world was not blessed in Abraham's day, nor did he even have a child at the time this promise was given. Isaac did not fulfill the promise! he was merely a type of the greater seed of Abraham who in due time would fulfill it. Jacob and his twelve tribes, fleshly Israel, did not fulfill the promise, but still looked for a greater Messiah to fulfill it, to bless them and through them all, the families of the earth. The Apostle Paul referred to this very promise, declaring that the seed of Abraham mentioned therein is Christ. All Christians agree to this, even though they have not distinctively and properly associated it with the declarations of the promise. But the apostle makes clear to us that, in saying that Christ is the seed of Abraham, he had in mind not only the Lord Jesus as the head of the body, the head of the Christ, but also the overcoming saints of this gospel age as the body of Christ. This he distinctly states in many places, for instance, Gal. 3:16-29. Here he declares the matter expressly, saying: "If ye be Christ's then are ye Abraham's seed and heirs according to the promise."

GOSPEL CHURCH NOT COMPLETE

The "seed of Abraham is the gospel church, with her head the Lord Jesus." as the apostle states again saying: "We brethren, as Isaac was (typified by Isaac), are the children of promise (Gal. 4:28), it follows that the seed of Abraham mentioned in the promise is not yet complete and will not be until the full close of this gospel age the harvest time of which we believe we are now in. But what a wonderful thought is involved in this plain interpretation of the Divine word, it is big with hope for spiritual Israel, the spiritual seed, and no less it means a blessing to the

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natural seed, fleshly Israel, and ultimately the millennial blessings to all the families of the earth. Let us examine these three hopes: The hopes for these three classes center in this great oath-bound covenant. Let us thus obtain what the apostle tells us was the Lord's intention for us, namely strong consolation strong encouragement.

All through the prophecies the Lord foretold the sufferings of Christ and the glories that should follow; nevertheless the glories to follow have been granted much more space in the Divine revelation than the sufferings of the present time. The implication suggested by the apostle is, that when the glories of the future shall be realized, the trials and sufferings and difficulties of the present time will be found worthy not to be

compared, but those glories and blessings have been veiled from our mental vision, and instead a great pall hangs over the future in the minds of many of the Lord's people. With some it is merely a mist of doubt and of uncertainty, with others it is the smoke of confusion, blackness and despair as they think of their own friends in connection with an eternity of torture, and the probability that a large majority of those whom they love will spend an eternity of horror in torment. We know that these clouds and dark forebodings come to us from the dark ages, and through theological twistings handed down from time to time. Many of us have learned to distort the simple language of God's word in such a manner as to cause us anguish and distress. For instance, destroy, perish, die, second death, everlasting destruction, etc., terms used by the Lord to represent the ultimate complete annihilation of those who will not come into harmony with Him after a full opportunity is granted them, are interpreted to mean the reverse of what they say life, preservation in torture, etc. It is high time dear friends, that we should learn that God's book is not the foundation of these horrible nightmares which have afflicted us, and which in the past hindered many of us from a proper love and reverence for our Creator. It is high time that we should take the explanation which the apostle gives us of this matter and of all the errors which assail poor humanity respecting the future. He says: "The God of this world has blinded the minds of them which believe not lest the glorious light of the goodness of God as it shines in the face of Jesus Christ our Lord should shine into their hearts." 2 Cor. 4:4.

OURS IS CREAM OF PROMISE

Now, what hope and interest has the church of Christ in this promise made to Abraham? To us belongs the very cream of the promise, "the riches of God's grace." The promise implies the greatness of the seed of Abraham which seed is Christ and the overcoming church. This greatness is so wonderful as to be almost beyond human comprehension. The overcomers of this gospel age, who "make their calling and election sure" in Christ, are to be joint heirs with Him in the glorious millennial kingdom which is to be God's agency or channel for bringing about the promised blessings the blessings of all the families of the earth. How great, how wonderful is to be the exaltation of the church is beyond human conception, as the apostle declares, "Eye hath not seen, neither ear heard, nor hath it entered into the heart of man (the natural man) the things that God hath in reservation for them that love Him" that love Him more than they love houses or lands, parents or children or any other creature more than they love themselves and who show this by walking in the narrow way, in the footsteps of their Redeemer. Again the apostle speaks of the great blessings coming to the church as the seed of Abraham. "It doth not yet appear what we shall be (how great we shall be made in our 'change'), but we know that when He shall appear we shall be like Him." (1 John 3:2.) the Apostle Peter has

a word on this subject of the greatness that shall belong to the church, the spiritual seed of Abraham, saying "God hath given unto us exceeding great and precious promises, that by these we might become partakers of the divine nature." (2 Pet. 1:4.) To whatever extent we are able to grasp the meaning of these wonderful promises, they speak to us of blessings, favors, privileges, "exceedingly and abundantly more than we could ask or think." Eph. 3:20.

It is for this reason, we are told, that Christ died for our sins to release us from their penalty, and thus to have the right to release us from present sinful tendencies and conditions. He has already redeemed the world; it remains for him to become the great physician, the life-giver to heal the world of its sin-sickness and to raise up to life and to perfection, mental, moral and physical, all the human family who accept of His provision of the grace of God. And whosoever will not be obedient shall be cut off from amongst the people in the second death. The wages of sin was death in Adam's case; and the whole world having been redeemed from that sin and death is to be granted blessing through Christ, the forgiveness of sins, the opportunity for return to harmony with God. Only for deliberately rejecting this favor, will any come again under divine sentence and by becoming willful sinners bring upon themselves again the wages of sin, the second death.

THE MILLENNIAL PROMISE

The great blessing of forgiveness of sins which are past, and even the blessing of being awakened from the sleep of death, would profit mankind but little if the arrangements of that future time the millennial age were not on such a scale as to permit a thorough recovery from present mental, moral and physical weakness. Hence we are rejoiced to learn that in that time Satan will be bound, every evil influence and every unfavorable condition will be brought under restraint, and the favor of God through the knowledge of God will be let loose among the people—"the knowledge of our Lord shall fill the whole earth as the waters cover the great deep." Blessing! Ay, favor upon favor, blessing upon blessing, is the Lord's arrangement and provision. All shall know Him, from the least unto the greatest, and none shall need to say to his neighbor or brother, "Know thou the Lord?" (Isa. 11:9, Jer. 31:34). The prophets spoke repeatedly of these blessings due to the world in the future. Mark how Joel tells that, as during this gospel age, the Lord pours out His spirit upon His servants and handmaidens, so after these days, in the millennial age, He will pour out His spirit upon all flesh. There will be worldwide blessing through the knowledge of the truth. Mark how Moses, the prophet, spoke of these coming blessings, and told how God would raise up a greater law giver than Himself, a greater teacher, a better mediator,

and under the better covenant of the Lord would bring blessings worldwide. Mark how again He represents the atonements for the sins of the whole world in atonement day sacrificial arrangements. Mark how again He typically foretold the blessings of the millennial age, representing it in Israel's year of jubilee, in which every man went free and every possession was returned to its original ownership thus representing the blessings of the future, man's release from servitude to sin, to Satan, and the return to Him of all that was lost through Adam. Isaiah, Jeremiah, Hosea, Micah, have spoken of these coming times, so that the Apostle Peter, pointing to the future, could truthfully declare that the coming times of restitution of all things have been spoken by the mouth of all the holy prophets since the world began. (Acts 3:19-23).

PROMISE OF THE JEWS

The second class to be blessed under this Abrahamic covenant is fleshly Israel. We are not forgetting that the Jews were a rebellious and stiff-necked people; that they slew the prophets and stoned the Lord's ministers and caused the crucifixion of our Redeemer. Nevertheless, the Scriptures clearly hold forth that after they have had a period of chastisement, which they have been undergoing as a nation since the Lord's crucifixion, and after spiritual Israel shall have been glorified in the kingdom then a blessing from the Lord will come upon natural Israel; they shall be saved or recovered from their blindness and, as the prophet declares, they shall look upon Him whom they have pierced and mourn for Him, because the eyes of their understanding shall be opened. We rejoice, too, that the promise is clear and distinct that the Lord will pour upon them the "spirit of prayer and of supplication." Zach. 12:10.

The Apostle Paul elaborates this subject. In Romans, chapters 9 and 10, he points out how Israel failed to obtain the special blessing of this Abraham's covenant by rejecting Christ how only a remnant received the great blessing and the mass were blinded. In chapter 11 he proceeds to explain that their blindness is not to be perpetual, but only until the church shall have been gathered out, and that then the Lord's blessing will come to fleshly Israel saving them from their blindness and granting them mercy through the glorified spiritual Israel. I trust that every person in the audience will feel interested enough in this feature of the divine plan to examine carefully on his return to his home verses 25 to 33 of the 11th chapter of Romans. The apostle expressly points out that the Lord will do this for the natural seed, not because of their worthiness, but because of His promise made to the fathers—"for this is My covenant with them when I will cancel their sins."

BLESSINGS FOR ALL NATIONS

But if God is to have mercy upon the natural Israelite, whom He declares to have been stiff-necked and hard-hearted and rebellious, would it surprise us that the divine, benevolent intention should be to bless others than the Jews others who had not in the past the favors and privileges of this favored nation and whose course, therefore, was less in opposition to the light? It should not surprise us, and so we find in this great oath-bound covenant a blessing for all nations all peoples. Let us look at the promise again remembering that our Heavenly Father made it deliberately and subsequently bound Himself to its provisions by an oath so that we might not only be sure that He could not break His word, but doubly sure that He could not break His oath, and that therefore without peradventure this promise shall be fulfilled. It reads: "In thy seed shall all the families of the earth be blessed." What is the blessing so greatly needed by all mankind? We answer, it is the very blessing that Jesus declared He came to give, saying: "I am come that they might have life, and that they might have it more abundantly." Ah, yes. Life! Life! It is life that the whole world needs, and our Lord Jesus declares Himself to be the great life-giver. Indeed, in the Syriac language, in which probably our Lord discoursed, the word life-giver is the equivalent to our word Savior. Jesus came to save man from sin, and from the penalty of sin namely death. It is a human invention of the dark ages to attach eternal torment as the penalty of sin; it is the divine arrangement to attach to sin a reasonable and just, but an awful penalty Death! It is because we are sinners that we are all dying creatures, and for the Lord to give life implies that He will take away the sin and all necessity for its penalty.

SUBLIMITY OF GOD'S WORK

But so accustomed have we all become to measuring the divine plan by our narrow minds that I doubt not there may be some in the audience ready to say, "I believe, Brother Russell, that in your love of heart you would delight to do good in this manner to the whole world of mankind, and so would we; but God's ways are not so grand as our conceptions would be." Stop, my dear brother; you are looking at the matter from the wrong standpoint. Remember that God is all-wise, all-just, all-loving, all-powerful, and that it is His own word that declares that as the heavens are higher than the earth, so are His plans higher than our plans, and His methods higher than our methods. As the poet has expressed it—

*"We make God's love too narrow
By false standards of our own."*

It is time for us to wake up to the fact that we are no better than our God, but that we are poor, imperfect creatures of the dust, fallen by nature, and that it is time for us to stop misconstruing the Divine character and plan as against His creatures, and to

hearken to the Lord's own word when He declares, "Their fear toward Me is not of Me, but is taught by the precepts of men." It is time for us to be praying for ourselves and for each other as the apostle prayed for some, saying, "I pray God for you that the eyes of your understanding may be opened, that ye may be able to comprehend with all saints the lengths and breadths and heights and depths to know the love of God which surpasseth all understanding." (Eph. 1:18; 3:18,19).

Do not misapprehend us; we are not teaching that heathen and imbeciles and the unregenerate in general shall be taken to heaven, where they would be utterly out of harmony with their surroundings and require to be converted and to be taught. Such an inconsistent view we leave to those who are now claiming that the heathen will be

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saved in their ignorance. We stand by the Word of God, that there is not present salvation without faith in Christ Jesus, and hence that the heathen and the imbeciles have neither part nor lot in the salvation in the present time. We stand by the scriptures which declare that any who are saved in the present time must walk in the narrow way, of which the dear Redeemer says they be few that find it. We stand by the scriptures, which say that salvation at the present time is only for the little flock who through much tribulation, shall enter the kingdom. We stand by the scriptures, which say that this kingdom class now being developed is the seed of Abraham under the Lord their Head, their Elder Brother, the Bridegroom. We stand by the scriptures, which say that through this Christ, when complete, a blessing shall extend to every member of Adam's race the blessing of opportunity to know the Lord, to understand the advantages of righteousness, the opportunity of choosing obedience and by obedience obtaining everlasting life.

JUDGMENT DAY OPPORTUNITY

The blessings of the future will be of such a kind that every individual who does not have his full opportunity in this present life will have it then. Not an opportunity to become members of the little flock. Not an opportunity of becoming members of the seed of Abraham. Not an opportunity to have part in the great "change" from human nature to divine nature. Not an opportunity to sit with the Lord in His throne. But an opportunity to obtain that which was lost human perfection, everlasting life under human, earthly, paradisiacal conditions. An opportunity of coming again into the divine likeness, almost obliterated in the human family through the 6,000 years of the fall. This period, in which this opportunity will be granted to man, is in the scriptures termed the day of judgment a thousand year day the millennial day. It will be a day of trial, a day of testing, a day of proving the world to see whether, with a full knowledge of God and of

righteousness, which He requires, they will choose, it in preference to sin, choose life in preference to the second death. Thank God for that wonderful judgment, the trial day for the world, secured for all through the precious blood of Christ. "When the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness." Isa. 26:9.

Before we close, dear friends, we wish to call attention again to another feature of this great oath bound covenant, of special interest to us who by the grace of God have been invited to be of the spiritual seed of Abraham, and who are seeking to make our calling and election sure as members of that seed which is, Christ. We have already referred to the high exaltation that the Lord designs for us, by which we shall be "changed" no longer be earthly, but heavenly or spirit beings. We have already noticed the privilege of participation with Christ in the glories of His kingdom, "to sit with Him in His throne." Now we notice the great additional privilege of association in the great work of uplifting the world from the sin and death conditions in which it now is. What Christian does not feel his heart beat fast with interest as he thinks of the glorious work of the millennial age and the uplift of the human family by the bringing of all to the favorable conditions then prevalent and to the knowledge then universal. And whose heart does not beat faster with the thought that it is the divine arrangement that he who is faithful shall have a share with Jesus and all the saints in this blessed work of uplifting the world!

FUTURE OF HEATHEN PEOPLE

As our hearts go out with sympathy toward the poor groaning creation in heathen lands and in home lands, and as we take pleasure in doing the little now possible for us to do, what is our joy when we think of that future glorious opportunity that is to be ours, and of the great results that are to accompany it. Surely the hearts of the Lord's people are stimulated as we contemplate the meaning of this great oath-bound covenant! Surely, as the apostle declares was God's intention, we have strong consolation in our ineffectual efforts to bring the majority of mankind to an appreciation of God's mercy and love now, but it gives us consolation also in respect to our neighbors and friends and members of our own families who are not saints, who are still blind to the grace which has brought salvation to our hearts in the present time, and which eventually is to bring salvation to the uttermost in the resurrection. It encourages us further, as the apostle points out, to lay hold upon the hope set before us to take a firmer grasp of the divine character and plan. It gives our souls encouragement beyond the veil when we see how gracious is the character of our Heavenly Father, how wonderful is the plan which He has devised and how He has been carrying it forward step by step up to the present hour, and that by His grace we are what we are, and have been called to joint-heirship with our

Redeemer as members of the seed of Abraham. We reason that if the Lord so loved us while we were sinners that much more does He love us now that we have accepted Christ and are under the robes of His righteousness and seeking to do those things in harmony with the divine will.

Let us then take courage and hold fast to the Divine Word, and feed upon it more and more, and use all the various blessings and promises which the Lord has designed to fit and to prepare, to mold and to fashion, to chisel and to polish us for places in His glorious kingdom. Let us resolve that knowing our Heavenly Father better than before, we will be more faithful than ever as His children and servants more loyal to the truth and to the principles of righteousness, and that, copying Him and His generosity, we will be more kind even to the unthankful and to the unholy. Let us, then, accept the preparations, for the kingdom privileges, and by the grace of God make our calling and election thereto sure.

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[Pittsburgh Gazette--July 31, 1904](#)

THE VICTORY OF RIGHT OVER WRONG TO BE ACCOMPLISHED BY THE REIGN OF CHRIST

Philadelphia, Pa. -Pastor C. T. Russell of Allegheny, Pa. addressed a very intelligent and deeply attentive audience here at 3 p. m. today. His topic was "The Victory of Right Over Wrong to Be Accomplished by the Reign of Christ." The speaker will return to Allegheny at once, where he is expected to preach next Sunday at 3 p. m. at Bible House chapel. His discourse in full follows:

We select for our text the words of the apostle Paul when discussing the great work which God has appointed to Christ: "He must reign till He hath put all enemies under His feet; the last enemy that shall be destroyed is death." 1 Cor. 15:25, 26. In the context preceding the apostle assures us of Christ's resurrection, that without it there would be no hope. He assures us that through him God has made possible the resurrection of the whole world; not only an awakening from the tomb, but a full raising up to that which was lost in Adam, to human perfection. There are, however, certain conditions attached, namely, that the individuals of our race, upon being brought to the clear knowledge of God's grace in Christ, shall fully accept the same and come into heart relationship with Christ. The apostle declares that as all in Adam die because partaking of his weaknesses, imperfections, etc., and coming under the sentence of death with him, even so all who shall come into relationship

with Christ shall live. Then he declares that there will be different orders or companies of those saved through Christ—"every man in his own order."

We have already found that the scriptures speak of the "little flock," to whom shall be granted an "abundant entrance" into the kingdom and joint heirship with their Lord. We have already pointed out that there will be, in addition to these "a great company" who will reach the spirit plane of being through great tribulation. (Rev. 12:14), and who will be in many respects like unto the angels, though inferior to the little flock, the bride of Christ, who will be like our Lord Himself, "far above angels." We have already pointed out that a third class or order are to be saved during the millennial age, namely, a "restitution" class so many of the world of mankind as will, under favorable opportunities and knowledge of that blessed time, come into harmony with the Lord. The salvation provided for these is a restitution to the things that were lost originally through Adam's disobedience restitution or restoration to human perfection, to Edenic conditions, to harmony and fellowship with God through Christ. These are the orders the apostle refers to, saying that all that come into Christ shall be made alive: every man in his own order. Christ Jesus the Head, and the church the members of His body the first fruits; afterward they that are Christ's during His presence." Verses 22-23.

Our Lord's second presence (for such is the meaning of the Greek word *parousia*) will last for a thousand years, the millennial age, during which He will be present and do a work of separating the sheep from the goats, as represented in His parable of Matt. 25, and He will find every true "sheep." To every member of Adam's race, bought with His own precious blood, He will then grant the opportunity of demonstrating whether or not he will be one of the Lord's "sheep," or, reversely, a "goat," a follower of the adversary. The work of separating will be complete with the close of the millennial age, and then the sheep of that time will be rewarded with the earthly kingdom originally given to Adam and lost by disobedience, but redeemed by Jesus for presentation to the faithful sheep of the millennial age. The goat class will be utterly destroyed in the second death, without hope of any recovery, as numerous scriptures show.

EARTHLY AND HEAVENLY KINGDOMS

The kingdom that will be given to the "sheep" class of the millennial age at its close should not be misunderstood or confused with the kingdom that is to be given to the saints of this gospel age, now shortly, at its close. The dominion conferred upon Father Adam was an earthly one. The Prophet David refers to it saying, "What is man, that Thou art mindful of him? and the son of man, that Thou visitest him? Thou hast made him a little lower than the angels, and hast crowned him with glory and

honor. Thou madest him to have dominion over the works of Thy hands giving him a dominion. Thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea.” (Psa. 8:4-8.) This is the kingdom of earth which was prepared “from the foundation of the world” for man, and which will be given to the worthy and perfect members of the race at the full completion of our Lord’s work of restitution at the close of the millennial age, at the close of the “times of restitution of all things which God hath spoken by the mouth of all his holy prophets.” (Acts 3:19-21.) But the kingdom that is offered to the church during this gospel age is a heavenly kingdom, a spiritual kingdom, of which our Lord declared that no one could enter into it or see it unless they were born of the Spirit. (John 3:3-5.) It is of this kingdom or dominion of the church which we wish specially to speak at this time; it is the reign of this kingdom which is referred to in our text, and which begins its dominion of the world at the beginning of the millennium.

Our text declares, “For he must reign.” The matter is not stated in a doubtful or problematical manner it is a positive assurance. God’s prearranged plan is that Christ shall reign, not permanently, not forever, but for a thousand years; at the close of that time, as our context shows, the kingdom will be delivered up to God the Father after Christ shall have put down all rule, all authority, all power. The apostle in no sense intimates that this reign has already begun he points us to the future, assuring us that such a reign will begin, will perform the work it is intended to do, and will then have a termination.

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In this same epistle he refers to the fact that himself and others, earnest and self-sacrificing for the sake of the truth, were suffering hardships, while some believers at Corinth were so indifferent, so careless, so filled with the things of this world, that they found no opportunities for suffering for the truth’s sake. Ironically, the apostle suggests that they have begun their reign that it had that appearance in their fullness, in their self-satisfied complacency and in their prosperity in the worldly way, “Ye have reigned as kings without us.” Then leaving the ironical strain and coming down to the matter of fact, he declares, “I would to God that ye did reign for, the, we also (instead of suffering stripes and imprisonments, evil speakings, etc.) would reign with you.” (1 Cor. 4:8.) In a word, the reign of Christ means also the reign of the church, which is to sit with him in his throne. So long, then, as the Lord’s faithful people are not reigning, we may be sure that the reign of Christ has not commenced. Indeed, if we believe his kingdom already established, already in power, we should no longer pray “Thy kingdom come,” and it would be improper for us to exhort one

another to seek the kingdom and to apply to one another the assurances of the apostle that if we suffer with the Lord now we shall reign with him hereafter in the kingdom. Suffering for righteousness has not yet been installed in power the surest evidence that sin and death are still reigning in the world.

Our Lord desired His followers to appreciate the fact that tribulations in this present time must be their experiences, in order to develop in them the character necessary to His service in the kingdom; and he explained through the apostle that, "Through much tribulation shall ye enter the kingdom." (Acts 14:22) And so it was that in the same prayer in which he taught us to look forward to the kingdom as the end of our tribulation and the beginning of the glorious consummation of all the divine promises, he instructed us also to pray, "Abandon us not in temptation, but deliver us from the evil one," as indicating that until the kingdom should come the evil one would not be bound, but would still have power to oppose and persecute all who seek to follow faithfully in the footsteps of Jesus. One of the very first acts of the kingdom, as the Lord delineates the matter, will be the binding of Satan, "That he shall deceive the nations no more" that he shall no longer oppose the truth that the darkness of error might give place to the true light, which will then shine throughout the whole world for the blessing and enlightenment of every creature.

"HE MUST REIGN"

"If, then, we concede the apostle's teaching namely, that God has predestinated that He will have a kingdom; that He promised that this should come through the seed of Abraham; that Christ Jesus, as the seed of Abraham, has already laid the foundation for the future work of the kingdom by redeeming mankind; and that, during this gospel age, the Lord is taking out from amongst the nations of the world "a peculiar people" to be associated with Jesus in the kingdom work then we see the confidence of the apostle in his declaration, "He must reign." There can be no doubt about it that after God has spent six thousand years in making ready for the kingdom, after he has laid the foundation in the gift of His son and His sacrifice unto death, and in the call of the church to walk in the footsteps of Jesus, to take up their crosses and follow Him after all this, God will not surely turn back from His purpose. He will carry forward His work and all the power of heaven will be at the disposal of Him who has redeemed the world when He begins His great work of reigning for the very purpose of blessing and uplifting those whom He bought with His precious blood. "He must reign."

Conceding, then, that the apostles were looking forward in their day to the second coming of Christ and to the work which he would accomplish at the second presence conceding that our Lord's parables and teachings taught the same things, and declare that He had gone into a far country, even heaven itself, to

receive a kingdom to be invested with the power and authority and to come again and to receive his faithful ones, to Himself and to appoint some to greater and some to lesser stations of honor in His kingdom. (Matt. 25:14; Mark 13:34) conceding that everything of this kind has taken place, yet conceding that there are no evidences of a reign of righteousness at the present time, but, on the contrary, everything corroborates the testimony of the Scriptures and bids us look forward for the rising of the sun of righteousness, with healing in his beams; conceding all this and taking the positive ground that the reign is sure to come that "He must reign," let us note with interest and care what the apostle points out to be the object of Christ's reign.

He says "He must reign until He hath put all enemies under His feet." The expression "under His feet" is figurative, of course, just as when the apostle, speaking of the same great matter but referring to the church's share in the kingdom and its work, says, "The very God of peace shall bruise Satan under your feet shortly." (Rom. 16:20.) The expression "under your feet" signifies to bring under control in the most absolute sense into subjection.

"UNDER HIS FEET"

To put "under His feet" is a very different expression from another sometimes used in the scriptures, namely, to "bring to his feet," as in the declaration, "Unto Him every knee shall bow and every tongue confess." These are separate and distinct thoughts. All who love righteousness and hate iniquity will be brought to the feet of Jesus in willing and glad submission to His reign of righteousness, love, justice and equity; while all of the reverse disposition, who, under the grand instructions and disciplines of that time, fail to correct their sentiments all who continue to encourage themselves in selfishness, pride, sin or any form of opposition to the Lord and the principles of righteousness, justice, meekness, purity, truth all such, with the evils with which they sympathize, shall be crushed, utterly destroyed. The stamping out of everything that is in enmity or opposition to the Lord and to the principles of righteousness, which his government represents, will mean the great blessing of the whole world with the purity and truth and equity for which all who have the Lord's spirit earnestly long and hope, according to His promise.

It may occur to some that a thousand years is a long time to appropriate to the stamping out of evil. Some may indeed say, Why, even humanity, if fully aroused to the subject could stamp out sin in a few years if not in a few

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months why require one thousand years for the work when it will be backed by omnipotent power and wisdom? We Answer--in the language of the Lord through the prophet, "My ways are not

as your ways, neither My plans as your plans; for as the heavens are higher than the earth, so are My designs and My methods higher than your methods.” It is one thing to put mankind under restraints in respect to sin, and another thing entirely to root out of the hearts of mankind all sympathy or love for sin, and to eliminate all the weaknesses which have come to mankind through the fall and which tend to make him gravitate toward sin as soon as opportunities are favorable and to teach him love for righteousness and its divine rewards. The Lord’s ways are so high, so grand His designs, that He purposes the full elimination of every weakness and imperfection, mental moral and physical, not only from the material world, but also from the hearts of those who will become fully His, and who under those disciplines will become prepared for the everlasting life and perfection promised to the obedient.

DESTROYING HIS ENEMIES

We are to give this word “enemies” full force if we would appreciate the promise; we are to know that man in his ignorance and superstition is styled in the scriptures and “enemy through wicked works,” an enemy of God and of righteousness, an enemy of the truth. But many who are thus enemies of God are so only because of ignorance, blindness, weakness. Many, if they knew better, if they understood the divine character and plan, would be friends of God and would appreciate him as their best and truest friend; but the fall has blunted their sensibilities in a considerable degree, and false doctrines have aided in the matter by misrepresentations of the divine character and plan. The apostle charges this, not to the men who have prepared the false doctrines and misleading creeds, but to Satan, the great deceiver, the first great enemy of God and of righteousness, who now works in the hearts of the disobedient and leads them captive at his will and uses them often in high places, even in the pulpits, to propagate the error, to becloud the truth, to blind those who are “feeling after God if haply they might find Him.” 2 Cor. 4:4; Acts 17:27.

The “enemies” to be destroyed are wrong and persistent, intentional, wrong-doers, sin and willful, deliberate sinners. The kingdom of Christ, the “reign” of righteousness will demonstrate to the world the blessings and rewards of righteousness and the bitterness and penalty of sin; it will thus test the heart desires of all, and end with the “everlasting destruction: of all willful sinners and thus of all sin. Mark well that none of these ”enemies" are to be everlastingly preserved all are to be destroyed. This is the unanimous testimony of the scriptures except in a few misunderstood “parables and dark sayings,” fully explained in the “Hell pamphlet” offered free to all who will send me a postal card request to Allegheny, Pa.

The apostle declares, in our text, “The last enemy that shall be destroyed is death.” He refers to the Adamic death, or, what

some people improperly term, natural death. He does not refer to the second death, which shall never be destroyed and which is not an enemy, Adamic death, the death which has passed upon the whole human family, is an enemy, and everybody of common sense realizes the truth of this statement, no matter to what extent erroneous theology has endeavored to teach that death is God's Angel or messenger. Our hearts and our common sense, join in refusing to accept this statement as the truth. As death working through sickness strikes down our dear ones, we feel that it is an "enemy," and as it eventually thrusts the darts still deeper and our dear ones die, our very instincts tell us that the power which thus has operated to our injury and to the cutting off of our dear ones from life is not a friend but an "enemy," as the apostle declares. But much more important to us is the fact that God calls Adamic death an enemy.

WHY IS DEATH AN ENEMY?

This enemy, as we have previously seen, secured dominion over us by divine permission because of sin. Had sin not contaminated our race, death, which is the wages of sin, would never have been inflicted. But if God inflicted the death penalty, why should the scriptures denominate it an enemy? Is the servant or minister of divine justice God's enemy? How so? We answer, because it has stricken down and thrust into the great prison-house, the tomb, millions that if they now had a full opportunity of knowing the right and the wrong, the truth and the error, and if they had a full and fair opportunity of choosing between sin and its penalty, death, the righteousness and its reward, life, would be glad to choose the latter. God foresaw this and has provided the great Redeemer, who has given his life as a ransom-sacrifice for the world. His sacrifice "bought" the world, settled the claims of justice, and authorizes Him as the great Mediator to take possession of the world of mankind and to release them from the bonds of death and bring them up to full perfection and life. Sin and death now stand in the way of impediments to the great work of "restitution," as enemies or opponents to the great work which the great King has undertaken.

The apostle's declaration shows that sin, evil of every form, will be promptly suppressed, but that death will to some extent hold its sway for a long time and be "the last enemy" to be removed. We can readily see why this will be so. The laws of the kingdom will be enforced promptly, punishing sin and rewarding righteousness throughout the millennial age, and this, together with the binding of Satan and the letting loose of all the influence for righteousness and truth, enlightenment, etc., will very soon, more and more, crush out not only active sin but passive sin sympathy with sin. And in proportion as these are overcome, mankind will be rising higher and higher, mentally, morally and physically; more and more getting out from under the power, the influence, the weakness of the dying condition

more and more be attaining unto life. But the attainment of life in its full perfection will be at the close of the millennial age, and hence death will continue to have some measure of hold upon mankind until that time.

GRADUAL DYING GRADUAL RE-LIVING

Father Adam in his original condition, sinless and in harmony with God, was perfect and free in every sense of the word from the power and dominion of death; but

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the moment he transgressed and came under the sentence of death, "dying thou shalt die," he was no longer in life but in death. He sank lower and lower into death conditions until finally he expired was dead. Similarly the lifting up from death conditions during the millennial age will be a gradual work. First will come the awakening from the sleep of death; but the awakened ones will still be in death, they will not be fully alive, they will still have the weakness and imperfections which are a part of death. Gradually as they will yield to the terms and conditions of the millennial kingdom, these weaknesses and imperfections will pass away, and to that extent death will be in process of being "swallowed up by life" in them; but it will not be entirely swallowed up, not entirely eliminated, until the close of the millennium.

Many, through a misunderstanding on this point, have supposed that Rev. 20:5 implies that all except the saints remain in death during the thousand years of Christ's reign. The passage in question reads, "The rest of the dead lived not again until the thousand years were finished." As a matter of fact this clause is not in the oldest Greek manuscript of the New Testament. But, treating it as authentic, reliable, the word of our Lord, it is in every sense of the word in full harmony with the foregoing. Indeed, it is just a terse expression of what we have been presenting, namely, that although during the reign of Christ, for the blessing of the whole world, mankind will be rising more and more from the depths and degradation of sin and of death, yet not until the close of the millennial age will they have been fully delivered from the weaknesses and imperfections which are elements of death not until then will they really "live again" in the sense that man lived before he came under the sentence of death. The living of the present time the Lord reckons as so much of death, saying to one of His followers: "Let the dead bury their dead, go thou and preach the gospel."

From this standpoint the entire millennial age will be for the purpose of destroying the reign of the twin evils which the apostle personifies as "the reign of sin and death, which has lasted for now 6,000 years, causing "the whole creation to groan and travail in pain" waiting for this great deliverance at the revealing of the sons of God in kingdom Power and glory. (Rom.

8:19-22.) In verses following our text (54-55) the apostle looks down in the future and rejoices by faith that Christ's death has paid man's penalty, and, therefore, in due time death will be swallowed up in victory. To us who believe it is possible even now to speak of those coming and sure blessings as though already accomplished. Yea, we may even by faith speak of ourselves as possessing everlasting life, resurrection life.

THE FINAL TESTING

When, under the blessed influences of the millennial kingdom, the whole world shall have been blessed and restored, a great sifting work will come. The heavenly Father will test the work of Christ's millennial kingdom, will test the absolute loyalty of every member of the human family. The nature of the test is not clearly explained, but the fact is most positively stated. When the thousand years are finished, Satan shall be loosed for a little season to tempt, to test all that dwell on the face of the whole earth; all of whom, "as the sand of the sea," at that time will have a full knowledge of the Lord and will have attained to the full perfection of their beings by the restitution processes. They will all be tested to see whether or not their hearts are fully loyal, or whether they still retain a love for sin in any form or degree. The test will manifest all who might at that time in the future, if they have the opportunity, yield to sin, and they will be destroyed in the second death; while all of the "sheep" class, having come into heart obedience to the principles of righteousness, will be ushered into the everlasting life conditions which Father Adam originally enjoyed and lost, and to which these will be restored through the sacrifice and kingdom of Christ.

We have treated our text from the apostle's standpoint, and perceive that it, in accord with the entire scriptures, points us to the second coming of Christ and the glorious kingdom which He will then establish as the hope of the whole world of mankind. In that kingdom all the families of the earth shall be blessed through the great seed of Abraham, Christ Head and body. "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." (Gal. 3:29.)

JESUS NOW THE CHURCH'S KING

In conclusion, we wish to call the attention of the Lord's consecrated ones to a certain sense in which they have already come into the kingdom of Christ, as the apostle expresses the matter. "He has translated us not of the kingdom of darkness into the kingdom of God's dear Son." (Col. 1:13.) In the sense that we recognize the Lord Jesus as the anointed of the Father, in that sense and to that degree we recognize Him as our Head, our Lord, our King, and to that degree we render Him our worship, our reverence, our obedience, and to that degree we seek to bring our thoughts and words and conduct into harmony with the principles of righteousness enunciated by our dear Redeemer and

King. His reign in our hearts is a reign of love and not a reign of force. To us He says; "If ye love Me, keep My commandments. This voluntary submission to the Lord on our part, this voluntary acknowledgment of Him as our King, this voluntary seeking to know what His will is and then seeking to do that will, are wholly different from His reign over the world in the future. He will no longer say, If ye love Me keep My commandments, but, on the contrary "He will lay righteousness to the line, judgment to the plummet." The law will go forth from Jerusalem, the earthly citadel and its earthly representatives of the heavenly kingdom, and the word of the Lord from Mt. Zion, the spiritual kingdom, whose messages and directions through its earthly representatives will constitute the law of the world. (Isa. 28:17; Isa. 2:3.) Obedience to those laws will receive recompense, blessing the reward of a measure of restitution; and every disobedience to those laws will receive "stripes," chastisements.

While the ultimate rewards of those who now accept the favor heartily and walk in the footsteps of the Master will be higher every way than the rewards of those who will receive the divine blessing during the millennium spiritual rewards, glories, honors, instead of earthly ones this should not lead us to glory in ourselves, but rather, as the

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apostle suggests—" Who hath made us to differ," "by grace are ye saved." It is of the Lord's favor that the eyes have been opened to see not only more distinctly than the heathens do, but also more accurately than the majority in the civilized lands see the divine character and plan set forth in the divine word. Since, in the Lord's providence, this knowledge has come to us now, we do well to use it and to attain to the glories and honors and privileges and blessings to which we are called. On behalf of our friends who cannot now see, let us rejoice that the glorious promise of God's word is that by and by all the blind eyes shall be opened and all the deaf ears unstopped. We cannot even then hope that all who hear will gladly enjoy and promptly obey it, but we can hope that a very large number will be thus affected favorably, as we would be under such conditions, and we can trust in the divine wisdom which has formed the great and wonderful plan, and which assures us that every creature shall yet have a blessing through that plan and a glorious opportunity for life eternal. The more we see of our heavenly Father's greatness, goodness, mercy, love, the more surely our hearts are constrained to obedience—" We love Him because He first loved us."

Let us sustain our hearts, let us support our hopes with the glorious testimonies of the Lord's word, and among these let us hereafter reckon the words of our text, "He (Christ) must reign until He hath put all enemies under His feet (brought them all into subjection.) The last enemy that shall be destroyed is death."

With such a realization of what must be the end of sin and death and of everything sympathetic and affiliated with them, we will find our hearts more and more opposed to sin and desirous of being on the Lord's side, on the side of righteousness and truth. The reign of sin and death under "the prince of the world," Satan, will not last much longer; the reign of righteousness unto life everlasting is soon to begin under the headship of the Prince of life, our Lord, who has promised His faithful followers of this age a share in the glorious blessings and opportunities and privileges of that kingdom

[Pittsburgh Gazette – August 14, 1904](#)

How Sin Brings Certain Punishment in the Future

Scottsdale, Pa. – Pastor C. T. Russell of Allegheny, Pa., preached here twice today at the Opera house. Next Sunday he is expected to preach at "The People's Temple," Boston. The afternoon discourse was on "God's Oath-Bound Covenant to Abraham and His Seed," and was listened to by a large house with close attention. The morning address, which was on "The Certainty of Punishment for Sins," was as follows:

We take for our text the words of the Apostle in 1 Tim. 5:24: "Some men's sins are open beforehand (manifested), going before to judgment: and some they follow after."

The axiom, "He who sins must suffer," is an old one, well supported by scriptural testimony and in accord with all human conceptions of justice. The apostle's statement in our text accords with this. Suggesting that some, but not all, receive the reward of their evil doing in this present life, he assures us that those not rewarded for their evil doings in the present life will meet their just deserts in the future. Some have larger secretiveness than others, and thus a greater ability to hide their evil sentiments and deeds and to escape their just opprobrium and natural consequences, some others possess qualities or are surrounded by circumstances which seem to prosper them in their unrighteous ways—down to the very close of the present life. If there were no future life, no future retribution, no difference in the future between those who have received rewards for their sins in the present life and those who have wrought righteousness and those who have wrought evil—no difference, either, between those who have received rewards for sins in the present life and those who have been successful in evil doing—if these were to be the conditions of the future, there would seem to be a great inequality as respects the divine arrangement. But the more we know of the purposes of the divine plan in respect to sin and sinners in the present and in the

future, the more we are impressed with the wisdom, justice, love and power to be exercised toward all by the great Creator.

One great difficulty met with in considering this subject is the very false conceptions of justice generally entertained among civilized people, coming down to us of the present day from our progenitors—from “the dark ages.” For nearly 15 centuries the Christian world was evidently asleep as respects the exercise of sound reasoning on religious subjects, and particularly in respect to the divine character and plan of dealing with humanity. Under the blinding influences of Satan, crimes were committed in the name of God, not only against love, but also against justice. In the name of divine love and justice human beings were racked, tortured with red-hot irons, had their nails pulled out with pincers, had their ears and mouth filled with molten lead, had their tongues cut out, had their eyes gouged out, were cut with knives, were burned at the stake—in a word, all that a devil could do or think of doing was done in the name of the God of love and mercy and justice. Is it any wonder that men possessed of such evil dispositions, such cruelty, so lacking in justice and love—so lacking in the spirit of holiness, should have gross misconceptions of the divine character and attributes? Is it any wonder that the creeds formulated by these men and under their auspices, or later by those who were to some extent still controlled by their errors—is it any wonder that these creeds contains gross errors, which thoroughly misrepresent divine justice and mercy in respect to sin and its penalty?

FROM THE PRINCE OF DARKNESS

We need not wonder, we do not wonder, that to a large extent these wicked sentiments have attached themselves to the thoughts and writings of well-intentioned people living since the dark ages. This gross darkness which gradually developed during
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the second, third and fourth centuries of the Christian era, and which was a horror of darkness upon the whole of Europe from then until the sixteenth century, should require an equal length of time to be thoroughly gotten rid of, Nay! We need not wonder if it should require longer time to get rid of error than to come under its influence, for such is always the case. The great adversary instigates the error still, and seeks to propagate it in various forms gas an angel of light to deceive." (2 Cor. 11: 14) Moreover, the fallen condition of our race points naturally downward and needs continually to be assisted to the higher and better and purer and truer sentiments.

The fault of present-day teachings of Christendom respecting the wages of sin is not because they teach that sin will be punished, but because they totally misrepresent the punishment. They teach that which enlightened Christian human judgment cannot accept. And teaching this in the name of God and the Bible, they

misrepresent both, bringing both into contempt, and thus not only make void the true teachings of the divine word, but shake the confidence of all intelligent people as respects the divine inspiration of the scriptures, and thus, in the name of God, in the name of the Bible, in the name of Christ, are spreading infidelity.

Is it not time that Christian people should awake to a realization of the error, which as a great nightmare, has afflicted the best of them and which now is not only threatening but effecting the overthrow of all faith among Christians of all denominations? It is time for the truth to be told and hence, to the extent of our ability, you and I and all who would be faithful to God and to His word should cry aloud and spare not the error. God's true people must be awakened even though the spirit of the world, the spirit of indifference, the spirit of doubt, the spirit of ease, the spirit of sectarianism, all urge them to slumber on, saying, "Peace, peace, when there is no peace'-when the time has come that the word of God and His character are being assailed, not only by infidelity from without, but also by so-called new theology and higher criticism from within the nominal church.

HIGHER CRITICS DISOWNED

But says some one, the new theology and the higher critics quite agree with you that there is to be no eternal torment; in fact, you will find that very few ministers and very few intelligent laymen believe in such a doctrine. Why, then, stir up the matter? Why discuss the matter, when the whole civilized world is gradually coming over to the same view?

We reply that in the foregoing argument is the very necessity which should and does appeal to us and to all who are loyal to God's word. So far as the Bible is concerned, the new theology, higher criticism and evolution theories are all so much of infidelity garbed under religious forms, using language in such a manner as to deceive the unsuspecting and illiterate. These theories are being preached throughout the whole civilized world, and thousands of Christian people are not aware that their well-paid instructors have abandoned all thought of the inspiration of the scriptures, all thought of an Edenic fall making necessary a redemption, all faith in a ransom of sinners from the condemnation of original sin and its penalties. Said

teachers do indeed agree with us that eternal torment would be unjust as well as unloving, but they have reached their conclusion on the lines of higher criticism-they have reached their conclusion on the supposition that they are wiser, better informed and more logical than were Jesus and His apostles.

Our position, on the contrary, is that the Bible is a divine revelation, that it is true, that its presentation of the divine character and plan show them to be just, loving, reasonable. We strive not with the higher critics, evolutionists, etc., who have become so wise in their own conceits that they need not the

wisdom that cometh from above, need not the word of God. Our endeavor, on the contrary, is to awaken those who still believe in the Bible as God's word, to show them that its teachings have been misrepresented to them through the creeds of the dark ages, and that the Bible itself is grand and its presentations just and loving and logical to the last degree. We feel more and more the necessity for our presentations on this subject, because day by day those who have abandoned the scriptures as not inspired, as the work of men inferior to themselves in wisdom and justice, are insidiously undermining the faith of believers in general, and before a great while all who do not receive the true view of the scriptures will be sure to be led astray by the erroneous views which misrepresent and reject them.

In other words, in the light of present-day intelligence, no thinking man or woman can very much longer believe in the doctrine of eternal torment-that it is the portion of all except the saints, the "very elect." That doctrine is already repudiated by the hearts of all good people, and the heads of the same class must repudiate the doctrine sooner or later. The whole question is, will they repudiate it on scriptural grounds, and because they see that the scriptures do not teach it, or will they repudiate it, and, thinking that the scriptures do teach it, repudiate the scriptures also?

We have already pointed out that the scriptures specifically declare that God's penalty against sin is death extinction. We have pointed out that Adam came under this penalty and that all of his children share it with him, but that God, in mercy, provided a redemption-that Christ did as Adam's substitute, and in redeeming him from everlasting extinction He redeemed also all who shared that sentence through heredity. We have pointed out that it is because of this redemptive work of Christ that eternal life has been offered during this gospel age, in limited measure, to some of the peoples of the world, chiefly those residing in Europe and their descendants in America, and to a very few of the other numerous peoples of Africa and Asia. We have pointed out that the present offer of eternal life, through faith and obedience, is limited still more by the fact that in the favored nations of Europe and America only a few have "ears to hear" and hearts to appreciate and understand the offer. We have pointed out that this is a part of the divine plan, by which a special class, a "little flock," is being gathered out of every nation, people, kindred and tongue, to constitute a glorious company of associates with the Lord Jesus in His kingdom. We have pointed out that His kingdom, for which He taught us to pray, is yet to come, is yet to be established in power and great glory under the whole heavens; and that it will control the world

and suppress evil and cause the knowledge of the Lord to fill the whole earth, and ultimately bring about the conditions foretold, in which every knee shall bow and every tongue confess to the Lord, when God's will shall be done on earth as it is done in heaven. All this present and future opportunity for the world of mankind to return to harmony with God and to live everlastingly, both of which were lost by Adam in Eden, pivots upon the great ransom sacrifice which our Lord Jesus accomplished "for the sins of the whole world."

EVERYTHING DEPENDENT ON REDEMPTION

Had there been no redemption from the original sin there would have been no grounds on which to invite men to obedience to God, to righteous living. As the apostle declares, if there be no resurrection of the dead, let us eat, drink and be merry, for tomorrow we die. Death being the sum of the penalty against the race, everything that any man could do in the present life could have done no more than hasten the extinction to which he had already been condemned. But God having provided through Christ opportunities for future eternal life for all, it follows that each member of Adam's race on learning of this should be glad-indeed the message is called good tidings, gospel.

Upon learning further, that the terms upon which he may have eternal life will involve his personal co-operation with the Savior in opposing sin and degradation and unrighteousness in himself, he must realize that every downward step into sin and degradation means the greater difficulty in raising up out of such at some future time, if he ever would attain to the glorious perfection made possible to him-without the attainment of which he could never hope for eternal life. Whoever sees this clearly sees a reason-the best of all reasons -- for his resistance to the downward tendencies of his own fallen nature and the best of reasons also for assisting those about him to resist sin and to strive for the attainment of their noblest ideals.

This is exactly what the apostle taught when he said: "The times of former ignorance God winked at.' That is to say, in former times when the world was ignorant of God's intention to provide a salvation and opportunity for eternal life, and when God had not revealed to mankind His purpose nor laid the foundation for the same in the redemptive work-the doings of the world under those conditions God winked at, disregarded, paid no attention to them. But, adds the apostle, "God now commandeth all men everywhere to repent." Why this change? Why command them now to repent and live godly, while He had sent no such message to them for over a thousand years previously?

The apostle answers our question, saying, "Because He (God) hath appointed a day in which He will judge the world in righteousness." This signifies a second judgment and thus

implies that the sentence of the first judgment is to be set aside. The sentence of the first judgment was death, extinction, and it has been set aside by the great ransom sacrifice already referred to; and now, as a consequence of the setting aside of that first sentence upon man, all mankind is to be granted another judgment, that is, another trial, another opportunity to see to what extent past experiences have been profitable, and which under the divine direction and corrections will learn righteousness so heartily and so thoroughly as to pass divine inspection as worthy of life eternal. Whoever will not pass that inspection must die the second death--become extinct.

When we learn of God's redeeming grace in Christ and of our future hope of eternal life, we learn also that the words and acts, and specially the heart intentions of the present time as well as of the future will have to do with our ultimate acceptance, our ultimate attainment of "the gift of God, eternal life through Jesus Christ our Lord." The heathen world knows not at all of this, and hence has much less responsibility than have we of Christian lands. Whatever their wrong-doings their responsibility for them is merely in proportion to their little light of conscience. Likewise in the Christian lands the responsibility of each individual is proportionate to his knowledge of God and of righteousness. From this standpoint, as we have already seen, the chief responsibility now is upon the "Royal Priesthood," the "sanctified in Christ Jesus," who have been begotten of the Holy Spirit and hence have clearer views of the divine character. The apostle assures them that if they sin willfully, intentionally, with full consent of their minds it will be to them the sin unto death--the second death, but if they sin through weakness, indecision, etc., they shall have stripes, corrections. "For every son whom He receiveth, He chasteneth." These stripes or punishments for transgressions that were partly through ignorance and partly through weakness are designed of the Lord to be corrective, to develop in His people the peaceable fruits of righteousness. Those of the church who receive corrections in the present life may be reckoned among those mentioned in our text whose sins go beforehand to judgment - they receive their chastisements and corrections now to the intent, as the apostle says, that their spirits may be saved in the day of the Lord Jesus--to the intent that they may be acceptable to Him at the end of this age when He sets up His kingdom.

KNOWLEDGE MEASURES RESPONSIBILITY

As for the sins of the world, the Christian world and the heathen world, all who are not of the fully consecrated church of Christ, their sins, as we have already stated, are proportionate to their knowledge of right and wrong, and their knowledge of right and wrong may come partly through association with the true church, partly through association with civilization and partly through the light of conscience not totally extinguished through the fall.

As our text declares, with some of these the sin is manifest in this present life and brings upon the transgressor its natural reward or penalty-perhaps loathsome disease; perhaps mental, moral or physical weakness, perhaps the loss of friendship, sympathy, perhaps the loss of competence, perhaps the loss of liberty by imprisonment, etc. Nearly all receive some measure of retributive justice in the present life. Indeed, as the apostle declares, "The whole creation groaneth and travaileth in pain together." True, this pain and suffering, mental, moral and physical distress, is largely the result of inherited weakness and depravity. But to whatever extent any one yields to sin in violation of his conscience, to that extent he is apt to increase his degradation and suffering.

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It is far from our thought that the great mass of these poor creatures need some special torture in the future; the great majority, we believe, will not be called upon by the Lord to suffer anything additional, yet they will have a purgatorial experience, if we may so designate it; that is, the uplifting experiences of the millennial age will require the co-operation of each individual for his own deliverance. He will be obliged to fight against his own weaknesses, though he will have the assistance of the glorified Christ in his battle, and he will not have the opposition of Satan and of an adverse world, as the church has in the present time, because in the world's day of judgment or trial Satan will be bound and no longer deceive and put darkness for light and light for darkness, evil for good and good for evil. And the world, relieved from its ignorance and superstition and blindness, and brought under control of the great kingdom, will no longer be the opponent of righteousness.

As to how the judgment of some men's sins will follow after them into the future life-as to how, after their awakening from the sleep of death, they will have varying experiences corresponding to their use or abuse of present knowledge and opportunities, is an interesting question. Protestant views in general would cast all such into a fiery torture which, the creeds assure us, will be never ending, hopeless. No attempt is made to show gradations of punishment proportionate to the sins and weaknesses of the culprit. And while it will be admitted that some of this class have been generous and kind in the present life, and have given cups of cold water in the name of a disciple, and according to the Lord's declaration should have a reward for so doing, no plan or arrangement for the mitigation of their sufferings is even suggested. In this respect the views of Protestants are more inconsistent than those of Romanists, who attach sufferings and tortures lasting for decades and centuries and thousands of years for various sins, but, nevertheless, hold out a hope that eventually the culprit may escape the torture. All of these views have the appearance and odor of the dark ages;

they are unmerciful, unreasonable, unjust, loveless. To torture any creature for years or centuries for the evil deeds of an hour or even of a lifetime, would be most horrible injustice and totally ungodlike. Furthermore, all such unscriptural views of future punishment for sin are inferior to present worldly conceptions on such subjects. Our penitentiaries of the present time are backed by a better sentiment, and are much more in accord with what the Lord proposes as the future punishment for sin.

SOME WILL AWAKE TO SHAME

Through the Prophet Daniel, the Lord gives a brief pen picture of those who will come forth from the tomb during the millennium. They are divided into two classes, a similar division to that which our Lord makes in His account of the same. (John 5:28,29.) Our Lord said, All that are in their graves shall come forth, those who at heart have been loyal to Him and sought their best to do His will, however imperfect their accomplishment, are classed as the "good" -- as those who have divine approval and shall come forth to a life resurrection-raised completely out of sin and death conditions up to perfect life conditions. All the remainder of mankind, disapproved of the Lord because they have not done to the best of their ability, come forth from their graves that they may have opportunity for a gradual raising up to perfection by "judgments," by the system of rewards and punishments which will prevail during the millennial age.

Those who will submit to the judgments of that thousand-year day of judgment, will, under the Lord's discipline, guidance and assistance, obtain full perfection; while all who will persistently resist the reign of righteousness will be cut off from life in the second death. The picture of these same great matters given through the Prophet Daniel touches another side of the question, and shows us more what will be the experiences of the world during that millennium of uplift, or resurrection from sin-and-death conditions. The account reads, "Many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. 12:2.) Those who come forth to a life-resurrection will be approved of the Lord, the "good." Those coming forth to shame and lasting contempt are the world in general, who have not approved themselves to God by the acceptance of Christ and obedience to His counsel to the best of their ability. Their shame and lasting contempt will be incidental to the judgments by which they will be rewarded and punished according to their conduct during the millennium.

As we have already seen, the living generations of the world will be dealt with before any are awakened from the sleep of death, and that they will make rapid progress under the instructions of that time is beyond question; the knowledge of the Lord shall fill the whole earth promptly, speedily. Secondly, when the awakening processes begin, many will find themselves well

known, through the teachings of history, to those already well advanced in knowledge and character development. Moreover, the art of phrenology, character reading, and possibly mind reading, will be well advanced; and we may well suppose the shame covering many of the awakened ones as they find the secrets of their lives and the meanness of their characters known to all about them. Their condition will naturally draw upon them the contempt of each other, as well as of those by that time more advanced in character development. Some have had such an experience as this in the present life, and sometimes to their profit and reformation, their sins were open, going before hand to judgment; but others have succeeded in cloaking their real sentiments and character in the present life, and these will have double shame and contempt when they shall come forth from the tomb in the awakening of the millennial day. Will not this be torture enough? Will it not be punishment enough?

The prophet declares that they come forth to everlasting shame and contempt; but the Hebrew word "olam," here translated everlasting, does not signify without end, but literally means-to an end, to a completion. We can readily discern that under the new conditions those coming forth to shame and lasting contempt will continue to be under that shame and contempt until they shall have started upon the reform road and shall have gotten a

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reasonable distance thereon, with knowledge and perseverance marking a conversion from sin to righteousness. In proportion as their restitution shall progress mentally, morally and physically, in that same proportion their shame and contempt shall diminish, so that by the time they shall have reached perfection, under the Lord's guidance and instruction, none of the shame and none of the contempt will remain. Thus eventually the more depraved and most degraded, by obedience to the laws of the kingdom, may become absolutely pure, absolutely perfect, even in the Lord's sight, and be accounted worthy of life everlasting.

REFORMATORY JUDGMENTS TO COME

Such is the reasonable scriptural view of the judgments present and to come. How different from those that have come to us from the dark ages! It will be seen, too, that in this, the Lord's method of dealing with the world, outlined in the scriptures, there is a close correspondence to the latest and best methods of dealing with criminals throughout Christendom. The criminals are put under strict laws and regulations, but obedience to these brings rewards, greater liberties and privileges, and ultimately the quicker release-or brings penalties proportionate to the willfulness and viciousness of the culprit. We can see, too, that whoever undermines character in the present life, by sin, by violation of his own conscience, is thus laying up for himself a

more difficult task for the future, when all these weaknesses of character must be offset, must be compensated for by the longer and more tedious upbuilding of the same, with the possibility that the depravity and degradation will have gone so far and will have so weakened and impaired the conscience as to make recovery in the future doubtful.

I cannot hope that every one in this audience is a true, consecrated believer in the Lord Jesus Christ, and thus a member of the church of the first-borns, whose names are written in heaven. Upon others I desire to impress the thought of the apostle in our text, that disregard of the divine will and the law of righteousness is sure to bring its penalty either in the present life or in the one that is to come. The lesson to all such is that they should make all possible haste to put themselves on the side of righteousness, in their hearts and general conduct; that they should realize that the present life is at most a vestibule to the larger and greater opportunities of the future; that wisdom now directs in the same course that she will direct by and by, and that the sooner her voice is heard and obeyed the greater will be the blessing both for the present and for the future life. And to those of you who are of the consecrated church of the Lord, let me suggest that while our subject has dealt largely with the world and its present and future punishments for sin, nevertheless the same question applies to the church and with peculiar force, for if we are the Lord's we have His guarantee that our sins shall go to judgment beforehand, in the present life-except we be reprobate.

Thus we see that among the Lord's people are two classes. They must all expect to suffer, for it is written, "Through much tribulation shall ye enter the kingdom." Again that class of the church which will not be accounted worthy of a share in the kingdom but will be granted, nevertheless, everlasting life-the great company of Rev. 7:9, who ultimately will stand before the throne as servants instead of being honored with the little flock in the throne as the bride, who will get palms of victory as overcomers, but who will fail to get the crown which the Lord has promised to His footstep followers-this class of the church also will pass through tribulation, as we read (verses 14 & 15), "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple."

See, then, that the church, the little flock, must have tribulation as disciplines and testings in harmony with their covenant, and that the "great company," less zealous, will also pass through tribulation, we inquire, in what way are the two classes of tribulations different? In what way do the experiences of these two classes of the church represented by the priests and Levites in the type-in what respects do their sufferings differ? We

answer that the little flock, filled with the spirit of the Lord so enter into the joys of their Lord that their sacrifices and sufferings and self-denials for His sake seem to them but as light afflictions, but for a moment, not worthy to be compared with the glory that shall be revealed in us. This class is enabled to rejoice in tribulation and in everything to give thanks.

Evidently the Apostle Paul and his companion Silas belonged to this class, when, with bleeding backs in the Roman prison, at midnight, they were able to thank God for the privilege of being His servants, and to burst forth in a hymn of praise. The greater company of the Lord's followers, less faithful, less filled with the spirit of zeal and self-sacrifice, feel their trials and difficulties and self-denials and sacrificing keenly, even though their sacrifices be of themselves much less. Their lives are full of trouble, with much less of the Lord's grace and peace and joy to offset life's difficulties and trials. Nevertheless, to those suffering is a purgation, a discipline and correction in righteousness, to mellow their hearts, to test their loyalty to the Lord and to principle. And we rejoice that the Lord has made such an arrangement, by which some who would not come up to the standard that is ordained for the very elect may thus have a good though an inferior portion as servants in the kingdom. Let us, dear brethren and sisters, wisely choose that good part which not only has the promise of the glory, honor and immortality of the kingdom, but also in the present life has the joy and peace which the world can neither give nor take away.

[Pittsburgh Gazette -- August 29, 1904](#)

PASTOR RUSSELL TALKED ON THE PARABLE OF THE SOWER

Pastor C. T. Russell was with his home congregation yesterday, and hopes to be with them next Sunday also. As usual he had a crowded house, with extra seatings in the aisles. He said: My text on this occasion is from the Lord's parable of the sower sowing good seed. "Some fell among thorns and the thorns grew up and choked them." —Matt. 13:7.

Attending to some business some time since in Washington city, I found myself detained over night, and while passing the Young Men's Christian Association building I noticed their bulletin board announcing for that evening a Bible study, based upon the words of my text, the thorns among the wheat. I attended and heard several who seemed to be principal men of the association address the meeting on the subject. They all interpreted this text in the same manner that the thorns that choked the wheat are theaters, saloons, brothels, gambling houses, etc., and on this interpretation they exhorted one another and the audience to beware of all such traps and snares of the adversary.

The last of the speakers, after expressing himself in the same strain as the others, indicated a little doubt in his own mind as to having a proper application of the scripture, remarking, "How we wish that we had our Lord with us this evening to expound this parable to us!" As the meeting was an open one, I improved the opportunity to call attention to the fact that our Lord was present representatively through His word and that he had already explained the parable. I then called attention to the explanation of the particular feature of the parable under discussion, found in the 22nd verse, where our Lord says: "He also that receiveth the seed among thorns is he that heareth the word, and the cares of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful." Briefly, I indorsed the general sentiment that Christians should not be entrapped by the sins and snares which the brethren had mentioned, but pointed out that the real snares, the real thorns to which our Lord referred, are far more subtle than gambling, etc. Our Lord's parable, therefore, was meant to be far more heart-searching than the friends had supposed. Thousands of Christians, and worldly people, too, have too much principle, too much character, to be led astray by the grosser traps and snares of the adversary, who, nevertheless, are in great danger of being caught by the "thorns" which our Lord here mentions. Indeed, we believe that Christians of the present time are exposed to no greater danger from any quarter than from the thorns to which our Lord refers.

THORNS FLOURISH IN GOOD SOIL

When we come to see that "the cares of this life and the deceitfulness of riches" are the thorns, we immediately perceive that the most earnest, the most upright, the most sincere, the most loyal of the Lord's people are in danger on this score, and this is in full accord with the general sentiment of the parable, for thorns flourish best in good soil.

We live in a time when luxuries have become almost necessities of life, a time when everyone is more or less looked down upon unless he lives in good style and this generally means in a style which is fully up to and perhaps beyond what his income justifies. We live in a time when riches are more generally possessed, a time when there are more rich, well-to-do, prosperous people than ever before. We live in a time when everyone feels more or less of the general push and strain, if not to get rich, at least to attain competence, and its advantages of respect and esteem amongst one's neighbors and friends. As a result, the world is rushing madly after riches as never before, and time and health and influence all is spent for the attainment of wealth and the luxuries which accompany it.

We need not count amongst these thorns temptations to swindle, to promote financial claptraps, to receive bribes, graft, etc.; because we assume that all represented in this parable as good ground, "hearers of the Lord's word," would not under any

circumstances yield to dishonesty. The thorny ground of the parable was “good ground,” which would have brought forth abundant fruitage except for the choking of the thorns. We could not think that our Lord would consider boodlers, grafters, swindlers, gamblers, and such like, as good-ground hearers in any sense of the word. Our thought would be that the good seed would find no lodging whatever in the hearts of such people.

This brings the matter very close home to us. We trust that our hearts are “good soil,” into which the seed of the word of God has been well received. We trust that our hearts are in that condition in which they are ready for that message of the Lord, and in which they would bring forth much fruitage to His praise. To all such this parable especially appeals. Shall we or shall we not allow the thorns to which our Lord refers to choke the seed of truth, to stunt it, to hinder its development and thus make it unfruitful in our hearts and lives to thus prevent us from bringing forth much fruit, as we should like to do, to the Master’s praise?

It is difficult to draw the line, and if our Master did not draw it neither need we. We may suggest, however, that a desire to live in good style among his neighbors might so engross the husband in his business as to prevent the taking of the necessary time for the study of the truth, for the nourishment of his own heart, for communion with the Lord, and for fellowship with the brethren, for mutual upbuilding in the knowledge of the Lord and in the graces of the Spirit. This would come under “the cares of this life.” They are multiplied if the ambitions and ideals of the world become our ambitions and ideals. Or the matter might go further, and the desire to become rich in this world’s goods may invade the heart; and if so, every time of prosperity is an increased danger that is sapping the life and thought and energy which should be going to produce “much fruit” in the heart and in all the activities of life in spiritual things.

The Christian wife who has received the word of the Lord gladly into a good and honest heart, and who has made a

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full consecration of all of her time, talent and influence to the Lord, may find herself in danger along the same line in danger from the thorns. She may or she may not have as much love for the earthly riches as her husband, but she will surely have many little thorns, “cares of life,” to beset her way. The children, the home, the housekeeping, the garden there is a constant tendency to become so absorbed in these that the main duty of life, the duty toward the Lord, may be neglected, perhaps in time may be almost forgotten. In other words, with the heart fully desirous of being in accord with the Lord and of “bringing forth much fruit” to His praise, the best of the Lord’s people are in danger from the insidious spirit of the world, the pride of life, love of the beautiful, desire to appear well before others, desire to get along

in the world, desire to keep up good appearance, or possible a desire to be rich. Of the latter craving, so common in our day, the apostle gave special admonition, saying, "But they that will to be rich fall into a temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6:9.

NOT SLOTHFUL IN BUSINESS

We are far from suggesting that the Lord's people should be slothful and indolent, careless either in respect to their per sons, their children, their homes or their business. The apostle sums up the proper attitude of a true Christian as "not slothful in business, fervent in spirit, serving the Lord." The point is that with the Christian business, pleasure, luxury, name, fame, all are subordinate to the one thing to which he has consecrated his life. That one thing is to do the will of his Father in heaven to walk in the footsteps of his Master to cultivate in himself the fruits of the Spirit, the graces of the Spirit the divine character.

No fixed rule can be laid down on this subject; each of the Lord's people must decide for himself, must choose his own course, must determine whether he will be one of those who will bring forth much fruit to the Master's glory, or one of those who, because of the admixture of the spirit of the world, because of the permission of thorns, "cares of this life," "deceitfulness of riches," etc., will fail to bring forth proper fruitage. Some are prone to one extreme, and some to another. Occasionally I have met those who apparently were the Lord's true people and influenced by the spirit of the truth to a considerable degree, whose carelessness of personal appearance, of the home, of their children, of their business, spoke loudly against them, and, to a considerable degree, reflected unfavorably against the Lord's cause with which they were associated. These, however, we believe, are much less numerous than those who are being "choked" spiritually by the worldly ambition, pride of life and desire for riches and honor amongst men. Neither is it merely the rich that are in this danger. The apostle, as we have already quoted him, declares that it is those "who will to be rich" that are in the greatest danger. The strife after riches on the part of thousands upon thousands who never attain them constitute the thorns of our Lord's parable.

The parable does not relate to the world, but merely to those who have received the good seed. The world, with no interest in this seed and little knowledge of it, are not condemned by our text. The world needs ambition to spur it along, to keep it out of greater depths of degradation and sin; to the world, therefore, the cares of this life and endeavors to become rich may sometimes be advantageous rather than otherwise. These things may fill their hearts and time to such an extent as to more or less preserve them from degradation and bestiality, which are sure to beset those who have no ambitions, no cares those who are mere

idlers, for “Satan finds some mischief still for idle hands to do,” and the idle mind is specially apt to become corrupt.

The hearts of the Lord’s people, represented in the “good ground” in which the “good seed” has been sown, have a special business, a special ambition, a special motive put before them in life, which, according to the Lord’s will, is to so absorb their time, their interests, their talents, their affections, that the “thorns,” the “cares of this life” will be killed. The apostle, addressing the Lord’s people along this line, says, “Set your affections upon things above, and not on things on the earth.” Our Lord on another occasion speaks from the same standpoint, saying, “Where your treasure is there will your heart be also.”

HEAVENLY TREASURES HEAVENLY CARES

The Lord’s proposition to His people, therefore, is that their treasure, their ambitions, their riches, their cares shall be in respect to the heavenly things, and that to such an extent that all earthly matters and considerations, pleasures and sorrows, will be as nothing in comparison with these heavenly obligations, joys, hopes, ambitions. If our affections are set upon the heavenly things, if the heavenly things are our real treasures, our lives will show it. However much we may love, the beautiful, the aesthetic, the sublime, we realize by faith that all these desires of our hearts will be fully, completely, absolutely realized when we shall gain the glorious things to which God has called us through His word. And this word, therefore, in the parable is represented by the good seed which brings forth the fruitage which the Lord approves and is seeking for at this present time.

Another thought in this connection: A great many nice people, of refined sentiments and of good hearts, have difficulty because they have not had the right kind of “seed” planted in their hearts. The seed that is generally sown today is, to a considerable degree, “tare” seed instead of true “wheat.” There is nothing of substance in the “tare” doctrines to satisfy our hearts or to fix them; and with those who have nothing better to fill their affections and ambitions, we do not wonder that the thorns and cares of this life flourish in their hearts. An intelligent person must have something upon which to center his interest, his affections; he must have some ambition in life in order to make any success of it, in any direction. The tare seed presents no real attraction to the intelligent mind; its hopes are intangible, indefinable, unsatisfactory. How important, then, that the good hearts should be sown with the good seed the kind which the Master sowed as represented in this parable.

Notice what is said respecting this good seed, that it was of a particular kind. Verse 19 tells us that the seed is the message or “Word of the Kingdom.” Ah, yes! we remember that throughout all our Master’s discourses He was

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continually telling His followers about the kingdom, the kingdom. He told them to pray for the kingdom, "Thy Kingdom come, thy will be done on earth as it is done in heaven." He told them that He was to be king of that kingdom, and in one parable He relates that as a young nobleman He would go to the far country, even heaven itself, to receive the investiture of the kingdom authority, and would return and establish that kingdom of righteousness amongst men. He told His followers that if they were faithful to him, when His kingdom would be established they should be His associates in it should sit with him in His throne. In His parables He continually referred to the kingdom, and told us that in the present time, in this present age, the kingdom class would be in process of selection from the world, and that at the close of this age they would "shine forth as the sun in the kingdom of their father."

In numerous parables our Lord showed that the kingdom of heaven during this gospel age would have various vicissitudes during the period when the Lord would be calling, testing and proving those invited to be heirs of the kingdom, joint-heirs with His Son. He told them plainly that in this present time the kingdom of heaven would suffer violence that all of the kingdom class, all faithful to Him and to the principles of righteousness which He voiced, would be misunderstood by the world, persecuted, slandered, disesteemed as he was; but that rightly received all these experiences would be so many blessings, which would fit and prepare them for the honors, privileges and opportunities of the kingdom which would come in due time.

THE MESSAGE OF THE KINGDOM

The parable of which our text is a part represents this message of the kingdom, the good news that God is to have a kingdom which will take control of the world, overthrow the power of Satan and sin and bless and instruct mankind. It shows that the Lord is not expecting everybody to receive this message of the kingdom as it is now going forth, even amongst those who would come in contact with it. He illustrates the different kinds of hearts, and how many will fail to profit by the message. He shows, nevertheless, that there will be some seed that will bring forth fruitage, there will be some who will bear the gospel of the kingdom, in whom it will become indeed "the power of God unto salvation" in whom the ambition to please God and to inherit the glorious things which He is pleased to give to those who love Him better than they love houses, or lands, parents or children or any other creature, yea, better than they love themselves, will predominate and control.

Our Master clearly tells us that we are not to expect many to be thus exercised by the message of the kingdom. His words are, "not many great, not many mighty, not many learned, not many

wise according to the course of this world, not many rich hath God chosen, but (chiefly) the poor of this world, rich in faith, to be heirs of the kingdom." And this company, He tells us, will be altogether a "little flock." His words are, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom."

Dear friends, I trust that you all like myself have heard something respecting the Lord's kingdom. I trust that the good word, the good message respecting it, the call to be members of that kingdom, has entered your hearts. I trust that your hearts are "good ground," honest, sincere, in accord with righteousness. I trust that the "good seed" is bringing forth much fruit in your hearts, in your daily lives, in your character that you are growing in grace, in knowledge, in love, in all the fruits of the Spirit, and bringing forth also in service to Him, to His praise. I trust that although you realize the tendency of "thorns" cares of this life, deceitfulness of riches, ambitions, the spirit of the world to encroach upon you, nevertheless by the Lord's grace, you are determined that it shall not be so; that your hearts shall be so loyal to him, so filled with the hope of the better things that He has promised, that earthly ambitions shall be thoroughly crowded out and that thus the "thorns" shall fail to flourish.

It is but a little time until the great Messiah who already has redeemed the world shall stand forth clothed in the plenitude of power, to bring to all mankind the blessings, the privileges, the opportunities, secured by His ransom-sacrifice finished at Calvary. The waiting time is nearly over. The dawn of the millennial morning may already be seen from the standpoint of the Lord's word, and is very encouraging to those who do see it. The long interim of delay, from the time the Master went until His return in kingdom glory, has been an opportunity for the good seed of the kingdom to flourish in the hearts of those who are really sincere, and to bring forth fruit to His praise.

The parable does not include the world, but only the church; it does not include those who have never heard the gospel of the kingdom, but those only who have heard it. The wayside and thorny-ground and stony-ground hearers of the message constitute the great mass of Christendom while the good ground hearers who bring forth much fruitage are the true "household of faith." The last only shall inherit the kingdom all the others will "suffer loss" the loss of all those heavenly things promised to the faithful. Thank God they will not be eternally tortured, however. No, no, the sufferer loses enough in the present, as well as in the future loses a share in the kingdom.

Very soon the harvest will be gathered in the elect of the Lord will be changed to His likeness; not a member will be missing, neither a member superfluous. As joint-heirs with our Lord in His kingdom they shall be associated with Him, even as He declared in His last great message. "To him that overcometh will I grant to sit with Me in My throne, even as I overcame and am

set down with my Father in His throne.” Let us be of good courage. Greater is he that is for us than all they that be against us. He has promised us grace and help in every time of need; He has promised to guide us with His eye and afterward to receive us to glory. But He is waiting to see whether we love Him and the principles for which He stands and the glorious things which He has promised us, or whether we love more the things of this present life.

THE PENALTY OF THORN BEARING

The Lord does not say either here or elsewhere that those good hearts which are now choked with the thorny cares of this life and the deceitfulness of riches will be punished with eternal torture. Their punishment will be the loss of

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joint-heirship in the kingdom the loss of a share with the Lord and all the saints in the spiritual, heavenly glories of the kingdom class which, during the millennial age, will “bless all the families of the earth.”

Let us see to it that we keep constantly before our minds the gracious message of the kingdom and the glories and favors and privileges identified with it, that this may be a protection to us against the insidious, sapping influences of the cares of this life and the deceitfulness of riches. Whoever does not clearly see and appreciate the kingdom, and keep it continually before his mind will certainly be apt to be overrun with the thorns and bring little or no fruitage to maturity. As we look over Christendom today how evident it is that the great mass of both “wheat” and “tares” are sadly overcharged with this world’s ambitions and cares and hopes and fears. Let us not only seek to be faithful ourselves, but to lend a helping hand to as many as are within our reach.

[Pittsburgh Gazette -September 5, 1904](#)

SALVATION OF THE HUMAN RACE BOUGHT WITH THE PRECIOUS BLOOD

Pastor Russell was at home yesterday, but expects to speak at New Albany, Ind., next Sunday. He spoke yesterday afternoon as follows:

“Ye are not your own, ye are bought with a price.” “Ye were not redeemed with corruptible things, such as silver and gold but with the precious blood of Christ.” 1 Cor. 6:19-20; 1 Pet. 1:18-19.

Ye do make void the Word of God through your traditions, was our Lord’s charge against the scribes and Pharisees and doctors

of divinity in the “harvest” of the Jewish age; and we must bring a similar charge against corresponding classes in the “harvest” of this gospel age. Human theories are rapidly making void and meaningless the precious testimonies of God’s Word, recognized by all of His true people for centuries. One of the most serious deflections, one of the most important, because touching one of the most vital doctrines of the scriptures, is the rejection of the testimony of our text. The unreflecting among the Lord’s people will be disposed at once to say that this is a false charge that ministers and Christian people in general of all denominations are still loyal to this fountain principle of the gospel, that they still believe and teach the doctrine of the ransom, briefly expressed in the hymn once so generally sung, but now as particularly avoided:

*“Naught of merit or of price
Remains to Justice due;
Jesus died and paid it all—
Yes, all that I did owe.”*

This doctrine of the ransom or purchase of our race by the precious blood of Christ is not only ignored by modern up-to-date theologians, but is absolutely obnoxious to them, irritating. During the last 50 years all the colleges and seminaries of Christendom have gradually been absorbing human traditions and theories which are violently opposed to this scriptural teaching. If the one is true, the other is false there is no compromise possible. Maintenance of the scriptural teaching on this subject would mean the death of the false theory; the acceptance of the false theory means the rejection of this scriptural doctrine of “a ransom for all.” It will be recognized that I refer to the higher critical teachings and the evolution theory associated therewith. Inquiry will show that nearly all the ministers of nearly all denominations are believers in the doctrine of evolution that the progenitors of our race, instead of being created perfect and upright in the image of their Creator, were evolved from lower animals, and were much further from the Creator’s likeness than mankind in general of today even the most brutish.

On this point the whole of Christianity depends. We repeat that there is no possibility of compromise. If our first parents were but one remove from the brute creation they were not in God’s image and likeness, and consequently the scriptural declarations of their trial for eternal life are absurd, for who could think even for a moment that a being on so low a plane of life could in any sense of the word have been placed on trial before the perfect law of God. And if such a trial would be a mockery, an absurdity, then the scriptural teaching of a fall from the divine likeness and image into sin, degradation and death conditions would be equally untrue and absurd. How could a man who was but one step in advance of a monkey fall into sin and

degradation? How could the account of Genesis be true? How could the testimonies of the apostles be true, “By one man’s disobedience sin entered into the world and death as the result of sin, and so death has passed upon all men because all are sinners”? Rom. 5:12.

And this line of thought, of man’s fall from the divine likeness into sin and under the divine sentence of death, prevails throughout the entire scripture record. God’s first dealings with the nation of Israel promised them relief from the conditions of “the curse” and promised that God would send a great Messiah with whom that people might become participants in the work of blessing the world and lifting mankind in general out of the sin-and-death conditions of the curse. How absurd, how false, how deceptive this would be if the views of modern theologians respecting the gradual evolutionary development of our race from Adam until now be true in any particular or degree.

JUSTICE DEMANDED A LIFE FOR A LIFE

It was in harmony with God’s declaration to the Israelites that they and all the world were sinners that He provided for their reconciliation to Himself through the media of atonement for their sins by sacrifices of bulls and goats, etc. These sacrifices, as the apostle points out, were not claimed to be complete, but merely covered the blemishes of that people for a year following their Day of

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Atonement. When the year expired the merit or covering of the sacrifice was at an end, and the whole people were again in sin and required to repeat the same sacrifices. The apostle points out that without the shedding of blood there is no remission of sins for that reason the sacrifices must be offered yearly.

St. Paul points out also that those sacrifices “offered year by year continually” never took away sin, but merely covered the sins temporarily. He explains that all this was typical as indicating the method by which God would eventually cancel completely the sins of the whole world through a better sacrifice than that of bulls and goats. He points out also that our Lord Jesus came into the world for this very purpose that he might be the real sin-offering, for the sins of the whole world, and that he might thus actually and permanently effect a cancellation of those sins. His message is: “God so loved the world that He sent His only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life. God sent not His Son into the world to condemn the world (the world was already condemned) but that the world through Him might be saved” delivered from the sins, weaknesses and blemishes affecting all by heredity and from the death penalty resting upon all because of sin.

Those affected by the higher critical and evolutionary blight will tell us that they believe that “in a certain sense” God sent His Son that they believe He came to give us more light than we could have had without Him, etc. We Answer--that we will discuss the “more light” emanating from our dear Redeemer as “the light of the world” at another time, but now we want to call attention to the fact that a Christian from the scriptural standpoint is not one who believes merely that Jesus was a great teacher and light-bearer to the world, for heathen people believe this much of Jesus, even as we believe that some of the heathen teachers were noble men, superior to the masses; and infidels of the rankest kind believe that Jesus lived, and that He died, and that He was a good man, and that He was a wonderful teacher, and that He left a remarkable impress upon the world. Such a belief is not to be considered a test of Christian faith in Christ.

The test of Christian faith which differentiates it from such beliefs as the foregoing that are common to infidels, heathen, higher critics and evolutionists and the whole world is a very particular one. It relates to Christ's death and to what was the object of His death. The Christian faith once delivered to the saints, in which heathen and infidels and higher critics and evolutionists cannot join, is expressed most pronouncedly in the scriptures. Mark the apostle's statement: “I delivered unto you first of all (as a primary foundation of Christian faith) that which I also received (as a primary teaching), how that Christ died for our sins according to the scriptures; and that He was buried, and that he rose again on the third day”—“for our justification.” (1 Cor. 15:3-4.) The name Christian properly belongs only to those who thus believe that the death of Christ was not of an ordinary kind, not for His own sins, not a debt of nature, but a penalty or price which He paid for our sins, as expressed also in our text. “Ye are bought with a price, even the precious blood of Christ.”

Hear again the word of our Master Himself, and who will dispute that He was well informed respecting His own mission and work? He says, “The Son of man came not to be ministered unto (served) but to minister (to serve others), and to give His life a ransom for many.” (Matt. 20:28.) The stress of this entire statement lies upon the word ransom, which in the Greek is *lutron anti*, and which means “a price in offset.” The harmony of this with our text is evident, and the thought is plain to every mind not warped and prejudiced by the traditions of men, which make void the word of God. It means that Christ in giving His life gave the offset or purchase price, for Adam's life, which for himself and his race was forfeited through disobedience. Since we were all in Adam's loins at the time of his disobedience and at the time the death sentence was passed upon him, his race were all sharers in his sentence, and consequently all must be

sharers in his redemption; and hence it was the divine arrangement that our Lord Jesus should give His life as a price in offset, a price that would correspond to the penalty which was upon the race he would redeem.

ONE MEDIATOR BETWEEN GOD AND MEN

The Apostle Paul in his letter to Timothy makes this very plain, and distinctly declares, "There is one Mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all, to be testified in due time." (1 Tim. 2:5-6.) Here again we have the same English word ransom with the same meaning, namely, "a corresponding price" a price in offset. The Greek word is a compound one, with the two parts in reverse order to their statement in the previous quotation. There it was lutron anti, here it is anti lutron. The signification is the same and is indisputable. In this last text the apostle is speaking about our Lord Jesus as a Mediator, and here again is the thought that man had so fallen from his original relationship to God that as a sinner he could no longer have access to or communion with God could no longer hope for divine favor and eternal life because a sinner; and that to meet the emergency, God still maintaining His justice of character and laws provided a Mediator a go-between who, dealing with God as the sinner's representative, might also deal with the sinner as God's representative, and thus eventually bring about a full and complete reconciliation. And the word reconciliation, elsewhere used in the scriptures, signifies that there had been a conciliation, a harmony between God and His creatures, which had been lost through sin, and the mission of the Mediator was and is to again conciliate, or bring again into harmony, God and man.

There are two parts to this mediation or reconciliation (1) The Mediator first of all as man's representative pays man's penalty at the bar of divine justice, and thus effects a cancellation of the just penalty against man the death penalty. (2) On the basis of such a payment of man's penalty, divine justice can accept the mediation, and can allow the Mediator to thus act as the divine representative toward man to bring him back to the state or condition similar to that which he had originally bestowed upon him and from which he fell where he can again in the image

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of his Creator possess the blessings and privileges originally bestowed in Eden.

It was to effect the first of these two steps of mediation that our Lord Jesus left the glory which he had with the Father before the world was, and was made flesh and died for our sins purchasing Adam and his race with His own precious blood from under the sentence of everlasting death, everlasting extinction. Had He not died for our sins the divine penalty "the soul that sinneth it shall die," would have remained forever upon Adam and all of his

posterity there would have been no resurrection, no future life. It is in view of the fact that "Christ died for our sins" that we may have hope for a future life by a resurrection of the dead.

Time does not permit us to take up the numerous scriptures which corroborate the statement of our text and of the other passages already quoted from the scriptures showing that our race was purchased, bought, and that the price of this liberty from death, the price for this hope for reconciliation with God, centers in the death of Christ as our redemption price.

Lest there should be any misunderstanding on the subject, lest the misrepresentations frequently made should seem forceful, we call your attention to the fact that the word bought in our text is no mistranslation of the original, which is agorazo, and which signifies an open or public purchase, a purchase in the open market. We note also the fact that our English words redeem and redeemed, so frequently used in the scriptures have the same import and are from the same Greek word agorazo. For instance, this word is rendered redeemed in Revelation 5:9, "Thou hast redeemed us to God by thy blood." In Revelation 14:8, "Which were redeemed from the earth," Revelation 14:4, "These were redeemed from among men." Exagorazo signifies to purchase out publicly, and occurs in the following scriptures: Gal. 3:18, "Christ has redeemed us from the curse," Gal. 4:5, "To redeem them that were under the law."

True, other less forceful original words are sometimes translated redeemed and redemption, words which signify a setting free without signifying that the freedom is secured by the payment of the price, but this does not at all affect our argument, nor nullify the fact that a score of texts declare that the setting free must be effected by the payment to justice of "a corresponding

price." The scriptures declare that the whole race was sold under sin through the disobedience of Adam, and that there is only one way for us to get free from his sentence of condemnation, namely, through the redemption which is in Christ; and that redemption is the ransom, the corresponding price which He paid.

CHRISTIANS BELIEVE IN BLOOD-ATONEMENT

Because the evolution theory, the no-ransom theory, is rapidly undermining and destroying true Christian faith that distinguishes a Christian from the world, that distinguishes the wheat from the tares therefore we emphasize this point and assure you, not that the great mass of religious teachers are in danger of falling from the faith once delivered to the saints, but that the majority have already fallen that they no longer believe the primary foundation of the gospel of Christ upon which all the other features of the gospel of Christ upon which all the other features of the gospel are built. They are no longer teachers whom God recognizes, but as expressed in Revelation 3:16, they

are spewed out of His mouth, are no longer used as His mouthpieces for the promulgation of His message. Their deflection will be more and more manifest as days and months and years roll by. The true people of God, both clergy and laity, are gradually but surely taking their places either for or against the Lord and His message and faith in the efficacy of the precious blood for the cancellation of sins is one of the tests the principle one. And the cleavage on this line grows wider daily, separating "wheat" from "tares," in this the "harvest time." Those who take the traditions of the elders and the theories of the higher critics and evolutionists are against the word of God and hence are against God Himself opponents of God and His gospel no matter how dignified or learned, and no matter with what formalism they draw nigh to the Lord with their lips, while their hearts are far from Him and the plan of salvation which He has formulated and which He is carrying out.

The sooner all learn the true situation the better. Matters have already reached such a pass that every Christian parent should know that in sending his son or daughter to any of the colleges of today he is sending them to hot-beds of infidelity, and ninety-nine chances to one their faith in the teachings of the bible will be nullified, destroyed they will return to propagate their unbelief outwardly and publicly or in secret. Let us not be misunderstood; we have nothing personally against the gentlemen we criticize; many of them are fine men, talented, able, and generally speaking, honest. Many of them find it difficult to restrain themselves from the more honest expression of their views respecting the scriptures, the atonement of Christ, etc., and practice their deception against their preferences "for the good of the cause," hoping that gradually their evolutionary conceptions will displace the teaching of the scripture and that thus a complete revolution in the church will be effected with but slight commotion. Already, indeed, any who believe in the scriptures, in the story of the fall of our first parents, in the miraculous birth of Christ, in His death as our redemption price, in His resurrection as our redeemer to set mankind free from the original penalty by restitution, etc. whoever thus believes is already looked upon as an old fogy, a back number, stupid or ignorant, or both.

Let us not be afraid of such criticisms; let us stand for the Lord and for His word at any cost. The Lord's favor in the end and the peace and comfort meanwhile will far more than offset all the unpleasant things that may be said respecting us in the present time. "Greater is he that is for us than all they that be against us." God, His plan, and His book which reveals that plan, will be found triumphant eventually, and, as the scriptures declare, the wisdom of the worldly wise shall perish and the folly of their course will be manifested.

We do not claim to be own grounds; we do not claim to be able to prove from outward evidence the full truthfulness of all the statements of the Bible and its divine inspiration; we do not claim to be able to read the rocks and to explain every feature in full

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accord with the Divine Word; but we do claim that the scriptures give internal evidences which are satisfactory to all those who appreciate them. We do claim that the plan of God set forth in the scriptures, when rightly understood, is most reasonable, most just, most wise, most loving that no scheme which man could possible invent could compare in beauty and reasonableness with the plan which God has already arranged and of which the scriptures are His expression.

I received a letter last week which illustrates this internal power of the scriptures when rightly understood. It is from one of our colporteurs engaged in circulating the Millennial Dawn volumes. I will read from his letter: "Believing that it might be of interest to you I will relate how the truth of the Bible as set forth in Millennial Dawn, affected a very rank, outspoken infidel, an old French doctor 85 years old, a reader of the infidel journal, "Truth Seeker," and an admirer of Robert G. Ingersoll, of whom I was warned repeatedly that he was poison to all preachers and religious workers.

"Unheeding the warnings I called on him. He seemed nettled and asked if we taught that the Bible is the inspired Word of God. When I replied affirmatively he wanted nothing more to do with me or with the book, said that he had enough of Christianity, that its whole foundation is a fraud and a fake from first to last.

I asked proofs, which led him to a weak attempt to entangle the Biblical records, the Levitical priesthood, etc. Soon he left the Bible and attacked modern theology, Christian (?) governments, etc. I soon showed that his arguments touched neither the Bible nor the Dawn and presently got his attention. He bought the first volume, "The Plan of the Ages." had become deeply interested in Bible study, and is selling the books for me among his friends. Really words can scarcely express his great change of this man's disposition, once haughty and sarcastic, he is now docile and friendly.

From this standpoint we may see the force of the divine statement through the prophet, "Your ways are not as My ways, nor your plans as My plans, said the Lord; for as the heavens are higher than the earth, so are My ways higher than your ways and My plans higher than your plans." Isa. 55:8-9. Those who come to see the scriptures in their true light find no poetical exaggeration in the statement of the hymn, "It satisfies my longings as nothing else can do."

YE ARE NOT YOUR OWN

This first clause of our text would be meaningless if the purchase feature of the second clause were eliminated. As it is it stands in full accord as part of the divine testimony respecting what has been accomplished by our Lord, and the influence which a knowledge of this should have upon all those who have “an ear to hear” the good tidings. We have already pointed out that the secondary part of Mediator’s work is that, after having satisfied divine justice by paying the death penalty that rested upon man, the Mediator’s work will be to bring mankind back into accord with God. This work of Christ belongs to the next age, the millennial age, and respecting it the Apostle Peter declares, “Times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ who before was preached unto you; whom the heavens must receive (retain) until the times of restitution of all things that God hath spoken by the mouth of all the holy prophets since the world began.” Acts 3:19-21.

During that glorious millennial age the great Mediator, Jesus Christ, and His faithful followers, the church “whose names are written in heaven,” glorified as His bride, will bless the redeemed world with every good favor necessary to them. All shall be brought to knowledge of the truth, all shall be taught of God through the great Mediator, all shall be helped out the weaknesses and imperfections which came upon them through the fall, and which in many instances were accentuated and increased by personal wrong doing; all shall be sympathetically dealt with with a view to making them understand fully and distinctly the love of God which passeth all understanding, and that the love of God is being manifested through the Redeemer and through no other channel that there is no other name given under heaven and among men whereby we must be saved, and that obedience to the great Immanuel will be the only terms upon which they can hope to return to their “former estate.” Ezek. 16:55.

The blessing thus extended through the Mediator will first reach to all the living families of the earth, and “the knowledge of the Lord shall fill the whole earth as the waters cover the face of the great deep.” Eventually the same blessing shall be extended to all who sleep in the dust of the earth.” Dan. 12:2. As our dear Redeemer declared, “The hour is coming when all that are in their graves shall hear the voice of the Son of Man and shall come forth.” Some who in the present life have passed their trial acceptably and have been approved by God as overcomers will come forth to the life resurrection, and the remainder, disapproved, will come forth unto the judgment resurrection (R. V.) The latter will be the great mass of mankind, since only a few at the present time have this testimony that they please God.

THESE FEW ARE THE SAINTS

But, some may inquire, why preach that Christ's work for the world as Mediator belongs to the coming age to the millennial age? Why should we not think that it belongs exclusively to the present age? Why should not our Lord have begun at once the work of reconciling the world to God as soon as He had finished the great atonement sacrifice? These are fair questions and they deserve a candid answer, which we will give them.

The apostle declares that God was, in Christ, reconciling the world to Himself, not imputing their transgressions unto Him but imputing those transgressions resulting from the Adamic fall to Christ, who died for those transgressions, and who redeemed Adam and us all from their condemnation. The work of reconciliation from God's standpoint in a large sense is one work, but divided into two parts. First, God would find a "godly seed," a little flock of a peculiar class, very zealous for truth and righteousness. These in the divine plan are to have a special salvation, different from others of the race; they are to be selected first, much as we would separate the cream from the milk. This cream class the Lord has designed yea, says the apostle, has fore-ordained "from before the

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foundation of the world" to be a special class, to receive special favors at His hands, including a participation in the divine nature and in the heavenly glory, honor and immortality, as the bride and joint-heirs of Christ.

Second, the divine arrangement is that when this special class shall have thus been glorified as the members of Christ and his joint-heirs, then the second step in the work of reconciliation shall proceed, and all the families of the earth shall be brought to most favorable conditions for character development and testing, with a view to their attaining the "restitution" to all that was lost human perfection, and those rights and privileges and blessings as earthly children of God, for whom he will prepare the whole earth as a "paradise of God," still grander and more complete than was the Eden garden that was lost through sin.

From this scriptural standpoint we can see distinctly why the Lord places the blessing of the world in the next age and the blessing of the church class in the present age. The trials and difficulties and oppositions of the world, the flesh and the adversary of the present time contribute to the polishing and testing experiences by which the Lord will prove and separate those accounted worthy to be joint heirs with His Son in the kingdom the "Bride, the Lamb's wife." The blessing of the world delays until this gathering, testing and glorification of the church is accomplished, because the church is to be associated with Christ in the millennial age blessings; hence they are called the kingdom class, as when our Lord declared, "Fear not, little flock,

it is your Father's good pleasure to give you the kingdom." This is the same kingdom mentioned by the Lord in the prayer taught His disciples, "Thy kingdom come, Thy will be done in earth as it is done in heaven." It is this kingdom for which we wait, "The kingdom of God's dear Son," which is to institute a reign of righteousness, restraining evil, promoting good and eventually blessing and uplifting to perfection all who will obey the laws of that kingdom under full enlightenment and assistance, and will destroy in the second death all who will not thus come into accord with the Lord. Acts 3:23.

YOUR REASONABLE SERVICE

The scriptures declare that the majority of mankind are at the present time so blinded by selfishness, ignorance, prejudice, etc., as to be incapable of discerning the divine plan. The apostle specifically declares this, saying, "The god of this world hath blinded the minds of them that believe not." Our Lord intimated that those who will be able to see the truth in the present time are few when He said, "Blessed are your eyes for they see and your ears for they hear," and again, "He that hath an ear let him hear." While it is a part of our privilege to tell the good tidings to every hearing ear, to show the wonderful love of God to every eye that can see, nevertheless it is not for us to feel unkindly toward those who can neither see nor hear, but rather to rejoice that God's love and wisdom are such that the divine plan shall ultimately include in its provisions the opening of all the blind eyes and the unstopping of all the deaf ears, to the intent that all may know the Lord from the least to the greatest, that to Him their knees shall bow." Isa. 35:5; Phil. 2:10.

In the meantime during this gospel age, as our text implies, those who do see the divine arrangement, who do see that we are bought with a price, who do see God's arrangement for giving eternal life to those who will obey the Mediator all such should realize that they are "not their own," that they were bought with a price; that their lives and all they have, therefore, belongs to the Lord. The apostle in another place, addressing this class, says, "I beseech you, therefore, brethren, by the mercies of God (in your redemption), that ye present your bodies living sacrifices, holy, acceptable to God, your reasonable service." (Rom. 12:1.) Such a service, such a life of sacrifice, is reasonable only to those who see something, at least, of "the lengths and breadths and heights and depths" of the love of God; to others the world, including merely nominal Christians and moralists the matter is different. Because they do not see by faith, they cannot walk by faith, and from their standpoint the sacrificing of present interests in favor of a life and glory and honor unseen, would be an unreasonable service, Such are not "called." "The Lord knoweth them that are His."

By and by when the world comes to "see," when it comes to walk by sight and to have practical evidences and

demonstrations of the power of God, and the will of God, the world's responsibility will proportionately increase, and eventually by the close of the millennial age it will be their "reasonable service" also to consider that they are "not their own," to appreciate that being bought with the precious blood of Christ their lives and everything they have should be freely at the Lord's disposal. Nevertheless the Lord will not then accept sacrifices as He does now. The privilege of sacrificing is a special and peculiar one, as it is written, "Now (during this gospel age or day) is the acceptable time" now is the time when God will receive these living sacrifices, accounted holy and acceptable through the merit of Christ. The holy angels have no such opportunities, neither will the holy people of the world in the next age have opportunities for sacrificing, so far as anything in the scriptures would indicate. This special privilege of realizing the Lord's favor and participating with Christ in the sacrifice, self-denials, etc. in the present time belongs only to the church class of this gospel age, and the rewards to this church class are correspondingly greater than any others God has ever given, and, so far as we know, will ever give glory, honor, immortality, the "divine nature." 2 Pet. 1:4.

Dear brethren and sisters, let us who have had the eyes of our understanding opened to some extent, watch and pray that they may open wider and still wider to all the grandeur and beauty of our Heavenly Father's character and plan; and let us show our appreciation of His great love wherewith He loved us in our devotion to Him; and let the words of our mouths and the meditation of our hearts and so far as in us lies, all the conduct of life, be such as will have the divine approval, so that ultimately by the Lord's grace we may be accounted worthy; that, having suffered with Christ in this present time, we may share also in the glorious time to follow the kingdom of glory.

The Lord willing, at some not distant date we will consider the fruits of the ransom, of the lengths and breadths of the salvation secured by the great atonement sacrifice. We

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close with the apostle's words, "We thus judge that if one died for all then were all dead; and that we who live should henceforth live not unto ourselves, but unto Him who died for us." 2 Cor. 5:14.

Pittsburgh Gazette -- September 12, 1904

A FEARFUL THING TO FALL INTO THE HANDS OF THE LIVING GOD

New Albany, Ind. -Pastor C. T. Russell of Allegheny, Pa., addressed a large audience here today at 3 p. m. on "God's Oath-Bound Covenant to Abraham and His Seed." His evening discourse is herewith reported in full. He goes from here to St. Louis, but is to be in Allegheny next Sunday. He said:

I choose for my text the words of the apostle: "It is a fearful thing to fall into the hands of the living God." Heb. 10:31

There are two things about this text that are sure to strike the reflective mind as very peculiar until the reasoner has made some progress in the study of the plan of the ages. First of all he will say to himself, "Ah, how strange! If God is the good, loving being which the scriptures everywhere represent Him to be, why should it be a fearful thing to fall into His hands? Should we not prefer to fall into the hands of the Lord rather than into the hands of man or into other hands?" The second question arising in such a mind is "How could we fall into God's hands? Are we not His creatures? And as such are we not already in His hands? And is it not impossible for us to take ourselves out of His hands? And if these things be so, where is the consistency of this inspired declaration of the apostle "It is a fearful thing to fall into the hands of the living God. "' Such arguments are sound they cannot be contradicted. But the facts can be explained in full accord with them.

Taking the last question first: We agree that the world of mankind is in the hands of God, that Adam was his creature and that all of Adam's descendants likewise were in the hands of the Creator. Because of disobedience the Creator sentenced them all to death, and they are still in His hands as convicts, going day by day, hour by hour, minute by minute, to execution—"The wages of sin is death." It is true, then, that the world cannot fall into the hands of the living God, but it is also true that the apostle is not writing to the world nor about the world, but respecting the church. The Church of Christ has, in the scriptures, a plane or standing in the divine plan, separate and distinct from that of the world. The Lord's words on this subject are, "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own; but ye are not of the world, for I have chosen you out of the world, therefore the world hateth you." John 15:18-19.

But does not the apostle say that "of one blood God created all the families of the earth?" And if so, how can the church, gathered out of every nation, people, kindred and tongue, have a

different standing before God from that of the remainder of the world? The apostle does so state and we agree, quoting again from his words, “We are children of wrath even as others.” But consecrated believers, “the church of the living God whose names are written in heaven,” are no longer children of wrath, no longer part of the world; they have been officially translated or taken over from the family of Adam to the family of God. In the language of the scriptures they have been begotten again to new hopes, new aims, new objects, new ambitions, a new relationship to God. It is this class and not the world that the apostle is addressing in our text. To these “New Creatures in Christ Jesus,” to whom “old things are passed away and all things have become new” to these it would be a fearful thing to fall into the hands of the living God. 2 Cor. 5:17.

NEW CREATURES IN CHRIST

This expression, “New Creatures in Christ Jesus,” is full of meaning. It signifies that this class, the church, “whose names are written in heaven,” have no individual standing before God, separate and apart from the world; their standing, their justification, their peace with God, their acceptance as children of God, is based upon their union with Christ. As the apostle declares, we are “accepted in the beloved,” not personally. The scriptures set forth the Lord Jesus to be the great Mediator through whom those who believe on Him, trust Him, obey Him according to their ability, are reckoned as having passed from death unto life, from imperfection to perfection although this great change has not yet taken place in them, but is merely hoped for on the basis of the divine promise to be fulfilled in the resurrection morning.

Many in perplexity ask: Why is there need of a mediator if God is love and has sympathy toward his creatures? Why not deal with them directly, forgiving their sins and accepting them to himself as an earthly parent would do? Surely an earthly parent would not require his returning prodigal son to come through a mediator and refuse to accept him otherwise. Why, then, should God so deal with us? We Answer--that in our dealings with our fellows and with our children we are to remember that both are imperfect. Hence it would not be right for us to attempt to deal with one another on the basis of absolute justice, absolute righteousness. Our dealings must be on the basis of mercy and compassion, even as we hope to obtain mercy of the Lord as it is written, He shall obtain no mercy who shows no mercy. No other course would be reasonable for us. But with God matters are totally different. In the first place His dealing with our race took place over 6,000 years ago when it, as represented in the first pair, was perfect in the mental and moral image of the Creator. In our first parents the race was tested respecting its obedience and loyalty to the Creator. Disobedience brought its penalty sin, degradation and death, mental, moral and physical blemishes,

resulting in destruction. That was a fearful experience. We are all witnesses to it still, for, as the apostle declares, “The

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whole creation groaneth and travaileth in pain together until now.”

While the very essence of the divine character is declared to be love, there are other elements equally necessary, namely, justice, wisdom, power. While divine sympathy and love were unquestionably moved toward humanity from the very beginning of the execution of the penalty, “Dying, thou shalt die,” nevertheless divine wisdom and justice forbade the exercise of divine love in any manner that would conflict with wisdom and justice. For instance, divine wisdom would properly rule that if the Almighty were to break His word and lift the penalty of death from the condemned ones, not only would it not be right so to do, but it would furnish a bad lesson for mankind in the future, for they could say that if God could violate His terms on one occasion, He could with equal propriety repeat such exercises of mercy, and thus to some extent God would become *particeps criminis*--a sharer in sin by countenancing it.

Furthermore, this would be establishing a bad precedent, a wrong precedent in the sight of the entire universe. As the myriads of holy angels would look on and perceive that God could and did countenance sin and that He did lift from the sinner the death penalty he had pronounced on Him, it would be a suggestion that every holy angel would have a similar right to expect divine clemency for once at least. It would be tantamount to saying that God did not object to each of His creatures indulging once in sin that He was willing to pass by, overlook, forgive one transgression for each. What a lowering of the divine standard of righteousness on God’s part this would have been in the sight of all His intelligent creatures! Wisdom, therefore, forbade the exercise of clemency in the case of our first parents forbade that their sin of disobedience should be forgiven them, forbade that they should be restored by the Almighty to the Garden of Eden and all the privileges previously enjoyed. Wisdom insists that the death penalty, being once stated and having been merited, must not only be pronounced, but must be executed.

Divine justice, too, had a voice in the matter, declaring that the standard of righteousness as a condition for eternal life must be maintained that for God to cancel the penalty would mean a violation of justice upon the part of Him Who is the author of justice and Whose will is the standard of justice. Such a thought of such a forgiveness of sin and annulling of its penalty could not, therefore, be entertained by the Almighty no, not for an instant.

But divine love had another plan, with which divine justice and divine wisdom could and did fully concur; and that plan the scriptures tell us was formulated before the foundation of the world long before the creation of our first parents, whose fall into sin was foreseen. The remedy which love arranged for the recovery of the sinner and for the annulment of his death sentence was through the death of a substitute for Adam. If a substitute for Adam could be found who would pay Adam's penalty, justice could make no objection to Adam having another trial, for its claims would be met by his substitute. This was exactly the divine plan and what occurred when the Lord Jesus gave Himself as man's ransom-price or substitute when He died the "just for the unjust." 1 Pet. 3:18.

Of course no member of Adam's race could be his substitute, because all had shared in his fall; and, all being imperfect, were themselves under condemnation of justice. The Prophet Job expresses this matter clearly, saying: "Who can bring a clean thing out of an unclean? Not one." (Job 14:4.) Again, we read: "None of them can by any means redeem his brother, nor give to God a ransom for him." (Psa. 49:7.) Thus it came that it was necessary under the divine decree that the Savior of men should be a being whose life was not tainted by Adam's sin, and yet must be a member in some way of the human family and associated with it in order that God might be just and yet be the justifier of him that believeth in Jesus. Rom. 3:26.

It was to fill this requirement of justice that our great Lord and Master left the heavenly courts, laying aside His glory, permitting his life to be transferred, so that, in due time, he was born as the babe of Bethlehem. Thus he who was rich for our sakes became poor that we through his poverty might be made rich. (2 Cor. 8:9.) We have not the time on this occasion to consider the modus operandi by which this transfer from the heavenly plane to the earthly plane of being took place and yet maintained the purity, the perfection, the holiness of the child and subsequently of the man Christ Jesus. This showing of how, though born of an imperfect mother, our Lord was undefiled by sin and imperfection—"was holy, harmless, undefiled and separate from sinners" many of you already have in print, and others who desire it can readily obtain it in the fifth volume of the Millennial Dawn series.

Our Lord Jesus "poured out His soul unto death"—"He made His soul an offering for sin" He substituted in death His soul or being in exchange for the condemned soul or being of Father Adam; and in redeeming Adam, who was the one under sentence of justice, He redeemed the entire race of Adam which was sharing his sentence. Thus, in brief, we have an outline of the atonement for sin which God purposed, provided, accomplished. Our Lord gave Himself up and was put to death in the flesh as "the man Christ Jesus," as the ransom for the man Adam and his

entire family and inheritance. But the Father, in harmony with His previous engagements, would not allow His obedient Son to suffer loss through this great transaction. The Father could not restore His Son to human nature without annulling the ransom-price paid to justice, and thus annulling the redemption of humanity; but neither was this desirable any way, for had Jesus been restored by resurrection to human nature it would have been an everlasting perpetuation of the "poverty" condition to Him Who previously had been "rich" and Who became "Poor" for our sakes. The Father, on the contrary, raised our Lord Jesus from the dead not to human conditions, neither to angelic conditions, but to the most glorious of all conditions, to the divine nature—"far above angels and principalities and powers, and every name that is named." (Eph. 1:21.) Thus the work of our Lord Jesus not only secured to mankind the unspeakable gift of eternal life, but it secured to Him the highest of all glory and honor and dominion and power next to the Father, in the Father, in the Father's throne. Rev. 3:21; Phil. 2:9.

The scriptures represent this great transaction from various standpoints, just as we may take photographs of

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a great building or of a city from various standpoints. One of these pictures of our Lord's work represents Him as having "bought" the whole world with His precious blood represents Him as having become the purchaser of Adam and his entire family of now some 20,000,000,000, all seriously impaired, mentally, morally and physically, and the vast majority of them in the great prison-house of death, in the tomb. The purchaser may do what He wills with His own, and His will on the subject is in exact accord with the Father's will, for He came to do the will of Him that sent Him and to finish His work. In harmony with the Father's will, the Son now takes possession of just so many of the human family purchased as the Father draws to Him. His declaration is, "No man can come unto Me except the Father, who sent Me draw Him; and he that cometh unto Me I will in no wise cast out."

The great mass of the world of mankind are, therefore, not at all included in this present dealing with the church of believers selected from the world, and with whom the great Redeemer began to deal, shedding forth upon such believers at Pentecost the holy spirit, thus accepting them according to the Father's plan, in this figure, as members of His own body, of which He is the head. It is in line with this illustration that the apostle declares that we, as members of the body of Christ, should recognize one another and appreciate the fact that every member of this elect church represents, to some extent, the Head, so that the hands cannot say to the feet, I have no need of you and vice-versa. (1 Cor. 12:12-27.) Under another illustration the Lord represents these called-out ones, these believers, these followers

in His footsteps, as being a chaste virgin church espoused to Him, by and by, at the close of this dispensation, to become His bride and joint heir in all the glorious things and experiences of eternity.

BELIEVERS IN CHRIST'S HANDS

It is to this class of called-out ones, to this church class, that the apostle addresses the words of our text. They are not in the hands of the Father, but reckonedly are in the hands of the Son for mercy's sake. If each believer were recognized of the Father separately and individually, then each one of them separately and individually would come under the great law of the universe, the same that applies to the angels, the same applied to Adam in his perfection namely, "The wages of sin is death." These new creatures in Christ, not yet being perfect, would if in the Father's hands, subject to His inflexible law of do and live, fail to do and die, would all be sure of condemnation, because, however changed are their minds, however transformed their wills, however they are seeking to walk not after the flesh but after the spirit, nevertheless they still have, as the apostle declares, this treasure of the new mind, the new heart, the new will, in the old earthen vessels, in the blemished body, and cannot do the things that they would.

It is very plain, therefore, that we not only needed to be redeemed from the original sentence of death, but that we needed also to have our Redeemer's merit over us as an imputed robe of righteousness to cover our defects and blemishes, until such a time as having been trained in the school of Christ, having learned of Him, we finally have His approval and the Father's approval of the attitude of our hearts toward sin and toward righteousness, and that in the resurrection we shall be clothed upon with the new bodies unblemished by sin and imperfection in the which we can and will delight to do the divine will perfectly. Until that time we must abide in the hands of the Mediator, receive His schooling and assistance and preparation for a share in the first resurrection, to be His joint heirs in the kingdom. Then our Lord, our head, our bridegroom, will present His faithful "little flock" before the Father "faultless," (Jude 24), in which condition they will have the Father's full approval and be in no danger of condemnation at His hands.

Now note how the apostle's words are addressed in the context to this class that now take heed while in the school of Christ to make use of all the blessings and opportunities afforded them and to cultivate the fruits and graces of the spirit, so that they may be meet for the kingdom; ready for the resurrection change. In verse 23 he tells us that such must hold fast the profession of their faith without wavering; they must not only have this faith in their hearts, but in their lives, whatever it may cost them so to do in the way of the world's opposition and scorn. In verse 24 he tells us that all these pupils in the school of Christ should be

studying continually the development of character, of love, and seeking to provoke one another to love. In verse 25 he tells us of the expediency of assembling ourselves together with those of like precious faith for mutual upbuilding and assistance in the heavenly life; and he intimates that as the great time of trial and testing in the end of this gospel age draws nearer and nearer there will be more need for the Lord's true people to have contact with each other, doing all in their power to uphold one another. In verse 26 he points out that for this class to enter willfully into sin would be an evidence that they had lost the spirit of holiness, that they had died to the new life, and he assures us that such need look no farther for mercy or favor from the Lord. His declaration does not in any sense of the word touch the world. It applies solely to the called-out class, the new creation who "have received the knowledge of the truth."

IF CONSECRATED BELIEVERS SIN WILLFULLY

For those of this class to sin with willful intention and deliberation, the apostle shows, would mean that they were fit subjects for the second death. Not only so, but he assures us that the interest of such in the sacrifice for sins is at an end they have their share of the merit of Christ's atonement and misuse it. We cannot hope anything for them, but can only look forward to the divine judgment against them, which will devour and destroy them in the second death as adversaries of God.

In verse 28 the apostle points out that this dealing with the church of Christ was illustrated and typified in the shadowy types of the law. As Moses was the typical mediator to fleshly Israel, so Christ is the anti-typical mediator to spiritual Israel, and as those who despised Moses' law died without mercy, those who despise the law of the anti-typical Moses, we may be sure, shall have still more severe punishment if they by willful sin show that they despise the spirit of God's grace, if they count the blood of Christ by which they were redeemed a common, ordinary thing, and in general exhibit a lack

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of appreciation for the privileges and blessings conferred by God through the great Redeemer.

We must remember, however, that the apostle's words refer to a class that has been "begotten again," that has received a clear knowledge of the truth, and that in the face of these favors turn from the Lord and His gracious provisions. The punishment upon the natural Israelite who despised Moses' law was death, and the penalty upon the spiritual Israelite who despised the law of the anti-typical Mediator will be death second death. This second death will be much "sorer" that is, more severe, more destructive a penalty than the one inflicted against those who disobeyed Moses' law; because the latter being typical, the individual merely died as he would have done anyway, to have

his opportunity in due time, with the remainder of mankind, to secure the general blessings secured to all by the death of the great Mediator, Jesus; but the severer penalty for these will be the second death, from which there will be no recovery no resurrection.

In verse 30 the apostle fortifies his argument by quoting the word of the Lord, "Vengeance is mine; I will repay, saith the Lord," and again, "The Lord shall judge (test) His people." The suggestion is that all who profess faith in Christ, who profess a love for righteousness, profess to be tired of sin and ready to abandon it, profess to accept Christ as their Redeemer and to make full consecration of their lives to Him these will all be tested as respects the genuineness of their professions. And if any of these through willful sin and through repudiation of the Lord's counsel and assistance and provisions, or if they reject Jesus as their Mediator by denying that He bought them with His precious blood, if they insist on appealing the case to the Father, ignoring the only name given under heaven and among men whereby we must be saved, they will have come to the testing point before they are ready for it, and their experience will be what our text declares, "It is a fearful thing to fall into the hands of the living God."

It is fearful for any of these who have been lifted out of the world and accepted Christ and have their standing in Him and under the robes of His righteousness it is a fearful thing for them by repudiating the Redeemer, to fall out of the hands of mercy's representative, Jesus, into the hands of Jehovah's justice. It is sure to condemn them, it will mean their destruction, the second death, from which there will be no redemption, no resurrection, no recovery of any kind.

PERSONAL APPLICATION OF THE TEXT

Let us apply the lesson, dear friends, very closely to our own hearts. We, in company with all the Lord's dear people of this gospel age, have been greatly favored by Him in the forgiveness of our sins, in our adoption into His family, in our begetting of the holy Spirit, in our instruction through the word, in our fellowship of spirit and the leading and guidance and instruction and corrections of divine providence as the members of the house of sons under the control of the great Son, the Lord, our Redeemer. Let us see to it that we follow His counsel, that we walk in His steps, that we may attain the great blessing of joint heirship with Him in the kingdom. Let us see to it that in no sense of the word shall we, either by word or act or thought, repudiate the necessity and efficacy of the great atonement sacrifice by which we were "bought," and under which we have already become participants in the favors of the new covenant. To such the Apostle Peter declares, "An entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. 2 Pet. 1:11.

Just another word respecting the application of the principles of our text to the world in the next age, in the millennium, when the world in general will be on trial. Under the new covenant fleshly Israel, yea, all the nations of the earth, will be transferred from the hands of justice, wherein they are suffering the penalty for sin, "Dying thou shalt die," to the hands of mercy, our Lord Jesus being the representative of the Father's mercy toward the imperfect race who need the mercy, and whom in harmony with the divine plan, He "bought" with His own precious blood. We well know that many Christians deny that the world in general was bought with the blood of Christ, and claim that only Christians were thus redeemed. But we might quote many scriptures to the effect that "Jesus Christ, by the grace of God, tasted death for every man," and that this is to be "testified in due time." (1 Tim. 2:6.) One text in particular is emphatic it reads: "He is a propitiation for our (the church's) sins, and not for ours only but also for the sins of the whole world." (1 John 2:2.) The world's time for getting its share of the blessings through Christ will be the millennial age after the church class has been called out, tested, tried, sifted, and the overcomers have inherited the kingdom and joint heirship with our Lord in His millennial work and glory.

During the millennial age, the Mediator, Christ (head and body), will have sole and absolute control of the world. At the close of this gospel age this great King is to "take to Himself His great power" and begin the reign of which the apostle speaks (1 Cor. 15:25) saying: "He must reign until He hath put all enemies under His feet. The last enemy that shall be destroyed is death." The transfer of the world from the hands of justice to the hands of Christ means the ending of the "curse," the ending of the death penalty against our race. But while the penalty will be ended, while justice will no longer be requiring the death of mankind, while Christ's kingdom will be in power for the very purpose of blessing and uplifting mankind out of the sin and death conditions to the full perfection of life, and all that was lost, nevertheless mankind will still be "bruised by the fall," and still be imperfect and weak in the flesh and liable to sin; and it will require the entire work of the millennial age in the way of instructions and chastisements and blessings to help them out of their demoralization and imperfection. Hence the millennium is called the "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." (Acts 3:19-21.)

However, should part of the world during the millennial age persistently, knowingly, willfully refuse to obey the great King and to walk in the ways of righteousness, they will be cut off in the second death that is to say, they will fall from favor, fall into the hands of justice and immediately be pronounced unworthy of life, and die the second death. At the close of the millennial age, when all who have

given heed to the message of the great King and who have availed themselves of the glorious opportunities of His mercy and assistance, will be turned over to the Father perfect. Then the mediatorial kingdom of Christ shall terminate, as the apostle declares: "He must reign until He hath put all enemies under His feet.... And when all things are subdued unto Him then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." That will be the end of the plan of salvation, when Christ shall have delivered up the kingdom to God, even the Father when He shall have put down all rule and authority and power. 1 Cor. 15:24-26.

With the mediatorial benefits of Christ thus withdrawn, all the world of mankind will be in the hands of the living God. But that need not be to them a "fearful thing," because the great Mediator during the period of His long reign will have blessed them and restored them to absolute perfection, in which condition they will be in some respects like Adam in his perfection, except that they will have a much wider range of experience and knowledge. Then the Father's law will test them, and if any of them be found in the slightest degree disloyal the penalty upon such will be the sentence of death, as it was in the case of Adam, only this time it will be the second death, from which there will be no hope of recovery. Rev. 20:10.

Coming back now to a consideration of our own standing in the present time and to the primary application of the apostle's words in our text, we have the picture of our own weaknesses and helplessness on account of the fall and our share in it by heredity. Our new minds are indeed willing and anxious to do the divine will, but our flesh is weak, and therefore how to perform perfectly we find not. But God has provided for us the great refuge in His Son, respecting which we sometimes sing with the poet:

SAFE IN THE ARMS OF JESUS

We are safe so long as we "abide in Him." We would be unsafe the moment we would depart from Him by departing from His counsel in respect to sin and our proper attitude toward it; for step by step the tendency would be toward death the second death. We would not say that none who have taken steps toward walking after the flesh, after they have become the Lord's people, may not be chastened and forgiven and restored to divine favor and mercy; but we do say that "the end of that way is death;" and that whoever is wise will seek to avoid any step in that direction. There is another way of departing from the Lord equally reprehensible with that of walking after sins; namely, to abandon faith in Him, to reject Him as our Savior, and to reject also His work of grace on our behalf as the great and only channel of divine mercy. To thus cut ourselves off from Christ

by losing faith in Him as our Redeem is to cut ourselves off from the divine mercy which He represents—" neither is there salvation in any other." Beloved friends, let us hold fast the confidence of our rejoicing firm unto the end. Faithful is He Who hath called us, Who also with do for us exceedingly and abundantly more than we could ask or think if we abide in Him.

[Pittsburgh Gazette -- Sept. 19, 1904](#)

PASTOR RUSSELL DISCOURSED ON GREAT DAY OF SIN ATONEMENT

Pastor Russell was with the Allegheny Bible House congregation yesterday. Next Sunday he expects to be in Washington, Pa. To a large and attentive audience of yesterday he said:

Tomorrow Jews all over the world will celebrate "Yom Kippur" Sin-Atonement on the Day of Atonement, the tenth day of their seventh month, as instituted by the Lord through Moses, the great typical Lawgiver. To many of them, known as the Reformed Jews, the day and its ceremonial of fastings, etc., will be merely an empty form, for these, in company with many world-wise Christians, have accepted the doctrine of evolution and the guidance of "higher critics" to the extent that they have lost faith in Moses and his teachings and are practically infidels, with barely "a form of godliness, denying its power" and in general rejecting the divine revelations of the holy scriptures. Other Jews there are, however, and other Christians, too, who still maintain their hold upon the Bible, who still recognize it as the divine message, voicing the wisdom that cometh from above. Such believers in the divine institutions both Jews and Christians-are deeply interested in the great event which Jews will celebrate tomorrow, and whose lessons belong to both Jew and Christian. Let us examine some of them.

We take for our text the words of the great prophet Moses and the explanatory words of the great Jew, the apostle Paul: "The life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh an atonement for the soul." "Apart from the shedding of blood there is no remission" (of sins.) Lev. 17:11; Heb. 9:22.

As a consequence of the baneful influences of the evolution theory, which has more or less contaminated the minds of the whole civilized world, leading men to believe that imperfections and shortcomings which they realize in themselves are not the results of sin, but simply evidences that their evolution is not completed. Notwithstanding the tendency of such a theory to make mankind self-satisfied and to lead them to ignore, deny that they are sinners, that they need a savior, that their sins need atonement nevertheless we see that the hearts of all mankind

instinctively assent to the words of the apostle Paul: "All have sinned and come short." The realization that we have done those things which we ought not to have done, and have left undone those things which we ought to have done, and that we are fallen, imperfect creatures, needing divine assistance out of the horrible pit and miry clay of sin and death these thoughts continually revert to the true-hearted and well-intentioned of our race. Such realize a standard of perfection far beyond their own attainment, and that standard is the divine one; and, however clearly or obscurely they know and appreciate the scriptural

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explanation of present sinful conditions and how they came about, they realize, nevertheless, that they are sinners, and that the perfect God could not have fellowship with them could not recognize them, could not grant them eternal life on present conditions. Realizing this, such are looking away to God for the help which they are persuaded could come from no other source for forgiveness of sins and reconciliation and grace to help.

BLOOD OF ATONEMENT NECESSARY

This class among the Jews look continually and longingly to Moses, their leader, and to the laws and ceremonial cleansing from sin which he, as the Lord's representative, introduced 3,400 years ago. It is this class of Jews who tomorrow will fast and pray and look to the Lord for forgiveness of sins and for reconciliation with him for the new year just beginning. They read in the Law of Moses that God appointed that the tenth day of the month (Jewish time) should be the day for the offering of the sacrifices for sin-atonement, on the basis of which divine favor would extend to them for another year. Realizing that the merit of their previous Atonement day expired with the ninth day of the seventh month, they were to spend the tenth day as sinners in sackcloth and ashes, bemoaning their sins, their wretchedness, their separation from the Lord and His just condemnation against them. Meantime, according to the divine arrangement, the high priest and his assistant prepared the sacrifices of atonement and offered them, and at the conclusion of the offering came forth in the close of the day to pronounce the divine blessing remission of their sins for the new year and that they would be continued in the divine fellowship during the year.

The orthodox Jews tomorrow will go through this procedure, except the sacrificing, and at night will put away their sackcloth and fasting and begin to rejoice that they again have the Lord's favor and that it will rest with them for another year. But they make a serious mistake they overlook an important item mentioned in our text: "It is the blood that maketh atonement for the soul." The Jews today offer no Atonement day sacrifices,

because they cannot do so. Those sacrifices could be offered only under the special conditions pointed out in the Law of Moses.

(1) They must have the Ark of the Covenant either in a tabernacle or a temple, with the corresponding holy and most holy apartments. The Ark of the Covenant is gone; no Jew even knows its present place.

(2) If they had the ark it would be necessary that the Shekinah glory should rest upon the most holy apartment, as indicating the divine presence, to which the priest must approach with the blood of the sin offering to make atonement, sprinkling the mercy seat with the blood.

(3) The priest who would thus officiate must be of the family of Aaron, must be able to prove his lineage all the way down otherwise he could not serve as high priest nor enter into the tabernacle nor make the sin-atonement. But among the Jews all records of the priestly families are lost. Not a Jew in the world today could serve as high priest to make atonement sacrifices; even if Israel had possession of the holy land, even if they had there a temple or tabernacle according to the prescribed arrangements of the law, even if they had the Ark of the Covenant in the holy place, and even if the Shekinah glory rested upon it, they would have no priest to make the atonement for their sins, to sprinkle the blood.

I do not mention these matters as something new on this subject, although as a matter of fact very few Christian people are aware to what extent all possibility of a revival of Judaism on Mosaic grounds has passed, and even the majority of the Jews are in doubt or in perplexity. It is not the custom of the rabbis to draw these matters to the attention of the common people on the contrary, the whole matter is so far as possible avoided. They reason that discussion would bring out these facts, and they prefer not to arouse questionings on matters for which they have no reasonable solution.

JESUS THE WORLD'S SIN-BEARER

If once our Jewish friends could get rightly awake to the facts already narrated their peace would be gone; they would see that they have no atonement day in the scriptural sense of the word for over 1,800 years, that they are in their sins and under the divine ban continually, that they have no atonement day and can have none, because they can have no blood of atonement for their sins, and hence their prayers and fastings and subsequent rejoicing after the manner of old are forms and ceremonies without real meaning. Would that the sincere and earnest of our Jewish friends could realize this need for blood atonement in order to a cancellation of sin, in order to a reconciliation to God.

As the apostle points out, the eyes of their understanding are blinded; they cannot see the truth on this subject yet. We are glad that he also points out (Rom. 11:25-32) that the time is coming when their blindness shall pass away and they shall be able to see the antitypical atonement day and to realize that the better sacrifice once for all canceled all sins and needs not to be repeated year by year. They will then see that God did not allow the typical priesthood to pass away until He began the establishment of the anti-typical priesthood, of which Christ is the head, and the saints of this gospel age, gathered out from Jews and gentiles, are the “under priests,” the “royal priesthood.” Then they will see that the Lord’s institutions at the hand of Moses were beautiful, elaborate and yearly repeated pictures illustrating higher and grander things a release from sin and its death penalty secured not only for Jews but for the whole world of mankind remission of sins, the rolling back of the death sentence resting upon the world for now 6,000 years and the bringing in of the everlasting blessings so long foretold by the Lord through Abraham and the prophets to be accomplished by the spiritual seed of Abraham, the Christ, head and body Jesus and His faithful saints gathered from the Jews and from the gentiles.

Let us glance for a moment at the picture of the day of atonement as portrayed in Leviticus (chaps. 9 and 16): On the tenth day of the seventh month the value of the previous atonement day, a year before, had ceased to have efficacy; the nation was in mourning for sins. The high priest offered first the bullock for himself and his house (chap. 16:6) not that our Lord Jesus needed to make a sacrifice for His sins, but that the high priest in this type represented not only the Lord Jesus, but also all of the “royal priesthood,” the elect church, which is His body. (Eph. 1:23.) Those faithful,

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consecrated believers constituting “the body of Christ” need atonement for their sins, and this is illustrated in the type by the body of the priest covered with the white garments, while the head is bare. Thus our Lord needed no covering, because He was actually perfect, while all of His followers do need to be covered with the robe of Christ’s righteousness.

But notice that the bullock was slain, was sacrificed not only for the body of the priest, but also for his house. Aaron was of the house of Levi, and the atonement sacrifice which he offered was efficacious for all who were of that house. The meaning of this in the antitype is that the merit of Christ’s death is not only applicable to the saints, “members of His body,” but also applicable to all the “household of faith.” Thus not only the

saints are reconciled by the precious blood of Christ, but also all sincere believers who will to do right and to follow the Lord's direction, but who do not come within the scriptural limitation of "overcomers."

"These two classes are variously referred to in the scriptures; the first is called the "little flock," and has the promise of joint heirship with Christ in His kingdom; the other class in Revelation is called the reverse of a "little flock," namely, "a great multitude out of every kindred, nation and tongue," who, because not sufficiently zealous and faithful, will be obliged to "wash their robes and make them white in the blood of the Lamb," which is explained to mean that they must pass through great tribulation to attain perfection. Their ultimate attainment will not be a place in the throne, but, as described, a place before the throne. They will not have the crowns which the Lord has promised to the members of His body, His joint heirs, but they will have the palm branches representing victory, that they are victors or overcomers. The little flock, however, we are told, are "more than conquerors" or overcomers they secure, the apostle Peter tells us, "an abundant entrance into the everlasting kingdom." The great company of the household of faith will serve before the throne, while the little flock, the "body," will share the Lord's glory, honor, and immortality in the throne.

TYPICAL VS. BETTER SACRIFICES

The first sacrifice of the day of atonement was the bullock, and its blood was applied as stated to the "body of Christ," the anti-typical priest, and to His house, the "household of faith." The bullock represented the Lord's human nature sacrificed on our behalf, while the priest represented him as the new creature, the mediator between God and man. His first work of mediation was to "offer up Himself." We cannot take time here to go into all the details of the matter. We already have this in printed form, and if any of you have not yet read on the subject, we proffer you a free copy of the pamphlet, which is entitled "Tabernacle Shadows of Better Sacrifices." A postal card will bring a copy to your address.

Passing over the subject hastily, without stopping to give the various scripture proofs, we remark that this part of the atonement day sacrifice was finished when our Lord Jesus died on Calvary. His resurrection on the third day represented His passing beyond the veil from the earthly to the spiritual condition; after His resurrection He was no longer the man Christ Jesus, but the new creature in nature and in power as well, "far above angels, principalities and powers." After miraculously manifesting Himself to His followers to qualify them to be His witnesses in the world, our Lord ascended upon high, there to appear in the presence of God on our behalf, there to do in reality what the Jewish high priest did typically when he sprinkled the blood of the sacrifice upon the mercy seat. Our Lord presented to

the Father the evidences of His sacrificial death, meeting the demands of justice against mankind, and of that merit He applied a sufficiency too, for all true believers of this gospel age Himself, His body and His house," the household of faith.

None others are atoned for yet only believers. Unbelievers, no matter on what score they are unbelievers, are as yet without atonement, without any actual share in the precious blood. True, we see in the scriptures that it is the divine plan that ultimately the same atonement shall extend to all the families of the earth through the great antitypical high priest, but it does not extend to all at the present time. It is limited to those who believe, and the number of those who believe is still further limited in various ways, largely through the influence, of the god of this world, Satan, of whom the apostle declares, "The god of this world hath blinded the minds of them that believe not; lest the glorious light of God's goodness shining in the face of Jesus Christ should shine in their hearts."

But the types of the day of atonement show us that there is another sacrifice in addition to and following after the one already referred to. After the bullock had been sacrificed, after the priest had taken the blood into the Most Holy, after, by its blood, He had made atonement for the under priests, His "body," and for the entire "household of faith" of this gospel age. He next proceeded to sacrifice a goat, the record being that He did with the goat as He did with the bullock in all particulars. As we have already pointed out, the lean goat of sacrifice represents the Lord's faithful people of this gospel age it represents those who follow in the footsteps of Jesus as members of His body, and are gladly laying down their lives in His service, in the service of the truth, in the service of the brethren, as co-laborers with their Lord. The apostle frequently referred to the fact that those who would constitute the members of the body of Christ in glory must now walk in His footsteps of self-sacrifice, and, as the apostle Paul expresses it, must "fill up that which is behind of the afflictions of Christ." (Col. 1:24.) They must be partakers in the better sacrifices if they would be sharers with their glorious Lord, the High Priest, the head of the body, in the coming millennial age of blessing.

The type represents that the High Priest Himself lays His hands upon this goat and sacrifices it; and so all of the Lord's faithful consecrated people realize that it is the hand of the Lord upon them, the power of the Lord working in them, that enables them as well as permits them to be sacrificers with Him, sharers in His sufferings in this present time, preparing them also to be sharers with Him in His glories in the future. This goat in the type represents the entire number of the Lord's faithful, self-sacrificing little flock throughout this gospel age.

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When we read that the blood of the goat was taken into the Most Holy and sprinkled on the mercy seat as the blood of the bullock had been sprinkled, but for a different purpose, it is specifically declared that the blood of the goat is applied for and on behalf of the cancellation of the sins of all the people.

In the type, after the Priest had offered the second of these sin offerings with the burnt offerings, He laid aside His linen garments, the garments of glory and beauty, representing the glory and honor of our Lord, the great King, and the church, his body, after the atonement sacrifices shall all be ended. The record shows that the next step in the program was for the High Priest to go with Moses to the altar and there lift up His hands and pronounce a blessing for forgiveness of sins upon the people, who at the time representatively were lying in the dust in sackcloth, bemoaning their sins and crying for mercy.

This typical picture represents, then, that as soon as the atonement day sacrifices shall all have been completed, as soon as Christ and the church shall have been glorified, the next thing in order will be for the glorified church as God's kingdom and representatives to begin the work of blessing the world by rolling away the curse of sin, degradation, superstition and death, including sickness and pain and sorrow, from the world of mankind, bringing in the reverse of all these, divine favor and blessing, knowledge and opportunity for a full return to harmony with God, and the full perfection of God-likeness originally represented in Adam, lost through disobedience, redeemed by the precious blood and to be restored in the "times of restitution of all things spoken by the mouth of all the holy prophets since the world began." —Acts. 3:19-21.

The atonement day of the type finds its antitype in the gospel age, which, beginning with the consecration of our Lord Jesus when He was 30 years of age, will continue until the last member of the elect spiritual Israel, the royal priesthood, has completed its sacrifice and entered into glory with the High Priest of our profession, even Jesus. It has been a long day of sacrifice, and throughout it all the world in general has been in the attitude described by the apostle when he says: "The whole creation groaneth and travaileth in pain together until now waiting for the manifestation of the sons of God" waiting for the completion of the royal priesthood and their coming forth from the Most Holy, having finished the work of atonement, to confer upon all who will properly receive the divine favor, reconciliation, restitution, eternal life. It has been a long day of nearly nineteen centuries to the Lord's faithful ones, who have been glad to lay down their lives in the service of the King and

for the brethren. The year of blessing and favor with God to the typical Israelite, following the day of atonement and based upon its work, represents the eternity of blessing that will result from the great atonement day sacrifices now in progress.

From this standpoint we can see the meaning of so many scriptures not previously appreciated scriptures which speak of the Lord's true people as being priests, and which assure us that every priest must have something to offer. It explains also the apostle's frequent urging of believers, "I beseech you, brethren, by the mercies of God, that ye present your bodies, living sacrifices, holy, acceptable to God, your reasonable service."—(Rom. 12:1.) It explains the Lord's declaration that all who would follow Him must, like Him, take up their cross and walk in His steps, be baptized with the same baptism that He was baptized with, and drink with Him of His cup. It shows us in what sense we "fill up that which is behind of the afflictions of Christ." From this standpoint, then, that every member of the body of Christ is a priest and a sacrificer, the experiences of the present time are comprehensible, and the promise that all who thus suffer with Christ shall in due time reign with Him has the deeper and more reasonable signification. From this standpoint we see the force of the apostle's suggestion that we lay aside every weight, make every sacrifice and self-denial that is in our power, that we may run with patience the race set before us and attain to the glorious blessing which the Lord has in reservation for this "little flock," this royal priesthood, who, as overcomers, shall be made kings and priests unto God to reign on the earth to bless all the families of the earth.

AARONIC AND MELCHIZEDEK PRIESTHOODS

The royal priesthood has two types, one representing its experiences in this present life, the other representing the experiences of the future. Aaron and his sons typified the sacrificers of the present life under present conditions, while Melchizedek, both king and priest, represented or typified Christ and His associate under priests in the kingdom glory, ruling the world, judging the world, blessing the world rewarding their good endeavors and punishing their shortcomings with a view to their complete deliverance out of present evil conditions into the perfection and blessings of the future, secured by the great atonement sacrifices of the present. Nothing that we have said, however, should be understood as in any sense or degree implying or even intimating that any part of the atonement work is necessarily dependent upon the church.

The scriptures everywhere assure us that the Lord's faithful sacrificing ones shall ultimately share a glorious part as associates with Christ in His kingdom, as members of the seed of Abraham, through whom all families of the earth shall be blessed; but nothing in any of these scriptural assurances nor elsewhere in any measure teach or imply that the value lay in our

work, in any sacrifice which we make. On the contrary, the scriptures everywhere declare clearly what our Master declared, saying, "Without Me ye can do nothing." The church's sacrifices would be of no value whatever were they not preceded by the Lord's sacrifice and the imputation to the church of the Lord's merit. This is shown in the type, because it is these who are made associates with Christ in the kingdom who were first themselves redeemed by His precious blood represented in the fact that the "body" and "house" of Aaron were atoned for typically by the blood of the bullock.

The great lesson in all this is that which is expressed by the words of our text, which assure us that the blood represents the life and that without the shedding of blood there is no remission of sins. If Christ had not died for our sins, we would yet be in our sins and the death penalty would be against us. Father Adam was sentenced

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to death because he was imperfect through his disobedience, and we all have shared his disobedience. Man's life thus forfeited could never be restored to him he could never have a future life except as he might be redeemed, and, as the scriptures hold forth everywhere uniformly, the redeeming of man's life must be by the life of another. And so, as we have seen in previous examinations of the matter, it was for this purpose that our Lord Jesus left the glory of the Father and was made flesh and dwelt amongst men that He might give His unblemished life a ransom for ours, for the sins of the whole world, because it was His sacrifice and not in any degree our sacrifices which secured the release of the whole world from the death sentence in due time.

The types of the atonement day merely show the arrangement that God makes, whereby His faithful ones of this gospel age may come in and be participators of the sufferings of Christ, and thus be sharers also in the glories that shall follow the millennial glories and opportunities for blessing others. So far as God and justice are concerned, the death of Christ might have been with equal propriety applied, not for the body and household of faith merely, but for all the people. In that event the church would have been left out of any special privilege either of sacrifice in the present time or participation in the glorious reign of the future, and the blessing would have come directly from the Father through the Son to all the people. It was a precious provision, then, on God's part to permit of a high calling to self-sacrifice, to walking in the footsteps of Jesus during this gospel age. As the scriptures declare, God is seeking out of the world a godly seed, a special class of sons whom He is adapting by His Holy Spirit to a change of nature, from human to divine far above angels and every other name that is named, next to the Redeemer Himself.

ELECT MUST ALL BE SACRIFICERS

Consider the apostle's words, "I beseech you, brethren, by the mercies of God (in the forgiveness of sins through faith in the precious blood) that ye present your bodies living sacrifices acceptable to God and your reasonable service." These words show us distinctly that the only merit we possess in God's sight is that which has been imputed to us through the merit of Christ's sacrifice. Hence when we present our bodies living sacrifices, we recognize that they are not holy, acceptable to God on their own merit, but simply and only on the merit of Christ. Hence, also, whatever atonement may be made by these sacrifices is not to be considered as credited directly to the sacrificers, but through them credited to the one who redeemed them and who made their sacrificing possible and acceptable.

In other words, we wish to make clear that the entire merit of the atonement work is in the sacrifice of our Lord, and that we who are seeking to walk in His steps and to fill up that which is behind of His afflictions, and thus to be dead with Him that we may also live with Him, and to suffer with Him that we may also reign with Him, are not thereby doing anything which of itself would redeem our brother or give to God a ransom for Him; but that God having justified us through Christ, and having accepted us as members of the body of Christ, can and does accept our sacrifices as part of His sacrifice, as shown in the type, and can and does associate us with our Lord not only in the sufferings of this present time, but also in connection with the glories which shall follow.

We emphasize our text that without the shedding of blood there is no remission of sins, and call attention to the fact that we are living in a day when an atonement by blood taught in the scriptures, in every book of the law, in every sacrifice of the law, in every book of the prophets, in every book of the New Testament, is being discredited. Nominal Christendom seems more and more to be drifting from blood atonement and from every thought of atonement. Hence it is expedient that the Lord's people read, mark and inwardly digest that this is the only arrangement for reconciliation with God set forth in His Book, that any other method or process of reconciliation is of human fabrication; attempts to "climb up some other way." Let us see to it that our faith is not resting upon the traditions of men, but upon the Word of God which liveth and abideth forever.

Let us study more and more clearly the philosophy of the great plan of salvation laid down in the scriptures and, seeing that philosophy, let us build every item of faith in full conformity with it. Thus we will have that faith structure which cannot be moved and to whose permanency our Lord referred, that it is like a house founded upon a rock, and when the rain descended and the floods came and beat upon that house, it fell not because it was founded upon a rock. The floods of infidelity, evolution,

higher criticism, false reasoning and misunderstanding are sweeping down and will soon engulf churchianity. The question is, who will be able to stand? We reply that only those will be able to withstand the shock who see clearly and distinctly the first principles of the doctrine of Christ. That man was created in God's image; that disobedience, sin, brought upon him the divine sentence of death; that Christ accomplished for our race the redemption, the forgiveness of sins, and thus secured for our race, for all who will avail themselves of it, ultimately a full opportunity of reconciliation to the Father.

Those who now see this may also see that in the divine plan the church of the firstborns, the royal priesthood, is being selected during this gospel age or great atonement day, and that each one must of necessity be a sacrificer for the Lord and His cause and His brethren, and these with the Lord will shortly constitute the kingdom class exalted to power and great glory, the channels of divine favor, forgiveness, restitution, general uplift and eternal blessing to as many as will come into accord with the Lord and His righteousness. Whatever others may do, therefore, dear brethren and sisters, hold fast to the precious word and to the precious blood of Christ which it sets forth as the price of our redemption, and then in the language of the apostle let us conclude, "That if one died for all, then were all dead. And that we who live should henceforth live not unto ourselves, but unto Him who

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died for us." "We ought also to lay down our lives for the brethren."

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Ransom Implies Restitution Was Pastor Russell's Topic

Pastor C. T. Russell of the Watch Tower Bible and Tract society of Allegheny delivered two addresses yesterday at Washington, Pa. He is expected to address a convention of "Believers in the Atonement Sacrifice of Christ, a Ransom for all," next Sunday afternoon at St. Louis. His topic on that occasion will be "The Spiritual Lessons of the Great St. Louis World's Fair." One of the addresses delivered at Washington yesterday follows:

The Apostle Paul's words are my text: "There is one God and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time."(1 Tim. 2:5-6.) At another time we may consider the forepart of this text, but on this occasion invite your attention to the last clause, which explains that our Lord's sacrifice was a sacrifice for all mankind, and that in due time this great matter will be made

known to all mankind with a view to their blessing by and through the fact and the knowledge of it.

Perhaps I should take a moment here to Answer--a question which I understand is frequently raised in respect to my preaching, namely, Why does Pastor Russell give so much more attention to doctrinal questions than do other ministers? Why does he not give more attention to scientific matters, political, moral reforms and practical living? My reply is in the words of our Savior, "After all these things do the Gentiles seek" all these are worldly matters, while the doctrines of Christ and the apostles are peculiar to Christians. Hindus, Confucians and Mohammedans have a common interest in the affairs of the world and its moral, physical and political welfare, but the Christian minister is divinely directed to "preach the word;" and the word ignores worldly science, politics, reforms, etc., and especially deals with doctrines. I am, therefore, merely following the example of Christ and His apostles, and the reason why this seems peculiar is that the majority of ministers largely neglect to heed the scriptural injunction and the apostolic models. When they do occasionally touch upon doctrine, they, alas, too frequently "teach for doctrines the commandments of men," from the creeds of the past five centuries rather than from the inspired word of the Lord.

It may be well here briefly to notice the value of doctrines the value of those teachings which differentiate true Christians from the remainder of mankind. The ignoring of the doctrines of scripture and the substitution of the doctrines of men during "the dark ages" have brought the world to the place where all doctrines are tabooed and distasteful, because said false doctrines from "the dark ages" are unreasonable and repulsive to the growing intelligence of the world. Instead of ignoring doctrine however, God's people should seek and find the proper interpretation of the Bible, which is everywhere reasonable, logical and harmonious with itself and with sanctified common sense. This, then, is my apology for so frequently discussing the "doctrines of Christ" and of the prophets and of the apostles.

NOT A LIMITED ATONEMENT

Our text declares a great fact, which Christian people generally ignore if they do not deny it the fact that our Lord Jesus' death was a ransom price whose scope covers and includes the entire family of Adam. The fact that the scriptures do speak of a specially elect class which is being gathered out of the world during this gospel age, and which is promised joint heirship with Christ in His coming millennial kingdom the fact also that the great mass of mankind at the present time and throughout the 6,000 years of the past have been "without God and without hope in the world," because without a "knowledge of the only name given under heaven and among men whereby we must be saved" these facts have led many to the erroneous conclusion

that our Lord's death has not been and never will be a ransom price or offset price for the cancellation of the sins of mankind in general.

Their reasoning has indeed certain logical features; for if the world in general has not received and if it never will in future receive a blessing at the Lord's hands it seems the logical conclusion must be that justice did not receive and will never receive a ransom price for the world's share in original sin. In seeming harmony with this erroneous thought is the fact that only a comparatively small proportion of humanity has been specially favored of the Lord with an opening of the eyes of their understanding, and the privilege, through faith, of coming back into harmony with their Creator. Seemingly supporting this view also are the scriptural statements respecting the present narrow way and straight gate which "few" find, and the many references to the "elect" as constituting only a "little flock."

Building upon this erroneous foundation of a limited atonement for original sin, the fathers of the dark ages and since have proceeded to give various explanations of the eternal torture of the world of mankind the non-elect those not favored by the Almighty with a knowledge of the only name given under heaven and among men whereby we must be saved. These false doctrines built upon the "traditions of the elders" have had a nauseating effect upon intelligent minds; they contradict the scriptural declaration that God is just, loving, wise and all-powerful. What we need to correct the nausea, to refresh the hearts, to re-inspire love and zeal for the Lord and His word is to see with clearness what are the true doctrines of the scriptures respecting these matters.

The scriptures declare that our Lord Jesus "by the grace of God tasted death for every man." They show conclusively that His death was a "propitiation (satisfaction) for our sins (the church's sins); and not for ours only, but for the sins of the whole world." (1 John 2:2.) But to appreciate

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these statements to see how they can be and are true, it is necessary to know that the scriptures nowhere declare that the present gospel age is the only period of divine favor, the only period for the forgiveness of sins, the only period of reconciliation with God, the only period of opportunity for being taught of God and of obtaining His blessing and favor, lost through original sin in Eden.

As soon as we grasp this great fact our eyes begin to open to other facts. (1) That prior to this gospel age, during the Jewish age and previously, all the world except that one little nation, were aliens, strangers, and foreigners from God and His promises, "without God and without hope of the world" (Eph. 2:12); and (2) That the scriptures clearly indicate a "world to

come,” a future epoch, in connection with the affairs of this world, under new and better conditions than now prevail. (3) That future epoch is called the “day of Christ,” the day of the Lord.” It is indeed the millennial day, the thousand years of Christ’s reign for the very purpose of blessing and uplifting the world of mankind, for whose sins His death was the atonement price and who are to be healed by His stripes. (4) We find that every invitation and injunction of the gospel age are with a view to the selection of an elect class, who shall be joint heirs with Christ during that millennial age, to share with Him in the great work of general human uplift.

A COMMON ERROR CORRECTED

At this point many good people laboring under a degree of blindness, the “smoke of the dark ages,” feel disposed to object and to insist that there can be no future probation. Ask them why, their reply is that the entire Scriptural teaching contradicts the thought of a future hope beyond the tomb. We reply that this is an error that the very reverse is true, as we shall show. We ask them for a single Scripture on their side of this subject. To their amazement they find none, but as a last resort quote from Ecclesiastes (11:3) the words: “Where the tree falleth, there it shall be.” But is not this a very slim text, indeed, to raise up as a barrier against the entire voice of the Scriptures, and against all the demands of reason and logic as well? And this very Scripture is in full accord with what we claim, namely, that as a tree when it has fallen is lifeless and powerless and cannot raise itself up, so is man in death under the sentence and wage of original sin. The Scriptural argument is that the whole race of Adam was thus dead without life, without power to raise itself out of its fallen condition, without any claim upon eternal life or divine favor in any sense, but our text declares that our Lord Jesus “gave himself a ransom for all for Adam the transgressor in particular and for all of his race who shared in his penalty, in order to rescue us from that dead condition by resurrection.

It is because man is in this helpless condition, dead, powerless to revivify himself, that God has gone to his relief through Christ, and not only caused the great ransom sacrifice to be made and paid to justice nearly 19 centuries ago, but in our text assures us that that ransom sacrifice finished at Calvary was on behalf of all mankind and is consequently to bring a blessing to all mankind—” in due time.”

We are not arguing that all who have died have gone to heaven; quite the contrary. We stick to the book, the Bible, in its declaration that the “dead know not anything.” (Eccles. 9:5) that a resurrection is necessary to any future living. We hold with the Scriptures that at the end of this age, the first resurrection will take place the resurrection of the “blessed and holy” those who have pleased God both by faith and obedience. These, the Scriptures declare, will be “kings and priests unto God and shall

reign on the earth.” The object of this reign will be to bring blessings of knowledge and opportunity “to every creature.” These participants in the first resurrection are the “seed of Abraham,” our Lord Jesus the Head, and His church the members of His body, as the apostle declares: “If ye are Christ’s then are ye Abraham’s seed and heirs according to the promise”—(Gal. 3:29).

The promise to which Christ and His church are heirs is that they shall be God’s instrumentality for the blessing, instruction and uplifting of the world of mankind, and when will they do this unless there be a future millennial age? To be heirs of this promise made to Abraham, that in his seed all the families of the earth would be blessed, would be a meaningless farce and jest on the Almighty’s part had He not purchased us, and provided a time and means by which this blessing could accrue to the world. We perceive that He has arranged a time for granting the world a trial for life a trial respecting their willingness to abandon the ways of sin and death and to walk in the ways of righteousness under the enlightenment of the truth, which we are assured shall shine forth as the sun, whose beams shall heal humanity—(Mal. 4:2).

FEW HAVE NECESSARY KNOWLEDGE

The means for the blessing we see provided in Christ and His bride, the elect church of the Gospel age, but the guarantee of the whole is fixed beyond peradventure in the fact that “Jesus Christ by the grace of God tasted death for every man,” or, as our text declares, became the Mediator between God and man by giving Himself a ransom for all. A point I desire to emphasize here is that the giving of this ransom price and the acceptance of it by justice imply divine intention for the blessing of all mankind, in full accord with the various testimonies of the entire Scriptures. Why should “a ransom for all” be given if it were not intended of God that all should benefit by it, or, at least, have an opportunity of benefiting by it, which would virtually be the same thing? We hold that it is beyond dispute that the giving of the ransom for all and the divine acceptance of it, in harmony with the divine promise, are the sure guarantee that ultimately a blessing must come to every member of Adam’s race as a result.

The fact that this knowledge has not yet reached all mankind in the past, and is not reaching all mankind today, but, on the contrary, a small minority, and the fact that knowledge of God’s favor and an intelligent acceptance of it on faith and a reasonable obedience in harmony with that faith are the demands of the divine word, require no proof. Proof could be given on almost every page of the Scriptures that faith, and endeavor to obedience in harmony with that faith, are necessary to salvation, but we will content ourselves by referring to a few citations. The

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Apostle Paul says: "Faith cometh by hearing, and hearing by the Word of God." "How shall they believe in Him of whom they have not heard?" (Rom. 10:14,17.) "Without faith it is impossible to please God." (Heb. 11:6). "All that are in their graves shall hear the voice of the Son of God," and "the knowledge of the Lord shall fill the whole earth as the waters cover the great deep." (John 5:28; Isa. 11:9)." All the blind eyes shall be opened and the deaf ears shall be unstopped." (Isa. 35:5). "They shall no longer teach every man his neighbor, and every man his brother, saying: `Know the Lord; "for they shall know Me, from the least of them unto the greatest of them, saith the Lord." (Jer. 31:34).

Our text is in full accord with all these statements of the necessity for knowledge, declaring that the fact that our Lord Jesus gave himself a ransom for all is to be testified "in due time." The present then is the due time for the church, the household of faith, to hear the voice of the Son of God, and they who now hear, pass from death unto life to newness of life, to begetting to newness of nature. By and by, when the present class of called "elect" ones shall have been glorified with their Lord, all the remainder of mankind shall hear, "All that are in their graves shall hear His voice and come forth" for this very purpose that they may hear, may understand, may appreciate and may be assisted to obey the voice of Him that speaketh from heaven, the great ransomer, who in that day will be king over all the earth and will bind Satan and will put down every opposing influence, to the intent that all may be judged worthy or unworthy of everlasting life, by their appreciation of God and His righteous laws and their full obedience thereto.

This is the apostle Peter's declaration in Acts 3:22-23; he points us to the fact that Moses was a type of Christ Jesus the head and the church His body and that this anti-typical priest God is raising up from among His brethren raising Him up to the glory, honor and immortality of the divine nature and to the power and authority of the kingdom, to the intent that as the seed of Abraham this great Messiah shall bless all the families of the earth with knowledge and every opportunity for return to all that was lost in Eden of divine favor and blessing. And what of those who will refuse to hear that great prophet, priest and king during the millennial age what of them? The apostle answers, "It shall come to pass that the soul that will not hear (obey) that prophet, shall be cut off from among His people" cut off in the second death, from which there will be no hope of recovery, no resurrection.

“TIMES OF RESTITUTION”

In full accord with all this is the apostle’s statement respecting the blessings that are to come to mankind during the millennial age, following our Lord’s second advent and the glorification of His church to joint heirship with Himself. He calls that period “times of refreshing from the presence of the Lord, when He shall send Jesus Christ” at His second advent. He declares that in the meantime the heavens must receive Him, must retain Him, until the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began. In other words, He assures us that these restitution times will follow as a result of our Lord’s second coming and the establishment of His kingdom in glory and power.

That the times of restitution signify years of restitution, I need not state, nor need I point out to this audience that here the thousand years of Christ’s reign is referred to. The word restitution is or ought to be familiar to everybody. It signifies to put back or bring back something to an original or primary condition. The apostle is speaking of humanity, and hence the suggestion is that the work of Christ and His church in glory during the millennium will be to restore mankind to the condition and privileges and blessings and favors enjoyed before sin entered the world before the “curse” passed upon all by one man’s disobedience. Rom. 5:12.

Evolutionists would have little sympathy with the apostle’s statement here, for, according to their erroneous theory, restitution to the original condition would be the last thing for humanity to desire or hope for or for God to promise as a blessing. But we are not consulting evolutionists in this matter we are taking the word of God, which liveth and abideth forever. In harmony with this promise we anticipate, therefore, that as the world of mankind has been in a fallen and falling condition with ups and downs, especially downs, for six thousand years, and that when the Lord’s time shall come and times of restitution shall begin the present downward or fallen conditions will give place to upward conditions, to restitution times, for the general uplifting of all mankind.

We have just seen that the great ransom sacrifice finished at Calvary is the basis upon which God can be just and yet be the justifier of those who believe in Jesus, and release them from the sentence of endless death which was justly upon them as the imperfect posterity of the fallen Adam, unworthy of life eternal under divine conditions. The more we look into this matter the more logical, reasonable and satisfactory we see the divine plan to be. The first man perfect, the image of God, sinned with deliberation, and received as a penalty a death sentence. After waiting more than 4,000 years God sent a redeemer in the person of His Son. Since man was not a spirit being but a human being, therefore the apostle declares that Christ took not hold upon the

stature of angels, but humbled Himself and came to the still lower plane of humanity and became the man Christ Jesus holy, harmless, undefiled, separate from sinners. Then as the man Christ Jesus He gave Himself a ransom for all, as our text declares, "to be testified in due time." The testimony has already been in the world for 19 centuries, and it has selected the very class which God foreknew and foretold a little flock of footstep followers who are to be joint heirs with their redeemer and Lord. Next in order will come the testimony to the remainder of mankind first those who have not yet gone into the tomb and secondly to those who have already gone there, and who will be awakened for the very purpose of receiving this testimony and of being tested by it.

DISTINCTLY DIFFERENT SALVATIONS

Here note the difference between the blessing God designed for the elect church He is selecting during this gospel age and the one he purposes for the world of mankind. The church's blessing is not "restitution," and in harmony with

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this we can see no evidence of restitution anywhere about us. The restitution work waits for the restitution time, which begins with the establishment of the kingdom. Believers of this present time receive, indeed, a faith equivalent to restitution, in that they are recognized as having their sins covered with the robe of Christ's righteousness, reckoned as having passed from the sentence of death in Adam to a share of life in Christ reckoned as having received again the fellowship and communion with God, lost by Adam through his disobedience in Eden. All this in a sense serves as an equivalent to the "restitution" which is to come to the world in its "due time." But the world will not get these things by faith, but will actually gradually attaining to them more and more during the thousands years, until at its close all who shall have appreciated God's favors and obeyed the voice of the great Prophet, Priest and King, will be actually perfect as perfect as was Adam in every talent, quality power and capacity, and with increased capacity through increased knowledge.

Not so the church of this gospel age. She gets none of these restitution blessings actually. She merely has them by faith, and this for a special purpose to sacrifice them to present her body a living sacrifice, holy, acceptable to God, her reasonable service (Rom. 12:1), her participation in the sufferings of Christ that she may be accounted worthy to participate in His glories the millennial glories. The gospel invitation to the church is to lay down her life, to exchange these earthly privileges and blessings bought by the precious blood of Christ, for heavenly privileges offered to her as a reward of obedience To Him that overcometh will I grant to sit with Me in My throne, even as I overcame and am set down with My Father in His throne.

Glory, honor and immortality the divine nature will be the great “change” from present earthly conditions to heavenly conditions far beyond anything possible for the natural mind to appreciate, and seen even by the saints as though through a glass obscurely. This great change, which is to come to the Lord’s faithful bride in her participation in “His resurrection,” the first resurrection, the resurrection to spirit perfection, is the great hope and ambition set before us, dear brethren and sisters. It is for this that we are exhorted to lay aside every weight and every besetting sin and to run with patience sacrificing earthly things and treasures that we may have this better treasure, this pearl of great price, this participation in the kingdom with our dear Redeemer.

The apostle, in the text we have quoted, declares that these times of restitution that are coming were spoken of “by the mouth of all the holy prophets since the world began.” We should like to take up this subject in detail and scrutinize the testimony of all the prophets to assure all respecting the accuracy of the apostle’s statement, and this we may do on some other occasion. Suffice it now that we take the apostle’s words, calling to mind merely the various statements and promises of the law and the prophets, pointing out these glorious good things for the world of mankind, that are delayed only until the completion of the elect church. The prophets speak of the restoration of Israel to divine favor, of how their blind eyes shall be opened, that they shall see in very truth that He whom they have pierced is the Messiah indeed, who gave His life for their ransom, and that God will “pour upon them the spirit of prayer and supplication” to this end.

The Apostle Paul most clearly points out in Romans 9th, 10th, and 11th chapters, that not only the falling away of Israel was foretold in the prophets, but also their regathering their restoration to divine favor; but this he points out to us will be after the completion of the gospel church spiritual Israel. Again he declares that “They shall obtain mercy through your mercy.” The glorified church, with Christ at her head as the great King, is to dispense the mercies of God to the Jew first, but also to “all the families of the earth” Rom. 11:12, 25-33; Acts 15:16,17.

Let us, dear brethren and sisters, hold fast to these “doctrines of Christ” as set forth, not only in His own teachings that He came to seek and save that which was lost (Luke 19:10); that He beheld mankind as a treasure in a field and bought the whole field that He might develop the treasure; but as set forth also in the declarations of the apostles and of all the holy prophets since the world began.

While the doctrines of men would be inclined to lead us away from God to make us think of the Almighty as unjust and cruel, heartless, loveless or powerless the doctrines of the scriptures open the blind eyes and give us to see the King in his beauty the glorious majesty of the God of love, the God of wisdom, the God

of justice, the God of power. They give us to see, as declared by the prophet, that "As the heavens are higher than the earth so are God's ways higher than man's ways and God's plans higher than man's plans." From this standpoint of greater enlightenment respecting the divine character, we will have greater desire to serve and to please Him, esteeming it a great privilege to lay down our very lives in His service, counting all things as but loss and dross for the excellency of the knowledge of Christ Jesus our Lord, that we might win Him and be found in Him and be made sharers in His resurrection the first resurrection to the change of nature, to glory, honor and immortality. Phil. 3:8-11.

"NONE OTHER NAME GIVEN"

We appreciate the tender sympathy which leads to the hope that dear friends and relatives and the heathen, who have died out of Christ are "safe in the arms of Jesus." True, they are safe in the care of him who died for all. He will not torture any of his enemies even to all eternity, as once we feared but now find to be unscriptural. But let us see that while the scriptures teach that the worst that can befall any of his enemies will be "everlasting destruction" without hope of a future life, there is a grand hope taught for the ignorant that all such shall be saved from their ignorance and be "brought to an accurate knowledge of the truth that they may be saved" in god's due time." (1 Tim. 2:4.) Let us recognize the truth of the Master's words and build a proper faith in accordance with its statement. "He that hath the Son hath life; he that hath not the Son shall not see life" eternal. (John 8:36.) God's salvation is by knowledge and not by ignorance—"through faith in the precious blood" and not in ignorance of it; by a resurrection and Millennial Kingdom in which we

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are invited to share with our Redeemer and his bride and joint-heirs to accomplish the uplift of all who will then prove willing and obedient.

[Pittsburgh Gazette -- Oct. 10, 1904](#)

JERUSALEM ABOVE, THE GOLDEN CITY, THE CAPITAL OF THE GREAT KING

Pastor C. T. Russell preached to his home congregation in Bible House chapel, Allegheny, yesterday afternoon. He expressed himself as highly pleased with the St. Louis convention, from which he had just returned, and remarked that on its last day 144 "believers in the atonement," fully consecrated to the Lord, were symbolically immersed. Pastor Russell is booked for Schenectady, N. Y., for next Sunday. He yesterday addressed a

large and attentive audience from the text, "Ye are come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem." Heb. 12:22. He said:

Words are pictures, symbols, to convey thoughts from one mind to another. Thus, for instance, we hear one person spoken of as "lamb-like," another is said to be "foxy," still another "mulish," while still others are described as "angelic," "kingly," "queenly," etc. Word pictures which imply so much and can be so briefly expressed are used in connection with all the affairs of life, and abound in the scriptures. The apostle uses one of these in our text, in speaking of the future state of the church, as heavenly Jerusalem. This heavenly Jerusalem is referred to frequently in the scriptures, as, for instance, where the apostle speaks of it as "Jerusalem which is above, which is the mother of us all" (Gal. 4:26), and as "the city which hath foundations;" and our Lord speaks of it as "the city of my God, which is the New Jerusalem." Again it is described as the "holy city, New Jerusalem, coming down from God out of heaven," and again as "the great city, the holy Jerusalem descending" Heb. 11:10; Rev. 3:12, 21:2-10.

Our fallen condition finds us as a race possessed of varying qualities of mind, so that some have more and some less of the poetic or picturing ability; consequently some find it easier and some less easy to grasp the meaning of this word picture of the New Jerusalem. The natural man, out of accord with heavenly things, is wholly unprepared to grasp the true meaning of this symbol. To him a city means walls and gates, or buildings and business, a police, fire department, etc. Such persons cannot grasp or at all comprehend the scripture presentation respecting the New Jerusalem, and the truth being presented in this symbolical form, the matter is quite hidden or covered from all such minds though they read the scriptures over and over.

The Lord declares to us that it is with this intention that the scriptures are written as they are—"that seeing they might see and not perceive, and hearing they might hear and not understand." The understanding of the scriptures is intended only for the Lord's specially consecrated people, and for them in proportion to their consecration: "To you it is given to know the mystery of the kingdom of God, but to all them that are without (outsiders) these things are spoken in parables and dark sayings." (Mark 4:11-12.) Peculiar as it may seem, there is no danger of anyone interpreting the scriptures to the class for which they are not intended, because again the scriptures declare that "the natural man receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned:" spiritual things are "foolishness" to such.-1 Cor. 2:14.

THE NEW JERUSALEM SYMBOLIC

From the scriptural standpoint the New Jerusalem represents the millennial kingdom primarily the kingdom class, the glorified church, called in the scriptures a royal priesthood. This New Jerusalem has been under construction for more than 1,800 years, for we are specifically told that it is “the Bride, the Lamb’s wife” (Rev. 21:9); hence it dates from the Pentecostal outpouring of the Holy Spirit adopting the waiting believers and constituting them the nucleus of the gospel church. There the handful of Jews who had believed into Jesus, and consecrated their lives to follow in his footsteps, became “living stones” to be fitted, shaped, polished and prepared for places in “the Holy City.” The walls of this symbolical city and its stones are as symbolical as the city as a whole. We are particularly told that there were 12 great foundations to the city wall, which represented the 12 apostles; and from their day to the present time other living stones have been in process of preparation and are now in process of aggregation in process of being gathered into the glorious union and completeness of the first resurrection Rev. 21:2-14

In ancient times a city was less a commercial metropolis and center of business than now, as business in those days was carried on largely by traveling merchants, caravans, etc., and a city chiefly stood for government and protection. The cities were walled and abundantly provisioned, and became fortresses to which the people might flee for protection from foes. This picture of a city ruling is maintained throughout the scriptures as, for instance, in Revelations we read of Babylon as the “great city that reigneth over the kings of the earth.” True, the reference is to a symbolical Babylon, but the figure of a city still carries with it in the symbol the quality of government, rule, authority, control. From the scriptural standpoint mystic Babylon is still ruling over the kings of the earth to a considerable extent, and is destined to have still more arbitrary control in the near future. In each nation there is a capital city which really stands for the nation as, for instance, St. Petersburg represents the Russian

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government; Tokyo represents Japan; Peking represents China; Berlin, Germany; Rome, Italy; London, Great Britain; Washington, the United States, etc. Thus we frequently read in dispatches that the Washington government says thus and so, but St. Petersburg answers thus and so.

The whole plan of the scriptures is laid out with reference to the coming “kingdom of God under the whole heavens” For it we are taught to pray and to wait; and this new government, still future, is representatively spoken of in our text and in other passages of scripture as the New Jerusalem, because the church symbolized by Jerusalem the golden will be the government of

the new dispensation and have full control of all the affairs of the world under the whole heavens, for the purpose of establishing righteousness and peace amongst men and causing wars to cease unto the ends of the earth.

As natural Israel was made a type or pre-figure of spiritual Israel, so the capital city, the center of worship and government in natural Israel, was the type or prefigure of the New Jerusalem, the center of the ruling and blessing and uplifting influences of the glorified church in the future. Mount Zion was in and a part of Jerusalem, and as a mountain in the symbolical language of scripture is uniformly used to represent a kingdom, so this additionally represents the kingdom power of the New Jerusalem, and both natural and spiritual Israel have come to be known as the Lord's Zion, Mount Zion, the kingdom proper. Natural Israel was in the way to inherit the kingdom blessings and privileges, as the apostle points out, but it failed to attain this blessing and, instead, "the election hath obtained it" the acceptable ones of the Jewish nation became the nucleus of this spiritual Zion, this spiritual kingdom; and faithful people of God from "every kindred, people, nation and tongue" have since been gathered during this gospel age to complete this kingdom of Zion, this New Jerusalem class, which is to be granted in due time the rule or control of the world, for its blessing and uplifting under the reign of righteousness.

ZION'S COVENANT--TYPE AND ANTI-TYPE

In our text and its context the apostle draws our attention to the parallelism between these two Zions, natural and spiritual, and between the experiences of the two. Mentally he carries us back to Mount Sinai, where God revealed Himself to natural Israel and made a covenant with that people through Moses as the mediator. The apostle pictures to us the Israelites coming out of the bondage of Egypt and journeying toward Mount Sinai, inspired by the hope of the great privilege of being God's peculiar people and of entering into covenant relationship with Him at Mount Sinai. The people were not all at the mount some were nearer and some more distant, the mount itself being carefully guarded lest any should touch it, as indicating the absolute holiness and sacredness of that mountain. We have vividly pictured before us the terrible scenes enacted at Sinai, the fire, the smoke, the trembling mountain, the voice of God which to the people sounded like thunder Moses fearing and quaking, yet at the command of God going up into the mountain, where he received the law, which, coming down, he presented to the people, binding them under covenant relationship to keep it, and evidencing the completion of the covenant by the slaying of an animal which represented Himself, the blood of which was sprinkled upon the tables of the law as representing that it bound God to the engagement, and sprinkled upon the people as indicating that they were all bound similarly to the agreement.

The result of that covenant was ultimately the Jerusalem of the apostle's day, the multitudinous nation of Israel under divine care for centuries.

Having given us this general picture or type, the apostle contrasts the conditions of the church, the spiritual Israelites in his day with those of the natural Israelites of previous times, saying that we have approached something better, something grander, something higher. Natural Israel did not reach Mount Sinai all at the same moment, but approached it gradually; and, likewise, spiritual Israel has for 18 centuries or more been approaching the glorious things which the apostle here depicts. As natural Israel entered into covenant with God, so all the people of God, all who desire to be God's people, are shortly now to be brought to the great testing point when the new covenant will be introduced and go into effect. As in the type, it required time for the slaying of the sacrifice, whose blood would be sprinkled upon the people for their purification and separation to God, so time will be requisite in the anti-type.

We have come to the place of the slaying of the sacrifices. Christ has been slain, our Lord Jesus has died on behalf of the sins of the whole world, and the "little flock" has been invited to join with Him in the sacrificing, and it is to this that the apostle refers saying: "I beseech you, therefore, brethren... present your bodies living sacrifices, holy, acceptable to God." And it is in respect to these sacrificers that the apostle again declares that we "fill up that which is behind of the afflictions of Christ." The sufferings of Christ, the presentation of the better sacrifices, has thus been in progress throughout this gospel age and will be consummated with its close; and the apostle declares: "If we suffer with Him, we shall also reign with Him." The reigning begins as soon as the suffering time ends. We are not in these remarks in any sense or degree suggesting the possibility of any sufferings of ours making atonement for sin. Quite the contrary. We hold with the Scriptures that the blood of Christ is alone efficacious, and that, so far from our sacrifices being necessary, a share with the Lord in the sufferings of this present time is a privilege granted to us.

With the end of the sacrificing, the whole Christ, Jesus the head, and the church, figuratively, "members of His body," will go up into Mount Zion as Moses went up into Mount Sinai, there to see the Lord face to face. This going up into the mountain signifies the "change" from earthly conditions to heavenly conditions, from human beings to spiritual beings, which must take place in all who would be of the kingdom class, as our Lord and the apostle specifically declare. "Flesh and blood cannot inherit the kingdom of God." "We must all be changed" changed from human to spirit conditions. (John 3:3-5; 1 Cor. 15:50-54.) This in

the New Jerusalem type represents the gathering of all the “living stones” and the organization of the New Jerusalem in its glory and beauty in the heavenly condition. The description of the New Jerusalem given in Revelations

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gates of pearl, streets of gold, etc. are pictures representing briefly the grandeur and sublimity of the glorified spiritual Israel, the royal priesthood, the little flock, the bride, the lamb’s wife— (Rev. 21:8-9.)

THE MISSION OF JERUSALEM THE GOLDEN

The construction of the New Jerusalem is not merely for the blessing of those who will constitute its parts or members additionally it is to be God’s agency or channel for establishing a rule of righteousness throughout the world. And hence it is brought to our view as at once descending from God out of heaven to the earth. The signification of the picture is evident; it portrays a gradual establishment of law and order throughout the world at the hands of the glorified church or kingdom of God. It is the fulfillment of that petition of our Lord’s prayer, which says: “Thy kingdom come, Thy will be done on earth as it is done in heaven.” We are not to look for the kingdom of God to be established in an instant, as would be implied if a bolt of lightning were used to symbolize the matter. On the contrary, the gradual, dignified descent of the city is pictured, and when “the eyes of our understanding” are finally opened to its meaning we get the proper thought.

Let us glance back again to the type at Mount Sinai where Moses typical of Christ and the church, head and body, the great prophet, the great lawgiver went up into the mountain and was received into fellowship with God and commissioned thenceforth as God’s representative before the people of Israel. Presently he came down from the mountain to the people, and the record is that his face shone so that it was necessary that he should put on a veil in order to be able to communicate with the people. (Exo. 34:33-35; 1 Cor. 3:13.) Here we have another picture illustrating to us that the New Jerusalem, or the glorified Lord and his bride, will not be visible to human sight but will be veiled. As our Lord declared to some while on earth: “Yet a little while and ye shall see me no more.” Our Lord was done with the flesh when he sacrificed it on our behalf. The church, his body, will be done with the flesh when they have sacrificed in like manner as “members of his body,” and they must all be changed, must all be made spirit beings, or they cannot in any sense be members of and identified with “the Holy Jerusalem which cometh down from God out of heaven” the kingdom of God’s dear Son, which is to be present in the midst of men yet unseen.

When Moses descended from the mountain with the tables of the law, and while the mountain was shaking and the voice of words

was heard by the people, who were in such great commotion that they entreated that they might not hear the Lord's voice any more, then they accepted the veiled Moses as God's representative, and as such they became subject to him and to the law he promulgated. The apostle (context, verses 26-28), calls attention to the parallel which we must expect here, only on a larger and higher scale. He says that God's voice then shook the earth; but respecting the parallel to that shaking, which will come in the end of this age, at the inauguration of the antitypical new covenant, by the antitypical Moses (the Christ), there will be a still greater "shaking" one which will shake not only the "earth" (society) but also the "heavens" (present religious institutions). The apostle goes on to tell us how thorough will be the shaking which must be expected, saying: "This word `yet once more' signifies the removing of those things that are shaken... that (only) those things that cannot be shaken may remain." (v. 26-28.) The apostle's thought is that in the end of this age divine judgments will be made so manifest against every hypocrisy (financial, religious, social and personal) as to cause a general shaking and overthrow of present institutions and arrangements that are contrary to the principles of justice, righteousness and love that nothing whatever shall remain of present institutions except such elements as have the divine approval. God will thus manifest Himself as "a consuming fire" against everything sinful, iniquitous, unrighteous.

OBEDY OR BE DESTROYED UTTERLY

Other scriptures show us that this symbolical "fire," with which this age will close, will be a period of universal anarchy, in which all present institutions will go down as not being acceptable in the Lord's sight. It is at this time that the new covenant is to be promulgated to the world through the antitypical Moses the Christ, head and body and the people will entreat that divine vengeance may be stayed and that they may have their dealings, under the arrangement of this new covenant and it shall be so. Thus the apostle describes the kingdom which is to be established and which is represented by the New Jerusalem the kingdom of God's dear Son. His words are, "Times of refreshing shall come from the presence of the Lord (Jehovah), and He shall send Jesus Christ which before was preached unto you, whom the heavens must receive (retain) until the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; to him shall you hearken in all things whatsoever he shall say unto you. And it shall come to pass that every soul that will not hearken to that prophet, shall be destroyed from amongst the people." Acts 3:19-21.

That kingdom will have a rule-or-ruin policy sure enough! But, since its rule will be that of righteousness, administered by the great Mediator, who will be “a priest upon his throne,” it follows that none need fear it, but that all may rejoice in its righteous arrangements, knowing that the blessing of all is the purpose and that the ruin or destruction of all evil, and of naught except evil, will be the result.

Dear friends, we are face to face with the great fact that this New Jerusalem is in process of development, and that those of us who have made consecration to the Lord and who have been accepted of Him and adopted into His family as sons, are heirs of the glory and honor and privileges symbolized by this New Jerusalem, from which “the river of the water of life” shall flow to all the families of the earth. This is a part of the symbolical picture given in Revelation: “The river of life is seen to start from the throne of God in the New Jerusalem, and to proceed forth for the refreshment of the whole world of mankind. The river of life represents the truth and privilege and

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opportunity which will be extended to all mankind during the millennial age. This is indicated in various ways. For instance, there is no such city now, no such government in the world we are still praying for it, Thy kingdom come; Thy will be done in earth as in heaven. Neither is there any such river of the water of life flowing “clear as crystal.” At the present time, as our Lord suggests, the water of life is an individual matter, “a well of water springing up in you.” Only the consecrated have this well of water of life eternal; the rest of mankind are thirsty, and must remain so, until the favorable time which the Lord has appointed, when “streams shall break forth in the desert,” when “the knowledge of the Lord shall fill the whole earth.” Isa. 11:1-9; 35.

As a further indication that these conditions are still future, note the statement that then “the leaves of the trees will be for the healing of the nations” that will be the time of restitution. (Acts 3:19-21.) Note again the fact that it is “the spirit and the bride” that invite whosoever will take of the water of life freely. The “bride” is not yet in existence as a complete body the marriage of the Lamb has not yet come. The Lord intimates that the time of the marriage will be in the end of this age, when the church class will be complete then the marriage of the Lamb will come, for his wife will have made herself ready. (Rev. 19:7.) After she has become the bride or in the other figure, “the holy city,” Jerusalem the golden then she is represented as inviting all who will to take of the water of life eternal freely. This will not mean the inviting of those who are deaf and who cannot hear the invitation, for the promise is that “all the deaf ears shall be

unstopped;” neither will it mean the inviting of those who are blind to their need of life eternal and blind to the way of life, for the record is through the prophet that “all the blind eyes shall be opened.” Isa. 35:5.

How thoroughly do we believe this presentation of God’s truth respecting the kingdom that is to come? How fully do we believe that we are heirs of God and joint-heirs with Jesus Christ our Lord in this kingdom? Are we following in the footsteps of Jesus, that we may be accounted worthy of a share in that kingdom? To what extent are we laying up treasures in heaven? To what extent are we already identified with that holy city? Are we remembering daily the Lord’s testimony that we should seek first, chiefly, the kingdom of God and its righteousness, and that we should consider secondary all other things and affairs of life; so that our best endeavors would be expended in so preparing ourselves, in so developing character, that we should be accounted worthy a share in the kingdom? These, dear brethren and sisters, are serious questions, that have a bearing upon everyday life. Well has the apostle expressed the matter, saying, “He that hath this hope in him, purifieth himself even as He (the Lord) is pure.” 1 John 3:3.

A DREAM POINTED A LESSON

It is related of a young woman of wealthy parentage and social standing that, thinking upon serious matters, questioning to what extent her life was being spent according to her opportunities, she fell asleep and dreamed she was in heaven. There she saw an elegant mansion in process of construction and inquired of a messenger whose that might be. To her surprise the name given her was that of her father’s gardener, and she remarked; “Why, that is an elegant mansion for him; he has only a little cottage now.” A little later on she saw a very small, insignificant structure, and inquired who might be the owner of that little affair, and to her horror her own name was given. Inquiring why matters stood thus that her father’s gardener should have so stately a mansion in heaven while hers was so insignificant in comparison the Answer--was that the mansions were built according to the materials furnished; that the gardener had been laying up treasures in heaven while she had been spending hers on the earth. When she awakened and found it only a dream, a fancy of the mind, she was greatly relieved; nevertheless, in conjunction with the serious thoughts which she had had previous to the time of her dream, the result was a devoting of a much greater proportion of her time, energy, influence and opportunities to the service of the Lord to laying up heavenly treasures New Jerusalem treasures.

It would be far from our thought to intimate that the dream expressed the truth, or that such mansions as this young woman described are the ones that the Lord is preparing for His church; nevertheless, as a word picture, it serves fairly well to illustrate a

great and important lesson which the poet sets forth in verse thus:

*“Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life’s unresting sea.”*

The fact of the matter is that none will have a place in the New Jerusalem except those who have laid up treasure in heaven. The entire city is of pure gold, which represents the divine nature, and the apostle points out that the divine nature whose special quality is immortality is only for the overcomers, “conquerors.” True, the Lord has other provisions, other plans. Some who will not get into the throne as the joint heirs with the Lord, sharers in the kingdom glories, will be “before the throne” as servants of the King, glorious and honorable in their position and service. Still others will be saved by the Lord’s grace on a still lower plane of being, to which the door of opportunity will be opened during the millennial age. But now it is for us to make our calling and our election sure as members of the New Jerusalem, members of the bride of Christ, by proving ourselves to be Israelites indeed, in whom there is no guile.

An important question is, how shall this best be accomplished? and we can but briefly hint the Answer--here. The steps we have previously outlined first, repentance, reformation in conjunction with faith in the sacrifice of our Lord Jesus as our redemption price; and, second, a full consecration of heart and life, time and talents, influence and means, to the service of the Lord seeking first, chiefly, the kingdom, and allowing everything of an earthly character to be secondary as respects our love, our interest, our attention. This surrender of your will to the Lord was your consecration even unto death. That consecration, accepted

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of God, constituted your begetting of the Holy Spirit. Subsequently the influence of this change in the whole course of life, and of the Lord’s blessing and favor toward you as a result, has been the gradual opening of the eyes of your understanding to clearer conceptions of the divine character and the principles of righteousness, and this has doubtless led to greater love and reverence and prompter obedience, and thus your will, accepted of God and under the blessing of His Holy Spirit, has not only been at work transforming your mind and setting your affections on things above more and more, but it has also doubtless to a considerable extent affected a transformation in your daily conduct, the Holy Spirit thus “quickenning your mortal body” to the service of righteousness and truth and using it for the

blessing of others and for your own progress in the narrow way.
Rom. 8:11.

Thus do we lay up treasure in heaven not necessarily the amount of money we may give to charities or to religious work, though these are by no means despised of the Lord, we may be sure. The sacrifice which the Lord most appreciates is the “broken and contrite heart,” and that delivered to the Lord constitutes our greatest treasure in heaven. It is in His sight a sacrifice of sweet odor. As a result of our heart devotion we further lay up treasure in heaven when we allow love to rule in our hearts at the cost of earthly advantage, either by way of giving time or influence or money to charities or by the practice of such honesty as love for our neighbor would suggest, which might hinder us from making some sharp bargain, but which, nevertheless, would be esteemed in the sight of God as of much more value than wealth. Love is indeed the sum of all the graces of the Spirit, so that we may say that in laying up a loving character we lay up these treasures in the development of joy, peace, gentleness, meekness, patience, godliness, brotherly kindness, love. The apostle assures us that a loving character or disposition consecrated to the Lord is in His sight precious. He assures us that “a meek and quiet spirit in the sight of God is of great value.”

In view of all these things, dearly beloved, let us exert our energies specially, daily, for the laying up of treasure in heaven. Earthly treasures are but fleeting, even if we gain them and many there be who seek them and obtain them not. The heavenly treasures may be obtained by us under the most unfavorable conditions. The Lord’s grace is pledged to the assistance of those who are thus disposed and consecrated to Him and to doing His will. “They shall be Mine, saith the Lord, in that day when I make up My jewels” the precious “living stones” of the New Jerusalem.

[Pittsburgh Gazette, October 24, 1904](#)

WATCHMAN! WHAT OF THE NIGHT? THE MORNING, AND A NIGHT COMETH

Pastor C. T. Russell addressed a large audience in Bible House chapel, Arch Street, Allegheny, at 3 p. m. yesterday. His text was from Isaiah 21:11-12. “Watchman, what of the night? The watchman said, The morning cometh and also the night.” The discourse in full follows:

For 30 centuries the world, led by the hopes of the Jews, has been looking for and hoping for and thinking about the coming golden age, in which all the families of the earth will be blessed with every conceivable prosperity. Nor did the thought originate

in the Jewish nation. It came to them through the divine promise, the oath-bound covenant of God to Abraham, that in his seed all the families of the earth should be blessed. The hope set before the nation of Israel was that they, as the seed of Abraham, would be God's agency in connection with Messiah for the communication of this blessing to every nation, kindred, people and tongue. Under the stimulus of this hope their nation held together as no other nation has ever done.

Those who accepted Christ, both of the Jews and the Gentiles, lay claim to all those promises which center in Christ, and which the Jewish nation in rejecting Him cut loose from. Christendom claims to be spiritual Israel, and, as such, heirs of all the wonderful spiritual promises of God, as the apostle declares: "If ye be Christ's then are ye Abrahams's seed, and heirs according to the promise."—(Gal. 3:29). This hope inspired the apostles and all of the early church. They looked forward to the second coming of Christ as the time when the church as His bride would be glorified with their Lord and associated with Him in the work of the kingdom the work of restraining and destroying evil and exalting righteousness the work of rolling back the curse from every people, nation and kindred, and of uplifting the world of mankind from sin and death the work of raising up the dead world from its fallen condition to all that was lost in Adam and redeemed by the precious blood of Christ. This glorious time the Apostle Peter, for instance, referred to, saying: "Times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ, which before was preached unto you; whom the heavens must receive (retain) until the time of restitution of all things spoken by the mouth of all the holy prophets since the world began."—(Acts 3:19-21).

No Bible student of honest mind will for one moment question that the hope of union with Christ in His kingdom at His second advent was the hope of the early church. It was in view of this glorious exaltation that the apostles and all the faithful brethren were so willing to suffer persecution for the truth's sake and thus to follow their Master in the "narrow way." He foretold that those who follow Him in this present time would in the regeneration time, in the promised millennial age, sit with Him in His throne as His bride and associated in the government of the world, in its instruction in righteousness, in its uplift out of sin and degradation. The apostle emphasizes the Master's

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teachings, saying "If we suffer with Him we shall also reign with Him," and exhorts the church to count all things of this present time but as loss and dross that they might win Christ win a membership in the great Messiah, and thus share with their Lord and head in the great work He is to accomplish according to the promise.

The apostle links together most positively present faithfulness to the Lord and future association with Him in the kingdom, saying: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—"We are the children of God; and if children, then heirs; heirs of God, joint heirs with Christ if so be that we suffer with Him, that we may also be glorified together with Him." He further declares that the "earnest expectation of the creature (the world of mankind in general) waiteth for the manifestation of the sons of God" their manifestation or revelation in glory as the Christ, the Messiah, the great king, head and body, whose rule is to bring to earth the golden age and all the foretold blessings mentioned by the mouth of all the holy prophets since the world began. Rom. 8:16-19.

CHRISTENDOM GONE ASTRAY

No theologian of any denomination will question the fact that so-called Chiliasm hope in the second advent of Christ and the kingdom which He will then establish was the dominating thought of the church of Christ in the days of the apostles, during the time when the New Testament was written. The followers of Christ understood themselves to be entirely separate and distinct from the world, to have different hopes and aims from the remainder of the race, because they were "children of the highest," "begotten again of the Spirit," "new creatures in Christ Jesus," to whom old things have passed away and all things have become new, through this hope inspired by the Lord's word and appreciated through His Spirit. But very very soon after the death of the apostles grievous errors crept in amongst the Lord's followers and a new theory or philosophy on the subject of the kingdom was started, namely, that instead of waiting for the Lord from heaven to exalt His church with a glorious change from mortal to immortal conditions and to clothe her with glory, honor and immortality, and equip her with power and authority to execute judgment on the earth, the program was to be a different one that the apostles had not quite grasped the thought that the church should understand it to be her mission to convert the world without her Lord, and that when she had accomplished this He would come, inspect her work and approve it.

The mistake was a serious one and its results have been far-reaching. The theory that the apostles had made a mistake in the teaching that the church was to continue to suffer until the second advent of Christ that it was to continue to be despised and rejected of men, and that whosoever would live godly in this present life would suffer persecution, were only partial truths applicable to the apostles' day, and not subsequently. The thought that the apostles' testimony needed to be supplemented led to the theory that prevails today in the Roman Catholic and all the Episcopal churches, namely, that the testimonies of the apostles are not the final messages of God, but that the living

church is of equal power and authority with the apostle that the clergy through apostolic succession have the same right and the same authority that the apostles had to express the divine plan, and thus came the false teaching that the decrees of councils of the church, the creeds and doctrines which they established, were to be taken as the rule of faith and practice in conjunction with the writings of the apostles.

This serious error is widely manifest and has borne much bad fruit, permitting the introduction of various forms, ceremonies, practices and doctrines which the apostles never authorized and many of which are in direct opposition to their inspired teachings. The reformation movement under Luther and others was an attempt to get free from this error and to acknowledge what the scriptures so clearly present, namely, that there were but twelve apostles of the Lamb and that they had no successors in office, but are with the Lord's people as the representatives of the Lord and His message throughout the age, and constitute, therefore, the only divinely appointed teachers in conjunction with the Lord and all the holy prophets of ancient times, to whose utterances they have furnished the key.

Under the lead of these new teachers, who claimed for themselves apostolic succession and apostolic inspiration, the hope of the second coming of Christ as the world's deliverer from the thralldom of Satan and sin and death gradually faded and a new teaching took its place. That new teaching began the foundation of the papal theory and practice and descended in a legitimate manner from papacy to the various denominations of Christendom. That theory is that God has commissioned the church to conquer the world now not waiting for a millennial reign of Christ in which He shall reign until He hath put all enemies under His feet, as the apostle Paul points out. 1 Cor. 15:25.

THY KINGDOM COME

The theory that the time had come for the church to cease her suffering and to begin her reign over the kingdoms of the earth would naturally be a pleasing and fascinating theory, and no wonder it gradually enveloped the church to such an extent that any who still held to the old apostolic views were few and considered behind the times until finally when the error became known as "orthodoxy" and was established by councils of the church, those who held apostolic teachings on the subject were called "heretics." Under the new theory every energy was bent to attaining power over the nations, and the whole world knows of the wonderful success of the effort. The Roman empire was swallowed up by papacy, and the power and authority of the empire passed into its hands.

For century upon century papacy reigned over the civilized world, under the claim that it was the kingdom which had been

predicted by all the holy prophets, the kingdom which was to conquer the world and to which all the kingdoms of the earth should do reverence. History tells us that in the enforcement of this theory that papacy was the kingdom of God and that the pope was the personal representative of Christ, His vice-gerent in the earth one of the kings of England, for venturing to ignore a mandate from the pope, was threatened with the loss of his kingdom and

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as penance was obliged for three days and nights to walk barefooted about the pope's palace, and then was admitted to the pope's presence and on his knees kissed the pope's great toe, as a fulfillment of the prophecy of the second Psalm, "Kiss the Son, lest he be angry and ye perish in the way." Psa. 2:12.

It was in accord with this same erroneous teaching that thousands upon thousands were persecuted to the death because they would not recognize this papal system as the kingdom of God's dear Son foretold by the prophets, our Lord and the apostles because they did not recognize the pope as the vice-gerent of Christ and the reign of Christ thus begun. It must be acknowledged that those persecutions of all opposed to papacy as heretics were in full accord with the theories advanced. The scriptures declare that when God's kingdom shall be established it shall rule the world with a rod of iron and put down all insubordination of every kind. If therefore papacy was that kingdom of God it should be expected that it would subdue with mighty power, as an iron rod, all opposition. Thus does an error of doctrine lead to an error of practice, and illustrates to us the necessity for having the true faith once delivered unto the saints, and the necessity also of rejecting as false, as anti-scriptural and anti Christian, everything which opposes or substitutes itself for that which the Lord has promised.

REFORMATION THEORIES TINCTURED

Martin Luther, at one time a Roman Catholic theologian, by the grace of God got his eyes so widely opened to the errors of the system with which he was associated that he withdrew and began a reformation work. A great blessing has come through that reformation movement with which Luther and others were identified a blessing to Christendom in general, including Roman Catholicism. Almost fierce were the attacks of Luther on the papal system as the anti-Christ. He realized that it was necessary that this point should be seen in order to break the superhuman influence of Satan, exercised through that great system to the enslavement of the whole world in gross superstition and unrighteousness.

We think it not unreasonable to believe that many honest-hearted Roman Catholics, looking back to the gross darkness of the sixteenth century, are glad of the reformation movement, and

realize that a great change has resulted therefrom beneficial to every element of honesty and righteousness in the papal system.

We, too, rejoice in the benefits which have come through that reformation to all the people of civilized lands, but we wish to point out that the reformation movement in its wide influence has only restrained one of the open and violent results of the false doctrines, and has not changed the false doctrine itself, of which the papal hierarchy was the reasonable and legitimate fruitage. Unless this erroneous theory be gotten out of the way unless we say, not expecting that it will be, we may be sure that the proposed unification or federation of all religious systems of Christendom will speedily lead to autocratic assumptions in the world, very similar to those which papacy exercised in the zenith of its power though doubtless moderated to some extent by the changed conditions of our day.

We are not hoping to change these matters as regards the world in general. Our only hope is to reach the hearts and understanding of the Lord's truly consecrated people, for, as the Lord has declared through the prophet, "The wicked shall do wickedly, but shall not understand, but the wise shall understand" our Lord's little ones, who are wise in accepting His word and plan rather than human philosophies and earthly wisdom and policy. Instead, dear friends, of our entertaining a hope of swaying the world in this matter, we realize that it is clearly taught us in the Book of Revelation that this great federation of Christendom is very near, and that the Lord will permit it to have sufficient power in the world to estop myself and any other who will speak forth in defense of the faith once delivered to the saints; and to show the errors and inconsistencies of the theories which are dominating the "Christian world" today. It would not at all surprise me if only a few years hence any one using the language which I am using here today

WOULD MEET WITH VIOLENCE

Do you ask why? I Answer--that the public mind is so permeated with the error and so committed to its support, and so blinded to the greater beauty and harmony of the divine word and plan, that, in a fancied zeal for God and His cause, these persecutors of the future like those of the dark ages would verily think themselves to be doing God's service.

Christendom is infatuated with the thought of converting the world. In heathen poetry they read of the golden age, and in the scriptures they read of the glories of the day of Christ, the millennium, and logically they reason that evil and sin ought not to endure forever, and that the Lord has promised that the time shall come when Satan shall be bound, that he shall deceive the nations no more and carried away by this zeal with the erroneous theory that they are now the kingdom of Christ, and that they are now to reign over the world, and that they are now to conquer

the world for Jesus and that it is the Lord's command upon them to subdue all things, and to bring all things into subjection to the Father, they will be ready to go to almost any lengths with any and everything opposing this theory, which has become so entrenched in their minds.

It is true that the glorious day is to dawn, that the scriptures affirm it; but Christendom in general stands with its back to the sunrise and is looking for the millennial blessings in the west. Hence Christendom in general fails to recognize the streaks of dawn already visible to the watchers who, being in line with the divine word, are properly looking toward the second coming of Christ, for the sunrise of the great millennial day, for the revelation of the great millennial king, for the glorification of the Lamb's wife at the promised marriage supper.

When preparing this discourse my eye fell upon a tabulation prepared for Sunday school teachers by a celebrated doctor of divinity, which was intended to show how rapidly the Lord's kingdom is now conquering the world. We refer to this as a proof of our assertion that our dear Christian friends, in general misled by the wrong theories on the subject of Christ's kingdom, are looking to the west-ward instead of to the east, the real point of sunrise. The table

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mentioned sets forth that in the year A. D. 1000 there were 50,000,000 of Christians; in A. D. 1500, 100,000,000; in the year 1800, 200,000,000; in the year 1880, 200,000,000; in the 1880, 415,000,000. I presume if the table were carried up to date the claim would be five or six hundred millions of Christians. The doctor of divinity who prepared this table, and many of those who will examine it, overlook the fact that the 50,000,000 of the year A. D. 1000 and the 100,000,000 of the year A. D. 1500, were nearly all Roman Catholics or Greek Catholics, and that similarly the 415,000,000 of 1880 consisted of more than two-thirds Catholics, Greek and Roman. This Protestant minister seemingly forgot and expected his readers to forget, that Protestant missionaries in France, in Spain, in Italy, in the orient and elsewhere in the world, are sustained for the avowed purpose of freeing those peoples from the darkness and superstition of a false Christianity.

The realization that no one body of Protestants could ever hope to dominate the world, yea, that all of them could never accomplish such a mission, is leading not only to a desire for Protestant federation, but also for a closer relationship with and a general recognition of the Roman and Greek Catholic systems. All this willingness to ignore doctrines and principles is the

fruitage of this wrong theory that God expects the church to conquer the world and establish the millennial condition before Christ comes. This is called the post-millennial view and is the prevalent view amongst Christians everywhere.

FIGURES THAT DO NOT LIE

If our dear friends who entertain this unscriptural view (Catholics and Protestants) could but see its unreasonableness, there would be some hope that some of them at least would abandon it, but they seem blind to reason on the subject. Take their own figures, and look for the 415,000,000 of Christians that they say will shortly convert the remaining 1,100,000,000 and establish the millennium. Do we not see from the latest census returns that the natural increase of human kind the world over during the last decade was 8 per cent, and this compounded would mean 115 per cent in the century. Taking their own figures, Christianity is not increasing in any such ratio, and hence the conversion of the world is really further off every year.

To make my meaning more clear: The largest estimate of the world's population in the year 1805, was that given by Pinkerton, who estimated it at 700,000,000; Volney in the previous year, 1804, gave his estimate as 437,000,000. We grant the larger figures, 700,000,000, and then take the estimates made by the doctor of divinity already referred to that there were 200,000,000 Christians at that time. Allowing these figures, there were only 500,000,000 of heathen to be converted in the year 1805, while by the same figures there were over 1,200,000,000 that needed converting in the year of 1880. How long will it require to convert the world at this rate? Why cannot the bright minds that are identified with this erroneous theory see the fallacy of it and seeing its fallacy, why do they not promptly turn and confess the truth and throw their influence toward the re-establishment of the primitive faith of the church, the faith once delivered to the saints by the Lord and his apostles that the morning cometh only with the second coming of our Lord.

But, dear friends, suppose that facts did not thus knock the entire bottom out of this false theory, this false hope which Christendom is pursuing suppose that there were the best of reasons that the whole 1,600,000,000 of the world's population could be converted in the same sense that the 415,000,000 are converted, what would it mean? Would it mean the millennium which the apostles taught? Would it mean the kingdom for which our Lord taught us to pray, "Thy kingdom come, Thy will be done on earth as it is done in heaven?" Alas! no. If churchianity ever succeeded in grasping her ideal we see that it would be but an apple of Sodom. Look for a moment at the Christians who compose this 415,000,000. The more you examine them the more you will be convinced that the thing they all need most is to be converted fully. Not only are the majority of them Greek and Roman Catholics, but the majority of all the infants and

children whose future must needs yet be determined either for Christ or the world, for in this reckoning of Christians practically all of Europe is included as Christian except Turkey. Consequently it is from this 415,000,000 that we find growing lists of murderers, suicides, thieves, boodlers and grafters being recruited.

With a hope of the world's being converted to such conditions, dear friends, we have and should have no sympathy. Many of the poor heathen are much better off left by themselves than brought under such conditions as are farcically called Christendom. We do not praise the heathen; none, we believe, appreciate more than we the great needs of heathendom, but something far better than nominal Christendom has to offer them is needed. With Christendom goes certain measures of so-called civilization, which in some respects perhaps is advantageous, but in many respects is injurious. Comparing the 1,200,000,000 with the 400,000,000 called Christians, we find that, in some particulars, the heathen have quite the advantage. The 400,000,000 nominal Christians do the bulk of the fighting, swearing, liquor drinking and a considerable share of its general dishonesty and stealing. God forbid that we should be forced to accept any such millennium as would be brought about by the conversion of the world to such conditions. We are here reminded of our Lord's words to the Pharisees in His day; "Ye compass sea and land to make a proselyte, and when he is made he is two-fold more a child of Gehenna than yourselves."

LOVE FOR MISSION WORK

From infancy I have sympathized with the heathen and longed to help them. I still have this same love and desire, but my eyes of understanding have opened wider since childhood. I now perceive that God loves the heathen and the whole world not only as much as I do, but more. I have heard His message saying: "As the heavens are higher than the earth, so are My ways higher than your ways and My plans higher than your plans," and I have come to realize the truth of this and see the great plan which God has for the salvation of the world.

This plan I now see is first of all the selection from the world of suitable missionaries. Jesus is the head of this missionary company, and during the gospel age the Holy

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Spirit has been attracting under the terms of the gospel, along the lines of the narrow way of self denial and self-sacrifice, those whom the Lord is pleased to associate with Himself as His church, His bride, in the great missionary enterprise which was purposed from before the foundation of the world.

These missionaries receive their training under the present reign of sin and death, but as soon as the entire company graduates the

scene will change. They will be invested with divine power and authority, and will scatter the present night of sin and death and constitute the sun of righteousness which shall heal the world with its benign beams. This is the glorious morning mentioned in our text the morning of the grand millennial age, the golden age of the poets, the day of Christ in the language of the apostles. The Psalmist declares: "Weeping may endure for a night, but joy cometh in the morning," and our hearts are glad because we see the dawning of the millennial day already beginning and the shadows of the dark night fleeing.

This glorious day is coming not by the conversion of the world under present conditions, not by calling the kingdoms of this world the kingdom of Christ, not by calling all classes living in civilized countries "saints of Most High God." The morning is dawning because the Lord's time has come for the second advent for the establishment of the kingdom for which we pray. "Thy kingdom come, Thy will be done on earth as it is done in heaven" because the times of restitution of all things spoken by the mouth of all the holy prophets since the world began, are about to begin. I cannot here and now give you the proofs that we are already chronologically entering this great day of the Lord, but the proofs are abundant and clear, and for the asking may be had to read by any of you. They are found in the books entitled the "Millennial Dawn Series," which by the grace of God are scattered in various languages throughout the world to the extent of over a million and a quarter copies.

CLOUDS AND DARKNESS

In our text the prophet declares that not only the morning comes, but also a night. This signifies that while the morning is dawning a specially dark period will come over the affairs of earth and this dark cloud is already manifest. In the scriptures it is termed a "time of trouble such as was not since there was a nation." (Dan. 12:1.) The various descriptions lead us to understand that this trouble will be occasioned by anarchy, which will overthrow all present institutions, social, political and religious, and cause the greatest suffering in the world that has ever been known. We can see the forces organizing whose conflict will eventuate in this anarchy; on one hand we see capital combining and entrenching itself and getting its hold on the necessities of life in every direction; on the other hand we see labor equally active in its combination and entrenchments, and undoubtedly the coming conflict will be between the two, and the scriptures show us the anarchious results.

We would not intrude this awfully dark scene in this connection, but that it is referred to in our text and frequently is necessary as an explanation of the process by which the Lord intends to establish His kingdom of righteousness. Man's extremity will become God's opportunity. The highest attainment of civilization resulting in anarchy will greatly humble the pride of

humanity and make the world ready for the kingdom of righteousness and peace which will then be ushered in. The trouble of that awful time will be the plow-share of the Lord for preparing the hearts of the world for the glorious blessings of His millennial kingdom, and thus even the evil things shall work out good under divine Providence.

What manner of persons ought we to be who see the glorious dawning of the millennial day, and who see also the intervening night of trouble? As the apostle intimates holiness of life should be and is induced and assisted by this knowledge of the divine plan. Our hopes and affections rise above the things of this present life to the glorious things of the kingdom of righteousness, the kingdom of God's dear Son, and we long for the time when God's will shall be done perfectly and absolutely among men as it is now done among the angels of heaven. Truly the apostle declared, "He that hath this hope in Him purifieth himself, even as He is pure."—(1 John 3:3.)

[Pittsburgh Gazette -- November 7, 1904](#)

TRUE RICHES A GREAT BLESSING, GOD ADDETH NO SORROW THEREWITH

Pastor C. T. Russell was with his home congregation in Bible House chapel, Allegheny, yesterday and spoke to a packed audience from the text, "The blessing of the Lord; it maketh rich, and He addeth no sorrow therewith." Prov. 10:22. He said:

The rush and push and scramble for riches was never before so great as at the present time, and the reasons for this are quite apparent. The increase of knowledge which has reached the masses during the last half-century has awakened generally thoughts and aspirations which never before moved any except the extremely few. Added to these has come the examples of Vanderbilts, Astors, Carnegies and Schwabs, rising from the humbler positions in life to pinnacles of fame, affluence, luxury, in an incredibly short time. The fact that a ferryman, with a little boat which he propelled by hand, became a multi-millionaire and the head of one of the largest railway systems in the world, could not be without its influence on all who heard of his success. The fact that a peddler of coon and bear skins became a multi-millionaire, and that his representatives in the world today are the largest owners of real estate in the largest city of the United States, could not fail to impress a lesson upon the rising generation. The fact that a telegraph messenger boy rose from that position to be the

controller of hundreds of millions, and a broad dispenser of public benefactions in his laudable endeavor not to die extremely rich, necessarily made an impression wherever known throughout the world. The fact that a country boy driving a stage coach should in a few years leap into world-wide prominence as a millionaire caused breathless astonishment. Naturally enough all these exhibitions of prosperity, or, as some would say, luck, have tended to stir the ambitions not only of the rich to be richer, but also of the poor to become rich. And so we see the millions of civilized lands eagerly straining every nerve and watching every opportunity peradventure some such good fortune should come to them, meantime encouraged by many examples less notable than those we have cited.

Is it any wonder that the world is seemingly gone mad in its pursuit of wealth? that mammon is worshiped or served in every conceivable manner and place in the hope of receiving name, place, honor and ease? And is it any wonder that those worshiping daily at the shrine of mammon, as they look about them and see the more favored ones on the social tiers above them, should come to feel that the attainment of wealth would mean the attainment of every blessing, comfort and joy that heart could wish? It is no wonder! It would be remarkable if it were otherwise! It would be strange if human reasoning were not to reach just such a conclusion!

ACQUISITIVENESS A GOD-GIVEN QUALITY

From the standpoint of some, all this would be set down as greed and selfishness. But this is not the proper viewpoint. We are to remember that acquisitiveness is an organ to be found in every cranium, and that so surely as we hold to the scriptural declaration that man was created in the moral image and likeness of God, so surely must we contend that acquisitiveness as originally possessed was an element of this mental likeness to the Deity. The desire to acquire is not an evil of itself, but a blessing; without its influence mankind would be ambitionless, drones, savages.

What then is the difficulty if acquisitiveness is of itself a good quality, a proper organ of our nature? Why are some of the fruits of its exercise evil some of them diabolical? We reply that this organ in the majority of people today is too active; but, on the other hands, the quality of activity as compared with its opposite, lethargy, indolence, is an admirable quality. Our highest conception of the perfect man, Adam, sees him full of activity, energy—"not slothful in business, but fervent in spirit." So then we can neither blame the organ of acquisitiveness nor the quality of activity, for both are good qualities under proper regulations and restraints. We must look further for the seat of trouble.

POOR COMBINATIONS RESPONSIBLE

The secret of our inquiry lies in the fact that as human beings we are not controlled by one or two of the organs of our constitution, but are influenced by all of them more or less. For instance, acquisitiveness as a quality of the human mind is surrounded by other qualities and influenced by them. To illustrate: Alimentativeness, or the love of eating and drinking, bears upon acquisitiveness and supports it, saying, I must acquire money, otherwise I cannot have the food I crave. The organs of music and mirthfulness have their bearing also, and urge: We cannot be gratified unless we have money for entertainment, etc. Ideality, or the love of the beautiful, calls loudly to acquisitiveness, saying: Whatever you have, dress or home, house or lawn, must be in good taste, and this requires money. Conjugal love love for a mate and appreciation of the family circle calls to acquisitiveness, saying: Bestir yourself, for without money and its products we will be deprived of our enjoyments. Acquisitiveness, pressed thus from every side, more under present conditions than in the primitive state, casts about for assistance, and finds the organs of combativeness and destructiveness ready to assist it in meeting the claims mentioned.

Combativeness and destructiveness are the artillery and cavalry of the human character, diverting every resource of human energy into their service, and waging life's battle against their service, and waging life's battle against everybody and everything out of harmony with their master, acquisitiveness, and the various co-related qualities associated with acquisitiveness. This is particularly the mental attitude of the whole world of mankind and the strife is growing day by day. The scriptures inform us that ultimately the greatest time of trouble which the world has ever known will result; and that this time of trouble will be brought about by just such selfish strife, in which, as the Lord through the prophet declares, "every man's hand shall be against his neighbor." The worldly expression on the subject, which is becoming more and more the world's rule of life, is expressed in the adage, "Every man for himself, and the devil gets the hindmost." The hindmost who fall in life's battle sometimes breathe their last in almshouses or in hospitals or as suicides. The clear intimations of scripture teach us to expect more radical things in the future than have ever been known in the past, except in the great period of anarchy which swallowed up the Jewish nation in A. D. 69, and in the great French revolution at the close of the eighteenth century.

THE SIDE-WHEEL STEAMER

Phrenologically considered, the part of the cranium representing acquisitiveness lies just above the ear, and, as we have just seen, all the other qualities of mind seem more or less to pay tribute to acquisitiveness to depend upon it for their sustenance and

pleasure and all more or less serve it and obey its mandates through a kind of necessity. Thus seen the human head is very much like the side-wheel steamer, the wheel which propels it being represented by the organ of acquisitiveness. Every person who has made his mark in the world financially or socially we may surely know possessed this organ of acquisitiveness in large measure proportionately larger than the organs surrounding it. In some respects this is a good arrangement. If, for instance, the organ of ideality were the largest and dominating one and acquisitiveness were small, the result would be a lover of the beautiful without the energy and ambition to produce or acquire the beautiful. We see then that the difficulty with our race as a whole is not that we have the organ of acquisitiveness, nor that it is too large, but that our other qualities are deficient, too small, out of proportion, out of balance.

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BENEVOLENCE, VENERATION, CONSCIENCE

Lying farthest from acquisitiveness are the higher reflective organs, benevolence, veneration and spirituality, conscientiousness, firmness. These latter are located in the fore-front and along the top of the head. As might be surmised from their location, they are more independent of acquisitiveness, than are the other organs; nevertheless they often pay tribute also. For instance, benevolence exercising itself along the line of charities, may appeal to acquisitiveness, saying, I cannot dispense wealth which I do not possess; I therefore need your assistance.

Veneration may also to some extent bow to acquisitiveness, saying, my reverence for God leads me to desire to place some trophy at his feet, and this means that I must have money. Spirituality may also turn to acquisitiveness for assistance, and conscientiousness may support the claims of both of these and call loudly to acquisitiveness, claiming it to be its duty to acquire in order to give in harmony with benevolence, veneration and spirituality. Wherever we see the qualities represented by these higher organs strongly manifested in character, we speak of the person as being noble-minded as desiring wealth and using it on a higher plane than those who are comparatively deficient along these lines.

All that we have here described belongs to the natural man. Even the noblest characters under such an organization of mind are not what the scriptures class as spiritual. This brings us to another feature of the subject, one of the most important factors of human affairs the office of the will.

Those who have followed the argument understandingly will have no difficulty in appreciating my meaning when I liken these various organs or qualities of the mind to the various members of a legislative body, such as congress or parliament. In every such gathering of men there are some who dominate and to a large

degree control the others, who, while having functions of their own, practically become satellites of their leader. There are generally two leaders or parties, sometimes more, seeking control of such a legislative body, and the strongest party dominates the others, and places its leader in control as the speaker of the house, and passes the rules and by-laws governing the conduct of affairs under its regime. Thus, for instance, the late Thomas B. Reed not only belonged to the dominating party in congress, but by that party was made its leader, and in co-operation they made the celebrated "rules for the house" respecting the order of business and the rights and liberties of the members.

Applying all this to the human mind, we note that in some minds on some questions there would be full agreement of all the organs; as, for instance, they generally agree to follow the lead of and to support acquisitiveness, and acquisitiveness in turn recognizes the claims of the various members, watching after their interests. Where, however, conscientiousness or veneration or benevolence, for instance, are reasonably large and influential in the mind, there is apt to be more or less of conflict. Conscientiousness may refuse its consent to the methods which acquisitiveness and combativeness might be disposed to employ.

Or it might be such a question as would enlist in the support of conscientiousness the organs of veneration, spirituality, the more religious elements of the mind. These would oppose, and often quite a mental dispute arises over certain questions, with long debating and powerful arguments on both sides. Indeed, fortunately, this is the attitude of the large proportion of people in civilized lands. Otherwise if conscientiousness, etc., offered no opposition, and acquisitiveness, urged on by the various pleas of the surrounding faculties, had no opposition or restraint, the results in the world would be terrible indeed; murder and robbery would be everywhere prevalent. We are glad, therefore, that the "fall," which has so unsettled the mental balance of the race, has not in the majority crushed out or eliminated conscientiousness and its supporting organs of the higher realms of thought.

This attitude of mind, this continual conflict, makes the life of the average man more or less miserable, for he not only desires many things which he cannot obtain, but he is in continual conflict with his conscience and higher organism in respect to the methods employed in securing what he does obtain. The result in the majority is an agreement to disagree, an agreement to do neither the one thing nor the other, to neither satisfy conscience and the higher organs, nor to give full rein to acquisitiveness and the lower organs. This condition we might well term an armed truce between two opposing factions, neither one conceding fully the rights of the other. The apostle, speaking of such a mind, declares it to be a double mind, and says, "A double-minded man is unstable in all his ways" he lacks full

satisfaction, he lacks mental rest and peace; consequently the majority of the world of mankind, whether rich or poor, are dissatisfied, discontented, unhappy.

THE PEACE OF THE NEW MIND

If we are convinced of the truth of what we have just considered, we come properly to the questions: Is there a remedy? and what is it? We Answer--that there is a remedy, but comparatively few realize this even partially, and many of them hold back and never obtain the blessing. The first step in any reformation, social or individual, mental or physical, is to grasp the situation and realize the need of a change. Hence our endeavor to portray this need by a review of the conditions as they exist in the natural mind. Those who are satisfied with such a warring condition, those who do not seek peace and rest, we do not address, for the effort would be useless. To those who are seeking we quote the words of the great Redeemer, "Come unto me all ye that labor and are heavy laden and I will give you rest." The whole world is laboring and is heavy laden. To such who have sought rest in other directions and have found none, we have a message the divine word speaks peace by the blood of Christ.

Our mental unbalance, no less than our physical blemishes and mental and moral weaknesses, all corroborate the scriptural narrative of the fall the fall out of divine favor with all that this signifies of disease and physical blemish culminating in the tomb the fall into sin and its penalty, death. Recovery is impossible except by divine aid, and this aid has been extended to us as a race in the great sacrifice finished at Calvary. Knowledge of that

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fact and an appreciation of our own needs are the strands of the cable of hope which draw us toward the Almighty, the Creator, for forgiveness, that we may obtain mercy and in His appointed way find grace to help in every time of need.

The gracious message of God to us is that if we are ready to forsake sin to the best of our ability, and will exercise faith in Christ as our Redeemer, the Lord will begin a work of reformation in our hearts and lives. He will do this through the instructions of His word, which extends "exceeding great and precious promises" to those who come unto Him in "the only name given under heaven and among men whereby we must be saved." This reformation enjoined upon us we naturally strive to accomplish for ourselves, saying if our past sins are forgiven we will see to it that we sin no more for the future. Good resolution! Noble endeavor!

However, before we have gone very far in the new way, in the way of righteousness, in the way of obedience to the Lord, we find ourselves woefully entangled, and at first are wholly unable to understand the matter. We find our will to be to do the Lord's

will, which we recognize as absolutely right and proper; but we find in our members, we find in the different organs of our minds various combinations arrayed against our good intentions. Acquisitiveness insists that whatever be our change of intention, nothing must be done to the curtailment of its influence in our lives. Others of our members join in the same protest, and insist that the new resolutions are certainly extreme if they bring upon us any disadvantages of an earthly kind. With united voice almost every organ of our minds cries out that we must not be extremists, for this would make us in the eyes of the world fools and rob us of all the pleasures of life.

It requires a little time for the reformed will to right itself from the shock received from such assault as this from every quarter; it is a new experience and rather a surprise. The expectation perhaps was that as soon as reform became the watchword of life, the Lord would overrule matters so that everything would run smoothly, and joy and peace of heart would prevail. Not so, however. The Lord desires a still deeper work of grace than this, and hence the natural battle of the selfish organs preponderates against the will of God, if permitted. Of these the apostle says: "The carnal mind is not subject to the law of God, neither indeed can be." Rom. 8:7.

It cannot be in harmony because of its derangement through the fall. If all the organs of the mind still maintained their original proportionate weight and influence matters would be different, and the reformed attitude of mind would be approved as the course of wisdom by the consensus of judgment of all the members or faculties of the mind. It is this loss of mental balance or equilibrium through the fall, and the many centuries of hereditary degeneration that constitutes the "worldly mind," or, what the scriptures designate the "carnal" or "fleshly" mind that is, overbalance toward the interests of the flesh, unbalance as respects the higher interests.

"CHANGE" START TO FINISH

What steps shall be taken to get rid of this conflict between the reformed will and the natural mind? What is the road to the peace our Lord referred to, saying: "Come unto me, all ye that labor and are heavy laden, and I will give you rest?" The step which the Lord directs as necessary to the attainment of full peace with Him is a very radical one, but one which once taken is never to be regretted. It is the step of full consecration the full submission of the mind or will to the will of the Lord. It means what in congress would be called the radical division of the house. The members are lined up, sworn to fidelity to the new will faithfulness to the Lord.

This is still more radically presented to us in the scriptures, namely, that every sentiment, emotion and principle of our hearts and minds are delivered over to obedience to the Lord, with a

full enthronement of Him as an autocrat controlling our every interest and affair. It pledges to the Lord that ever talent and quality of mind and body shall be to the extent of our ability brought into subjection to His will, and that any other disposition shall be “mortified,” that is, deadened. The apostle expresses this thought to the consecrated ones, saying, “Mortify therefore your members which are on the earth.” That is to say, your earthly members or those organs of your mind which are abnormally interested in the earthly affairs, and not willing to be subject to the heavenly will or to be disowned and ignored and destroyed. From them is to be taken all power to vote or to exercise any influence whatever in the councils of our minds; because they are recognized as being rebellious against the Creator, against the Redeemer, and against all the laws of righteousness and truth which these represent.

The full renouncement of the old man, the old nature, the old mind, is the culminating step in the conversion which properly begins with acceptance of Christ as our Redeemer, and resolutions of reformation and righteousness of life. Such a consecration or giving up of the will to the Lord the apostle denominates a “sacrifice.” He explains to us that the will represents the whole person, and that the sacrifice of the will, or the determination to follow not our own will, but follow completely the Lord’s way, is accounted of the Lord as a sacrifice even unto death the death of the will, to last even to the death of the body. He tells us that this is pleasing in the Lord’s sight, that we are no longer to offer burnt offerings and peace offerings, but, says he, “I beseech you, brethren, by the mercies of God (in the forgiveness of your sins) that ye present your bodies living sacrifices, holy, acceptable to God, your reasonable service.” Rom. 12:1.

This is all that any one can do. We have nothing worthy of the Lord’s acceptance. The merit of Christ, ours by faith, has made us worthy and approved. The Lord’s acceptance signifies the adoption of such into the family of sons of God, that we might be “heirs of God, joint heirs with Jesus Christ our Lord, if so be that we suffer with Him, that we may also be glorified together.” (Rom. 8:17.) The next step of progress is the giving to such of the Holy Spirit not a miraculous matter, not attested and followed by “gifts” and “signs,” as at the beginning, for these are no longer necessary, but a development in the accepted ones of the mind of Christ, His disposition, His character likeness a development in such of the fruits and graces of the spirit meekness, gentleness, patience, long suffering,

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brotherly kindness, love. This begetting of the spirit to newness of nature as sons of God we are told is the first fruits of our inheritance the earnest or hand-payment of the blessings which the Lord proposes to give to such. The remainder of this blessing

is to come to us in the first resurrection, when, if faithful, we shall be raised from the dead, "changed," made like our Redeemer, spirit beings, sharers of His glory, His honor, His immortality. Rom. 2:7; 1 Cor. 15:51

THE PHILOSOPHY OF THE CHANGE

What is the philosophy of this change or renewing of the mind? How is it that with the same brain, and the same arrangement of organs, and the same disproportion of balance amongst them, and the same preponderance of the lower or fleshly elements of the mind how is it, with all these, that the new mind makes possible, which loves those things that once it hated, and despises those things that once it loved?

We Answer--that the secret of the matter lies in the will. The will, the general sentiment of the mind, having once committed itself intelligently, reasonably, on the side of the Lord and of righteousness, and having these characteristics of selfishness, acquisitiveness, combativeness, etc., and having deprived those organs of the power to vote (because they were found to be rebellious and not subject to the law of God), the way is comparatively easy, because only the higher organs are permitted to vote in the councils of the mind. Even they are not permitted to vote their own sentiments, but are merely permitted to say what thoughts and words and conduct from their standpoint would be consistent with a full devotion and loyalty to the Lord and His principles of righteousness. Now peace reigns in that mind because the obstreperous inclinations are cast out of privilege not permitted a voice in the guidance of the affairs of life. The divine will alone is the rule of life, and the divine promises feed, strengthen and support that mind.

For instance, spirituality finds its satisfaction in thinking of the heavenly things; conscientiousness approves, and declares it to be but our reasonable service to do the divine will; veneration reverences the Lord and takes pleasure in His worship, such as it could not derive from the worship of Mammon; benevolence also rejoices in endeavoring to copy after the pattern of divine love, of which itself has been the recipient. Gradually all the organs more and more come into accord with this new ruler, the new will, the mind of the Lord, the will of the Lord. Ideality takes pleasure in thinking of the heavenly ideals and the glorious things promised in the future, and, while still appreciating earthly things, appreciates the heavenly things as beyond all compare. Family love and love of home lose their merely selfish features and take on a new meaning as related to the family of God and the heavenly home.

Acquisitiveness, too, being restrained as respects earthly things, except as these are necessary and helpful in the spiritual way, takes pleasure in aspiring to acquire the heavenly things which God has promised to them that love Him. Even combativeness

and destructiveness, once servants of avarice, being killed off as respects the earthly things in the same proportion, become alive to all the heavenly aspirations and love to fight avarice, to fight sin in every form, and enable the new creature to wage a good warfare against the world, the flesh and the adversary.

From this standpoint all the organs of the mind can come into full harmony as they could not all come into harmony from the opposite standpoint. When selfishness was in control, and sought to bring every talent into subordination to itself, there was continually the warfare with conscience and the higher powers; but now, since conscience and the higher powers have acknowledged the headship of the Lord, have enthroned Him as the ruler of the heart, and the lower elements of the nature at first barely restrained from sin are gradually enlisted in the active service of righteousness, the peace and joy and rest and spiritual comfort of that person proportionately increases.

HEAVENLY RICHES vs EARTHLY RICHES

Here we find the full application of our text. We see a heart into which has come the blessing of the Lord not the full blessing, indeed, for that will not be attained until the perfection of the first resurrection, but a great blessing. Do we need to point out in what manner this blessing of the Lord maketh rich the hearts of His consecrated people? This is not necessary, yet it may be expedient to stir up our pure minds by way of remembrance. What greater riches could anyone have in this life than the love and joy and peace of the Holy Spirit, which is the portion of those who have fully and heartily taken the steps we have indicated.

No wonder the apostle said, "Charge them that are rich in this world, that they be not high-minded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." 1 Tim. 6:17. Such as have passed through the experiences we have delineated can understand the apostle's words rich toward God. Rich in their appreciation of his favor toward them; rich in the appreciation that He is now their Father, because they have heard His voice and have accepted the privilege of adoption into His family; rich in that they have already received the first fruits of His Spirit; rich in that they have already the peace of God which passeth all understanding; rich in that to them pertain the exceeding great and precious promises of the divine word, both for this life and for the future; rich in the sense that the apostle referred to when he said, "All things are yours, for ye are Christ's and Christ is God's."

"He addeth no sorrow with it." There is a hidden suggestion in these words of our text, a suggestion that all other riches than those which come from the Lord have hidden in them a sting of sorrow, of disappointment. And is this not true? Is it not a fact that those who set their hearts on earthly riches, as so many at

the present time are doing, are apt, as the apostle says, to be pierced through with many sorrows, whether they gain the riches or fail to gain them. He who thinks that riches can purchase peace and joy and relief from aches of heart and head has not correctly studied the object lessons all about us in the world. "The poor rich," as someone has termed the wealthy, deserve much of our sympathy, for, as the Scriptures declare, proportionately fewer of these are found amongst the saints—"not many great, not many wise, not many learned, not many rich, hath God chosen, but chiefly the poor of this world, rich in faith, to be heirs of the kingdom." God has not chosen the rich generally, because the rich,

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mastered more by their ambitions, and feeling less their needs, have to a lesser degree responded to the glorious opportunities of faith and obedience, to the extent of a full consecration of heart and head, mind and body, to the Lord, His will, His service.

But on the other hand, the blessing of the Lord which makes rich the heart of His consecrated ones, as we have just observed, adds no sorrow it is unalloyed. This does not imply that the Lord's consecrated ones have no trials or difficulties in life, that all things go smoothly for them. No! Quite to the contrary of this. As our Master's words indicate, "In the world ye shall have tribulation, in Me ye shall have peace." It is this peace of God, this rest in His care, this satisfaction with His plan, this realization of our riches in Christ Jesus that is our satisfying portion, and that protects us as "new creatures" from the sorrows, pains, troubles and difficulties of others. To us, in view of our spiritual relationships and blessings and promises and hopes, all these are "light afflictions but for a moment, working out for us a far more exceeding and eternal weight of glory.

[Pittsburgh Gazette -- November 14, 1904](#)

THE RESTORATION OF THE TABERNACLE OF DAVID

Pastor C. T. Russell of Allegheny, Pa., spoke twice here today in the Auditorium of the Young Men's Christian Association. His afternoon topic was "God's Oathbound Covenant With the Seed of Abraham." The second discourse, on "The Restoration of the Tabernacle of David," follows. His text was: "After these things will I return, and will build again the tabernacle of David which has fallen; and I will build again the ruins thereof, and I will set it up, that the residue of men may seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, Who doeth all these things." Acts 15:16-17.

The Apostle James uttered the words of our text at a general church conference in Jerusalem. The subject of investigation was the course of Paul and Barnabas in preaching the gospel to Gentiles. Many of the brethren felt that this was a serious error a breach of the social proprieties as well as an infraction of the religious proprieties which the Lord had established. For over 1,800 years the natural seed of Abraham had been specially favored of God, and all the promises of the divine word had been to these alone, as the prophet Amos declared, "You only have I known (recognized) of all the families of the earth." (Amos 3:2.) All the other nations, as the Apostle Paul intimates, were left of the Lord without revelation or message or covenant, and were consequently "without God and without hope in the world."—(Eph. 2:12.)

Under these conditions it is not to be wondered at that the Jews had come to feel a religious exclusiveness, and to believe that although the Gentiles were fellow creatures and of the one general Adamic stock with themselves, nevertheless the Lord had made differences, and that, accordingly, to the stock of Israel alone belonged the chief divine favors. The apostle intimates the same thing, saying, "What advantage hath the Jew?" He answers, "Much every way, chiefly because to them were committed the oracles of God."—(Rom. 3:2.) We remember also our Lord's instruction to his disciples at His first advent, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel."—(Matt. 10:5-6.)

"TO THE JEW FIRST"

Under all these circumstances we cannot wonder that the early church was disturbed with the thought that God's oath-bound covenant to their nation, as well as His providential dealings with them for eighteen centuries, should now apparently be set aside as though the special hope of Israel were a vain one, no more applicable to them than to others. The investigation of the matter therefore was deemed very important, as lying at the very foundation of all faith in the divine word, and this should not be considered as a proof of narrowness of mind on the part of these, but rather as a proof of loyalty to the Lord and His plan a jealousy for the truth a fear of leaving the old paths and by implication at least denying the foundation of all their hopes.

A somewhat similar question had arisen some years before when Peter, under the direction of a vision, visited Cornelius, the first Gentile convert, preached the gospel to him and his household and baptized them as believers after the Lord had witnessed by the Holy Spirit that they were acceptable and Israelites indeed. At that time Peter's course was criticized, but his full explanation of the Lord's dealings satisfied the brethren. Now, Peter was among the first at the present conference to speak in favor of Paul and Barnabas and their preaching to the Gentiles.

He reminded the conference that a good while before the Lord had indicated a breaking down of the middle wall of partition between Jews and Gentiles as respects the favors of this gospel age, and had illustrated this in the case of Cornelius and his family. Following this, Paul and Barnabas were permitted to explain their own course and the Lord's leadings, and how the blessing of the Lord came upon the Gentiles who believed, and the wonderful work of grace, and the miracles of healing, etc., wrought through the laying on of the apostles' hands.

Then the Apostle James, who seems to have been the chairman of the convention, arose and indorsed the course of Paul and Barnabas, and called the attention of the conference to a prophecy made by Amos, which constitutes our text. He pointed out the previous experience of Simeon, surnamed Peter, how the Lord first showed His favor to the Gentiles, even to Cornelius and his family through him, and there indicated the divine purpose to be that not only the faithful Jews, but also some from the Gentiles should be selected to constitute the peculiar people of the Lord. The early church, all Jews by birth at first, had already realized that God was passing by their nation as a whole, and was merely taking out of it a remnant, a little flock of Israelites indeed. The Apostle James was now getting a

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clearer view of the divine intention, namely that this little flock should be composed also in part of faithful Gentiles, begotten by the Holy Spirit and thus constituted spiritual Israelites indeed.

“A PEOPLE FOR HIS NAME”

St. James declared that God was taking from the Gentiles a “people for His name.” This may be understood to signify that as the faithful Israelites were invited to become the bride of Christ, and thus to take the name of the bridegroom, so Gentiles were now to be admitted to the same company, that they also might be sharers of the name of Christ members of the bride, the Lamb's wife. We must remember this thought of a special elect spiritual class being selected from among men, to be the bride and joint heir with Christ in His kingdom was to the Jews, as well as to us, a surprise. It was indeed included in the promises of the Old Testament, but so covered, so hidden, as to be unnoticed until brought to light by the Holy Spirit after Pentecost.

The Apostle Paul, it will be remembered, speaks of this as the “mystery of God (the secret of the divine plan), hidden from past ages and dispensations, but now revealed” because the time had come for the selection of this special or bride class.—(Eph. 3:3-6.) Although the fact of the bride class was kept a secret during the Jewish age, and although it is not very clearly understood by the majority of Christian people even yet, it was stated distinctly in the prophecies as well as in the types. In these types, for

instance, we see how Abraham typified God, how Isaac typified our Lord Jesus Christ, and how Rebecca typified the church, related to God only by becoming the bride of Christ, even as Rebecca's relationship to Abraham was through her union with Isaac. Thus it comes about, as the apostle declares, that "if ye be Christ's, then are ye Abraham's seed and heirs according to the promise"—"heirs of God, joint heirs with Jesus Christ our Lord" our bridegroom. (Gal. 3:29; Rom. 8:17.)

In divine providence the custom of the wife dropping her own name and assuming the name of her husband is universal, and was so guided by providence that the matter might be a type or illustration of how the church loses her own identity and name and assumes those of her husband. Thus in the scriptures the name Christ, which signifies the anointed, while primarily given to our Lord Jesus in His own person, is in a secondary sense applicable to all the church, His bride, His body. This, too, was intimated in the Old Testament prophecies. It reads: "This is the name whereby He shall be called the Lord our righteousness," and again, "This is the name whereby she shall be called The Lord our righteousness."

THE HIDDEN MYSTERY

The early church learned gradually respecting this mystery of the bride class to be joint-heirs with the bridegroom in the kingdom, and they learned gradually, too, that in this bride class the Lord would accept Gentiles of the proper heart attitude to be fellow-heirs and of the same body. After calling this matter to the attention of the conference, the Apostle James proceeded to point out that all this was consistent with the prophecies of the past, one of which he quoted, After these things (in the future, in the end of this age, when the bride class is being chosen), will come the time for the restoration of the nation of Israel to divine favor, and then will follow a general favor to all the Gentiles also. The tabernacle of David, which is fallen down, refers to the family of David, which by divine arrangement was the royal family of the nation of Israel. The last representative of David upon the throne was Zedekiah, and it will be remembered that at the time of his overthrow the Lord's pronouncement was, "Thou profane and wicked prince, whose day is come, when iniquity shall have an end, remove the diadem and take off the crown; this shall not be the same... I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is; and I will give it to him." Ezek. 21:25-26.

The overturning had lasted for over 600 years until our Lord Jesus came, and the disciples had asked Him, "Wilt Thou at this time restore the kingdom to Israel?" Should we now expect that as the heir you will at once take your throne and power and re-establish the dominion of Israel, which passed away entirely in the days of Zedekiah? Our Lord's Answer--was that it was not for them to know the times and seasons on the subject that the

Father had kept these in His own power and would accomplish them in due course. It was shortly after this that the disciples received the Pentecostal benediction, and under the enlightening influence of the Holy Spirit were being gradually taught more and more respecting the divine purpose. The very conference in which the apostles were engaged at this time was a further feature of the divine leading in the matter, showing them that the “mystery” class, the church, the bride of Jesus, was to be composed of select Gentiles as well as select Jews, and not until after this had been accomplished would the kingdom be established and the tabernacle of David, which had fallen down in Zedekiah’s day, be re-established upon better, holier, more solid, foundations.

BLINDED ISRAEL’S STUMBLING

The Apostle Paul brings out the same facts in his epistle to the Romans. In chapters nine and ten he points out to us that the fall of Israel as a nation came through the rejection of Jesus, but that their course was not a surprise to the Lord that He had on the contrary previously foretold the same through the prophets. The apostle quotes several statements of the prophets to this effect that Israel’s table of divine bounties and blessings and promises would become their snare, their trap, and lead to their fall through pride and a feeling of self-sufficiency, which caused them to repudiate the great Life-giver, the way, the truth, the life. In the eleventh chapter the apostle, bringing up the other side of the question, assures the church, composed of Gentiles and Jews, that the nation of Israel, although blinded as respects the divine favors of this gospel age, although blinded as respects the “mystery,” is still beloved of the Lord for the Father’s sake, and that that nation, although blinded and cast aside, is not destroyed and will ultimately be recovered, “saved,” from their blindness, which happened unto them as a nation through their rejection of the Messiah.

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Thus the Apostle Paul in these statements is in full agreement with the Apostle James in our text: The tabernacle of David is to be re-built the Jews as a nation are again to come into divine favor, after the mystery class has been completed, after the elect amongst the Jews and the elect from amongst the Gentiles shall all have been gathered to the number foreordained in the divine plan.

Mark how distinctly the Apostle Paul sets this matter forth. He says: “Blindness in part is happened unto Israel until the fullness of the Gentiles shall have come in” come into the fellowship and joint-heirship with the faithful Israelites as members of the bride of Christ and joint-heirs with Him in the kingdom promised to the seed of Abraham. To leave no doubt on the matter the apostle particularizes, saying, “As ye (Gentiles) in times past have not

believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief that He might have mercy upon all.” Rom. 11:30-32.

Here is the plain statement that the blessing which is coming to Israel will be God’s mercy exercised through the church after the church shall have been completed and glorified. No special mercy or divine favor or opening of the blind eyes of Israel or turning of them from their blindness to look upon Him whom they have pierced should be expected until the completion and glorification of the church. Whatever they may enjoy in the interim will be so exceptional as to verify this scriptural statement, which indeed has been fully attested by the history of the intervening eighteen centuries. While, therefore, we see with pleasure that the eyes of the Jews are opening to some extent, we have no expectation that this will become general nor that it will lead to a clearness of sight until the appointed time.

DAVID’S THRONE HOW RESTORED

The statement of our text respecting the rebuilding of the house of David, the repair of its ruins, etc., should be understood as figurative; certainly no literal residence of David could be referred to, no literal ruins of his ancient palace. The reference should undoubtedly be understood to signify the throne, or kingdom, of David the ruins in which that kingdom has been for centuries and the re-establishment of that kingdom. Looking back to David and his divine commission as king of Israel, we find that like all the other circumstances of the Jewish age this was typical, and hence when we read that the throne of David was the throne of the Lord’s kingdom we get the thought that the kingdom established in the hand of David was a typical one as the nation over which he ruled was a typical one, and that he himself was a type or figure of the great king who is to be of the house and lineage of David according to the flesh. We see then, that the establishment of Christ in kingdom power in the beginning of the millennial age will be the re-establishment of the kingdom of God, over which David ruled in a small and typical manner. Even in David’s name we see a significance which points us to Christ bridegroom and bride, head and body. David signifies beloved, and assuredly the glorified church, Christ the head and His gospel age faithful followers, the body, are the beloved of the Lord, the antitypical David.

As we have seen on previous occasions, and as we have presented in print in *Millennial Dawn*, this kingdom of Christ is to be purely a spiritual one, invisible to men, changed from fleshly conditions to spirit conditions. As our Lord declared to the Pharisees, the kingdom of God will be in the midst of mankind, yet none shall say, Lo here! or Lo there! for the kingdom of God cometh not with outward show that men should

so recognize it. Luke 17:20.

There is, however, to be an earthly department of the kingdom and this department will be visible to men. Those who will constitute this earthly department of the kingdom and be the visible representatives of it before men will be those ancient worthies of the Abrahamic stock referred to by the apostle in Hebrews 11:39-40. These, the apostle declares, shall receive a share in the divine promise, though not the superior part of it, which has been reserved for the spiritual Israelites of this gospel age, "God having provided some better thing for us (than for them), that they without us should not be made perfect."

The resurrection of these ancient worthies will be to the perfection of human nature, a totally different resurrection from that which is to come to the overcoming class of this gospel age, which will be to a divine nature, invisible to mankind. These resurrected perfect ancients, approved of God, will constitute the earthly representatives of the heavenly and invisible kingdom of Christ, and to these the world of mankind will come for instruction, and through these the divine law and messages of justice and mercy will be communicated to all the families of the earth, as it is written, "Out of Zion (from the kingdom class, the church glorified) shall go forth the law, and the word of the Lord (the message of the Lord, the announcement), from Jerusalem."—(Isa. 2:3.)

"THE PROMISE SURE TO BOTH SEEDS"

Thus the earthly plans of the kingdom of God will be in the hands of the Jews, and thus also the earthly features of the Abrahamic covenant will be fulfilled through the members of the natural seed of Abraham, and these as well as the spiritual seed will be used of God to bless first the Jews, the natural seed of Abraham, and subsequently every nation, people, kindred and tongue. Thus the apostle declares that the Abrahamic covenant will be fulfilled through both the natural and the spiritual seeds.—(Rom. 4:16.)

Here we remember the prophetic declaration respecting our Lord: "instead of the fathers shall be the children, whom thou mayest make princes in all the earth."—(Psa. 45:16.) Abraham, Isaac, Jacob and the holy prophets were continually spoken of by the Jews as the "fathers," and our Lord is spoken of as a son of Abraham and also a son of David; but matters have undergone a great change. He who was the son of Abraham, of David and of Mary, by his great sacrifice not only redeemed the world, but also became the heir of God's great oath-bound covenant and the life-giver for Adam and his race. Whoever of mankind shall be resuscitated, restored,

resurrected to life during the millennial age, will receive that life from the Savior, the life-giver; and since every life-giver is a father, it follows that Jesus will be the life-giver or father to all the world of mankind who will accept His favor all outside the little flock of this gospel age called to be His bride, and those who will go into the second death. Thus we see that He will be the father or life-giver of Abraham, Isaac, Jacob and all the prophets; and so, instead of being the fathers of Jesus they will become His children, and during the millennial age they will constitute the earthly representatives of the spiritual, invisible kingdom its agents among men, “princes in all the earth,” exponents of the glorified Christ, bridegroom and bride.

These princes of Jewish stock, according to prophecy, will be clothed with great power. They will be perfect men themselves. Their trial for eternal life having been passed successfully their resurrected bodies will be in every sense of the word complete, as was the original Adam, in the image and likeness of God. Possession of human powers in their perfection then will constitute them in every way superior to the remainder of mankind, and the superiority will be recognized by the world by the Jews first and later by the Gentiles. Their manifestation among the Jews will be after the regathering of many of the faithful Hebrew people to their own land, and when they will be in the midst of a great trouble, antagonized by their Gentile neighbors.

The promise is that the Lord will at that time manifest himself on their behalf, as when he fought for them in the day of battle, in the day of Joshua. The manifestation of divine favor will be so marked as to create a new era in the affairs of Israel; their period of rejection will be passed, their period of favor fully begun, and among the first things connected with this favor will be the opening of the eyes of their understanding that they may look upon Him whom they pierced, and then, as the prophet declares, the Lord will pour upon them the spirit of prayer and of supplication, and forthwith the new covenant blessings will be theirs their sins and iniquities the Lord will remember no more.—(Zech. 12:10.)

ISRAEL'S FAVOR NEARING

The turning of the living generation of Israel from their present condition of blindness is in the scriptures figuratively spoken of by the prophet as a resurrection from the dead, as the apostle declares, “What shall the receiving of them be but life from the dead?” (Psa. 11:15.) It will be but the beginning of a revelation to the world of the great goodness of God and His wonderful plan of salvation, which extends His benefits and opportunities to every member of Adam’s race. Hear the various prophecies: One, for instance, represents the other nations as witnessing the

prosperity of Israel under the new regime in contrast with the anarchious conditions prevailing in their own territories, and declares that the desire of all nations shall come, and represents the nations as sick of war and perfidy and graft and anarchy, saying: "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths."—(Isa. 2:3.)

This same condition is referred to in our text which, after telling about the setting up of the Davidic throne, declares as a result, "that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord." How grand a time that will be! The scriptures describe it, saying: In His day the millennial day, the day of Christ the righteous shall flourish and evil-doers shall be cut off. Again they declare that the knowledge of the Lord shall fill the whole earth as the waters cover the great deep. Again they assure us that at that time there will be no need of proclaiming the Lord or saying to one's brother and one's neighbor, know thou the Lord, know thou the Lord, because all shall know Him, from the least to the greatest.

Already signs of the budding of Israel's fig tree are visible; not only in their growing interest in Jesus as the renowned Jew, but also in their longing for Palestine, their old home evidenced in their "Zionist movement." But their blindness will not depart, nor their hopes of national independence be realized until the "little flock" of spiritual Israel shall be completed and glorified; for thus saith the inspired record.—(Rom. 11:25,33.)

The statement of the text, "Upon whom my name is called," is clarified by an examination of the prophecy from which it is quoted (Amos 9:11,12), where it is rendered, "And as all the heathen (nations) which are called by my name." The sense of the expression is, we believe, that in that glorious time the Lord will provide a blessing upon all who heartily and sincerely bear His name all who desire to be children of the great life-giver, and who accordingly hear and obey His voice. All such will be received back into harmony with God as members of the Christ family, as the apostle declares it is the divine purpose eventually to gather together under one head all things both in heaven and in earth. This gospel age accomplishes the unification of the bride and the bridegroom, the millennial age accomplishes the development of the children of Christ on the earthly plane of being.

All these blessings we have just examined were fully combined in the briefly stated oath-bound covenant, "In thy seed shall all the families of the earth be blessed." Another statement of God's favor in this respect was made to Abraham in the words, "I have constituted thee a father of many nations." Abraham was a type of God, and this expression implies that eventually all nations shall have the glorious privilege of becoming sons of God. First, the spiritual seed, "If ye be Christ's then are ye Abraham's

seed;" secondly, the natural seed of Abraham, first the princes, and subsequently all of the Jewish race who will come into harmony with God; thirdly, many nations all nations, peoples, kindreds and tongues. These brought to a knowledge of their glorious opportunities during the millennial age, if willing and obedient, will be accepted also as Abraham's seed and as sons of God through Christ. No wonder the apostle in view of these great things of God's plan not only for the salvation of the church of this gospel age, but ultimately for bringing blessing to every nation, people, kindred and tongue exclaimed: "Oh, the depths of the riches both of the knowledge and wisdom of

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God! How unsearchable are His plans and His ways past finding out! except as they are revealed to us through His word and spirit."—(Rom. 11:33; 1 Cor. 2:10.)

PITTSBURGH GAZETTE --NOVEMBER 21, 1904

ELSE WERE YOUR CHILDREN UNCLEAN, BUT NOW ARE THEY HOLY, SAID PAUL

Pastor C. T. Russell addressed a large audience yesterday in the Bible House chapel, Allegheny, from the text, "Else were your children unclean; but now are they holy." 1 Cor. 7:14. His discourse in full follows:

For centuries our text has been one of the bulwarks of Calvinistic theology the ground upon which the Westminster confession built its statement differentiating between elect and non-elect infants. It is only of late years that our Presbyterian friends of the Calvinistic school have withdrawn from this position, and now hold, according to their latest statement, that there is no difference in God's sight between the children of believers and any other children dying in infancy. The old expression of the confession that the children of believers only would be saved, giving the inference that all other children would go to torment, has certainly been outgrown and discarded, much to the credit of our Presbyterian brethren and much to the honor of our Creator's government.

But while our Presbyterian friends have changed their views, this text of scripture remains the same and has the same meaning that it ever had. It says not a word about the children of believers going to heaven if they die in infancy, and hence gives no inference to the effect that other infants go to eternal torment at death. Here we see the baneful effect of an error. The unscriptural doctrine that the wages of sin is eternal torment has made to appear inconsistent many of the grand and beautiful teachings of God's word, and the misrepresentation put upon this

text and many others, to harmonize them with the eternal torment doctrine, clings to them even after the error has to a large extent been repudiated, so that our Calvinistic friends today know not what to make of these words of the apostles they are confusion to them. To them they still seem to teach eternal torment, and the repudiation of that thought leaves in their minds a doubt respecting the wisdom and inspiration of the apostle who wrote these words. Thus error leads to further error, to confusion and darkness. They surely do class children as clean and unclean, justified and unjustified, on account of their parentage.

Let us look at the text with, so far as possible, our minds freed from all bias and prejudice; let us see in it just what the apostle wrote, no more and no less. He is writing respecting mixed marriages. He is advising the Lord's followers that he who marries does well, but that he who marries not does better, as respects the carrying out of his consecration vows, the giving of his entire being to the service of the Lord. He declares, however, that such a celibate life is not possible to all, and that those who choose to marry shall not be considered thereby trespassing against the divine arrangement, though he forewarned them that the assumption of marital obligations will bring them in some respects increase of trials in the Christian way. In pointing out thus the liberty of the consecrated to marry, the apostle limits the matter with the words, "only in the Lord." He would not be understood as sanctioning the marriage between a believer and an unbeliever between a consecrated and an unconsecrated person. However, he recognized the fact that in his day and at all times it might be expected that some would come into relationship to the Lord who had previously married and who would be thus in union with unbelievers.

CHILDREN OF THE MISMATED

It was for the comfort and instruction of this class of believers, who had unbelieving partners, that the apostle wrote the words of our text. He meant that such should understand that God would count the children as belonging to the believing parent, and as sharers in the blessings of God resting upon believers. The apostle takes for granted that all Christians understand that there is a "curse" resting upon the world a curse or penalty of alienation from God through wicked works, which has been upon the human family ever since the first transgression in Eden the curse or sentence that came upon Father Adam and Mother Eve and which has descended upon all of their posterity. The apostle's preaching was to the effect that Christ had died to relieve mankind of this penalty, this curse, this alienation and separation from divine favor and communion that the rolling away of the curse will come by and by in God's due time, at the establishment of Christ's millennial kingdom, when all the families of the earth will receive a blessing and be brought to a full knowledge of the truth and a full opportunity for return to

divine favor and to all that was lost through the original transgression. That meantime during this gospel age God is reckoning His favor to a certain class to a little flock, to the household of faith, and that these enjoy divine favor in advance of mankind in general before the millennial morning dawns, while it is still night, while sin still abounds and evil and trouble and sorrow and weeping.

This blessing, which comes now upon believers through faith in the precious blood of Christ, gives to such certain special privileges not enjoyed by the world. They may consider their sins forgiven; they may count the errors and weaknesses and imperfections of life as not imputed to them when not intentional; they may have fellowship with God and recognize Him as their Father and hear through the scriptures His voice speaking peace through Jesus Christ our Lord, and inviting them to progress from grace to grace, from knowledge to knowledge

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and from honor to honor, changing and transforming the characters of the obedient until by and by they may attain to all the blessed provisions of the heavenly calling the divine, spiritual nature and joint heirship with Christ in His millennial reign.

The words of our text were addressed to this class. Realizing as they did that a divine sentence rested upon the whole world, and that they themselves had escaped it only by hearing the gospel and accepting its terms, they could see readily enough that where both parents were believers and in fellowship with God, the children of such would naturally and properly inherit this relationship, just as when Adam and Eve got out of harmony with God all of their children inherited their lack of harmony. But now the question that the apostle is discussing is, what about those families in which only one parent belongs to the Lord through justifying faith? What would be the status of the children in such families? Would they be justified children or would they be of the world, unjustified, strangers, aliens, foreigners from God and His blessings and promises?

CHILDREN OF BELIEVERS FAVORED

The apostle's Answer--shows us conclusively the divine mind on this subject, namely that where one of the parents is a child of God his children during the period of their infancy, until such time as they attain a personal, moral responsibility, are counted as justified from all sin, as in relationship with the Lord, as privileged, therefore, with their parents to approach the throne of heavenly grace, to speak of and think of God as their father and themselves as the objects of divine favor. On the contrary the children of unbelievers are, like their parents, out of harmony with God, strangers, aliens, foreigners, children of Adam, under Adamic condemnation and alienation. Such children are,

according to the inspired testimony of our text, "unclean" in the same sense that all sinners are unclean in God's sight, unworthy to come into his presence, not subject to special providences of this gospel age, which are exclusively for believers and their families.

It should be borne in mind, however, that while the scriptures clearly indicate that the Lord preserves this attitude of opposition and condemnation against all out of Christ, it does not signify any hatred of the sinners as individuals, but rather the maintenance of the general law of righteousness by which the Lord differentiates between the faithful and the unfaithful, the justified and the unjustified, not with a view to doing injury to the unjustified but the very reverse to the intent that the unjustified may realize their conditions as being without God and having no hope in the world, to the intent that they may "feel after God" and find him, and find Christ whom He has set forth as the way, the truth and the life, and by whom alone there is access to the Father's favor. That God has no unkind sentiments toward unbelievers the scriptures assure us, telling us that it was when we were all sinners that Christ died for the ungodly, and that in Him God manifested divine favor toward the whole world lying in sin and condemnation. They assure us that the time is coming when all of these unbelievers shall receive a great blessing at the Lord's hand through the glorified Christ and the glorified church in the millennial kingdom, and the blessed conditions which will then prevail in the world, scattering all the darkness and superstition and error and misrepresentation and making the entire plan of God clear as the noonday sun, that all may see, that all may accept, that all may be blessed.

It is entirely proper, however, that the Lord should confine the blessings of this gospel age to the believing class, because He seeketh only such as can and will exercise faith and an obedience based on that faith. Whoever has the faith without the obedience is not acceptable to the Lord and will soon find his faith waning, disappearing, because "faith without works is dead." And whoever cannot exercise the faith cannot be of the class which the Lord is now selecting from the world. We are of the opinion that some, through the fall, through heredity, are so constituted that it is impossible for them to come under the conditions of the divine call of this gospel age. Such will find themselves able to walk by sight by and by when the millennial morning has dawned and the Sun of Righteousness shall have arisen, but they cannot walk in the narrow way of this present time without faith, and hence they cannot be the recipients of the opportunities and privileges now being extended to believers.

If all could see clearly how the whole world is unclean in God's sight Adam and all his children and all their children they would see what the scriptures mean by the repeated declaration that we all need to be washed in the blood of the Lamb, washed from our

sins, cleansed from our sins through the merit of Christ's sacrificial death the death of the Lamb of God, which taketh away the sins of the world. Ultimately it is to take away the sins of the whole world, but not yet. First that blood is applied during this age for the cleansing merely of believers, for those who will exercise faith and strive to be obedient to the Lord; by and by the Lord's gracious arrangements will be open to the whole world, after the believing class shall have been specially favored by the privilege accorded to it. Look now at our text, "Else were your children unclean; but now are they holy" washed, cleansed, justified through the blood of Christ, because their parents, being in this attitude, in this relationship to God, the children are in the same relationship, just as the children of the uncleaned are unclean from the divine standpoint.

ADVANTAGES OF CHILDREN OF BELIEVERS

The apostle clearly intimates that there is a difference, a great difference, between the unclean children of the unclean and the clean children of the justified, the blood washed. What is the difference? We Answer--that unbelievers cannot expect to understand, to appreciate the difference their unbelief, their lack of faith on other subjects, would hinder them also in respect to this one; but those who believe in their own cleansing and who know their own relationship to God can have full confidence that their children also, during the period of infancy, are as much under divine care and protection as themselves. As the parent rejoices in the divine promise that all things shall work together for good for him, he may rejoice in this promise as being applicable also to his children in their earthly affairs. When he rejoices in the divine promise that God will not permit us to be tempted above that we are

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able, but with the temptation will provide also a way of escape, he may also apply this in reasonable measure to his children, and know the protecting care will give all necessary shielding and assistance to those children. As the believing parent recognizes that "Many are the afflictions of the righteous, but the Lord delivereth them out of them all;" and when he recognizes that these afflictions are often the Lord's methods for bringing him valuable lessons and experiences, so on behalf of his children also he estimates that God in His wisdom and love may permit difficulties and afflictions to come upon them, but with the eye of faith he sees the outcome a blessing.

How many of the Lord's people who were born in this justified or cleansed condition, in our text called "holy," in looking back can see that the good hand of the Lord was over them even in early childhood, and that many of the interests and affairs of life were shaped to their advantage. We do not by this mean that they were born with silver spoons in their mouths, nor that they had

more than heart could wish of earthly luxuries; but on the contrary we mean that they can see that the proper, moderate and middle course in which the Lord directed their interests and affairs was probably the most beneficial course for him. They can see how the trials and difficulties of life were so wisely shaped and so skillfully tempered to their conditions that they were helped through the difficulties and trials which otherwise might have turned them to destruction or have discouraged them, or have permitted them to go on in ways that would have led them far from the paths of righteousness and joy and peace in the Holy Spirit.

The favor of our Lord mentioned in our text applies specially to this present life. Children dying in infancy without coming to years of discretion, understanding and responsibility, cannot be said to be overcomers of the world of the flesh or of the adversary. They died before reaching years of personal responsibility, either good or bad, and hence they could have no part or lot in the great reward which the Lord has proffered to the church, and on account of which the present testings and trials are given to the church to prove them, to develop character in them, to thus by trials and tribulations work out for them a far more exceeding and eternal weight of glory.

Children dying in infancy fail of these trials and testings in the school of Christ, and thus evidently fail also to attain the prize, the reward, specially held out to those that only fight a good fight and finish their course, and who, as wise stewards of their talents and bounties, shall be granted an abundant entrance into the glorious things of the millennial kingdom, in joint heirship with their Lord. Hence the children of believers and the children of unbelievers in the resurrection morning will find themselves all well favored of the Lord under the general blessings that will fill the whole earth at that time; and the only advantage that we can suggest that the children of believers would possess would be that there would be fewer of the natural marks of sin in their character, fewer of the stains of sin, less to fight against and overcome when they,

with the remainder of mankind under those favorable conditions, will be started upward on the highway of holiness. We may assume that with the better birth, the result of a better parentage, these would be better prepared for the millennial conditions and make more rapid progress toward human perfection than the unwashed, unclean children of unbelievers.

Thus does the Lord, not only in respect to the present life, but also in respect to the future one, show mercy unto thousands of them that love Him and keep His commandments, and unto many generations, and thus also we see that He has permitted the stain of sin to pass from generation to generation to the third and fourth and many generations of those who hate Him and who have neglected His counsel. While ultimately, therefore, all

mankind shall have glorious opportunities, the Lord has placed a special promise, a special reward, upon those who in the present time become His people, and he allows this blessing to extend to their posterity up to the time when they shall have reached years of discretion and individual choice.

This period of personal choice varies with each individual. Some seem to have discerning minds quite early in life say 12 to 15 years of age others develop more slowly and seem not to reach the state of personal accountability until much later in life, while others seem so devoid of sound judgment that we may reasonably question if they attain at all in the present life a personal responsibility, and this latter class, we believe, is by no means a small one. They are still in Adam, his condemnation is still upon them, they have not escaped it, they are still unclean. But when the great High Priest shall have come forth at His second advent to give to the world the blessings secured by His sacrificial death, it will mean not the taking of these to heaven nor the making of them perfect, but it will mean the opening of the eyes of their understanding and the rendering to them of such assistance in mental, moral, physical and religious uplift as they need.

MORAL FREE AGENCY

Respecting the children of believing parents the Lord's providences over them are not to be understood as operating contrary to their wills, but merely as favors by providential dealings and the proper direction of those wills. When years of discretion are reached the child believer can no longer claim for himself the covering of his parent's faith and obedience. His conscience, his reason, as well as the instruction of his parents and teachers, should make this matter clear to the unfolding mind of youth, and the period of individual responsibility looked forward to should be anticipated as a time and opportunity for a full personal consecration to the Lord, to walk in His ways and in fellowship with all those who are walking in the same narrow way of faith and obedience. Thus does the child of a believer pass from its embryo or chrysalis condition to a newness of life, guided by the hopes and promises set before the Lord's people in His word.

True, not every child of the consecrated takes the proper course. Many, alas, attracted by the offers of the world, the flesh and the adversary, find pleasures along those lines and thus slip away from their cleansed or justified condition. Some of these may never return, may become so ensnared by the adversary that they will lose all the faith and hope and make void all the faith and hope, all the precious instruction received in childhood. Such a result to parental labors must necessarily be very discouraging, and seems to be contrary to the accepted law as set forth in the word of

the Lord, "Train up a child in the way he should go, and when he is old he will not depart from it." It would be far from our wish to charge believing parents with all the misdemeanors of their children. We leave to the Lord to make clear and plain to all by and by wherein lay the fault in such cases, and why the good promises of His word were not realized. We would be inclined to fear, however, that in the case of such believers false doctrines, or misrepresentations of the divine word had hindered them from leading the godly life and teaching their children the truth, which might have stopped them from taking a wrong course.

Undoubtedly there are nominal believers and true believers those of little faith and those of much faith. It is not for us to attempt a judgment of our fellows, but it is for us as believers to apply to our own hearts the precious promises and consolations of the Lord's word. I say, therefore, to true believers who have works as well as faith, "Be not discouraged. Your work shall be rewarded. Your painstaking training of your children, your prayers on their behalf, your continual endeavor day by day to train them up in the nurture and admonition of the Lord, and by word and act to set them the proper example your endeavor even before their birth to favor them by prenatal influences and to manifest toward them the fruits and graces of the Holy Spirit these labors are not in vain. Even should the child for a time prove wayward, trust firmly in the Lord; continue earnest and instant in prayer, and we believe the results will justify your faith and perseverance.

From quite a number have we heard at various times that the thought of the faith and godliness of parents, and of their prayers, had come often to mind, and had frequently influenced them for good more than anything else, and had finally resulted in their full turning to the Lord and full consecration to do His will. Remember, that the Lord deals with them as free moral agents. He always recognizes the freedom of the will. He cannot change this feature of His general dealing on your account or on any account; but He can and evidently frequently does grant to the children of believers such providential care, such disciplines, such experiences as open eyes the more clearly to discern between right and wrong, between justice and injustice, between wisdom and unwisdom, between God and Mammon. Having done your part, leave all the results in the hand of the Lord. Rest assured that He will do all that can properly be done for the highest interests of those you have committed to Him, according to His own arrangement.

WESLEY COMMENDED, BUT NOT IN ALL

Brother Wesley properly stands high in the estimation of all true Christian people, and the movement which he headed and which today is represented by many large and influential Methodist

bodies had its excellent features, but one of its prominent teachings has been productive of much distress and misunderstanding on the part of many of the best of Methodists. Nor is this to be wondered at; on the contrary, it would have surprised us had Methodism grasped every feature of divine truth more clearly and cogently.

Each prominent denomination represents, or was intended to represent, some reform movement. Calvinism marked the rebellion of consecrated minds against lax views respecting the sovereignty of God, His wisdom, His power to accomplish His will and His promises. In its zeal it carried many of its propositions to extreme conclusions, yet on the whole it gave strength and tone and character to Christian thought, and these have not fully lost their power to this day, though many of the extremes have been discarded. Similarly, Methodism was a rebellion against certain laxities and perversions of the truth in the day of its origination. Wesley perceived that formalism had taken the place of vital Christianity with the great mass of professing churchdom of his time. He perceived that there was much praying to the Lord with the lips while the heart was far from Him that many who had neither part nor lot in Christ had come to regard themselves as Christians. That time was in many respects like the present, is more and more coming to be everybody was regarded as a Christian who was not a Jew or an infidel. Wesley perceived that the matter of personal consecration was being overlooked, and that membership in a church, attested to by a "christening" in infancy, was deceiving multitudes, who, as a consequence, had a self-satisfied feeling, their religion consisting in an occasional or regular attendance at worship and little more.

It was against such conditions and with a view to awakening thought on the subject, with a view to differentiating between the truly consecrated and the merely nominal professor, that the Wesleyan movement was started. It was admirable in this particular; but it made the mistake of ignoring the fact that among the nominal Christians there were some true ones, and that the children of these true Christians, as our text shows, are justified in God's sight. True, these as compared with the whole are few; and did not deserve all nor even the larger proportion of Wesley's efforts; but they should not have been totally ignored.

The circumstances which called forth the Wesleyan movement directed its energies somewhat at a tangent, teaching that without exception every human being was through the fall a child of wrath and must feel the burden of sin upon his heart and the divine wrath against him, and must repent, go to the altar, or otherwise experience the profoundest revolution in his life, in his heart, in all of his sentiments. Much of this was entirely right as respects the vast majority of humanity except that Brother Wesley, laboring under the delusion that the Bible teaches

eternal torment, according to the various misinterpretations of it handed down from the dark ages, preached not that the wrath of God is revealed against all unrighteousness in the sicknesses and sorrows and deaths that are all about us, but preached on the contrary that the wrath of God manifested in the present distresses is not a circumstance to the indescribable eternal torture of the future.

Eliminating this awful, indescribable, God dishonoring teaching of eternal torment, we are ready to indorse much that Brother Wesley taught respecting the alienated condition of sinners, respecting the Creator, and regarding all the features of His gracious plan of salvation. We urge, with Brother Wesley, the only way in which the world can approach God is by faith and repentance and reformation of life and a full consecration of all to Him and His service, and that until these steps be taken no individual can

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properly be classed as a Christian, or consider himself in any wise related to the Lord because he resides in a so-called Christian land not a bit more than could the heathen residing in a heathen land. The scriptural teaching on the subject is clear, that only by faith and obedience can we become united to the Son, and only through the Son can we have a relationship to the Father.

A METHODIST BROTHER'S DILEMMA

Brother Wesley's extreme view overlooked and ignored the class of people represented in our text the children of believers who were not born "unclean" not born children of wrath, but through the consecrated parent were born in a justified condition or relationship toward God. There are some of this class in the Methodist churches as well as outside of them, and to these certain features of the Wesleyan doctrines they profess have proved to be snares causing great disquiet of mind, sometimes to the extent of utter loss of faith in everything religious. Thus it is with every error, great or small; it is sure to have its baneful effect. It is like so much poison in the family baking.

Not long since, while in a railway train, a Methodist brother, a stranger to me, left another seat and came over and sat down beside me to tell me of a difficulty under which he had labored from the beginning of his Christian experience, but which he had feared to tell to others. He said: "For years I have been a member of the Methodist church and taken an active part in its services, and yet I have never felt what our church teaches should be the experience of everyone who is a Christian I have never had what our people describe as conversion. I never had that feeling of deep sinfulness, nor did I, when I made a consecration to the Lord in the Methodist church, experience the remarkable things which many of our people tell us and which our religious books

lead us to believe are the only true marks of a change of heart, of a true conversion, of an acceptance with God. Not having had those ecstatic experiences related by others, I have for years fought against three doubts: (1) Whether or not others were mistaken in what they described; (2) Whether or not I was the one who had failed to get the Lord's blessing and acceptance, or (3) Whether or not the whole matter were not a delusion and Christian experiences largely made up of imaginations according to the various bents of mind. According to the general teachings of our church I am not a Christian at all, because I have not had these ecstatic experiences connected with what our church standards recognize as a true conversion. Now, Brother Russell, what is my real standing as you see it according to the scriptures?"

I questioned the brother first: Did he believe in the Lord Jesus Christ as his personal Redeemer? Did he accept, as his ransom price, the sacrifice of our Lord finished on Calvary? Had he repented of sins and, so far as possible, made restitution for any wrong doing? Was he now seeking to live righteously, godly, soberly? His answers to these questions were in the affirmative. I said, "Then, dear brother, you may rest assured that according to the scriptures you are justified in God's sight, your sins are covered with the merit of Christ's righteousness and you are no longer a stranger, alien, foreigner no longer a child of wrath even as others. Now let me ask you. Were your parents believers in the Lord as their Redeemer, and were they, do you think, consecrated to the Lord at the time of your birth, either of them or both of them?"

He answered that they were both truly consecrated believers in the Lord, so far as he was able to judge.

I replied, "Then, my friend, I see the reason why your experiences should be quite different from those of the world in general not so born."

I called his attention to our text and the explanation of it now presented to you, and said to him, "The more you will think over this matter the more you will appreciate the impossibility of your having under such circumstances the same experiences which some others might have. Conversion signifies to turn about, to take an opposite course; but from infancy reared in the nurture and admonition of the Lord by godly parents, your course was undoubtedly directed in the line of righteousness, reverence toward God.

"For you to have turned about or be converted would have meant the reversal of all this, turning to sin and unrighteousness and away from God. You will thus see, dear friend, that conversion was not what you should have expected.

"On the contrary, the man or woman whose life has been that of rebellion against God, or carelessness and disregard of Him and

of all obligations to Him and to the principles of His government, such a heart recognizing the Lord, belief and acceptance would mean conversion or turning over, changing about from going after sin and unrighteousness to seeking after and pursuing the Lord and His way. To such a person such a change would indeed mean a reformation in life; but you, who from infancy have been pursuing this proper course with more or less of desire and earnestness, could not expect to experience a mental or moral reformation any more than you could expect a physical one.

DEFECTIVE WESLEYAN DOCTRINE

“The Wesleyan doctrine is defective, dear brother, on this point. It has not only disturbed your mind and hindered you, but others from properly attaining the peace of God which passeth all understanding. What should have been presented to you was this: Born in a justified relationship to God, under His providences you have come to the present time in sympathy with Him and the principles of His government, and desirous of avoiding sin and realizing Christ as your redeemer. Now there is another step for you to take, namely you should realize that, having been bought with a price, you have no right to regard yourself as your own, but should consider that every talent and power that you possess belongs to Him who bought you with His own precious blood. Moreover, your experiences up to this time demonstrate to you the impossibility of pleasing self and pleasing the world and at the same time pleasing the Lord, and you should be ready for the second great step set before us as believers, namely, a full consecration of yourself to the Lord. This should have been set before you, dear brother, long ago. You have been starving for years, and your Christian life has been correspondingly stunted because of the mistake made in your spiritual bill of fare. You should at once heed the apostle’s words, given, not to sinners, aliens, strangers, enemies, but

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to ”brethren” saying, ‘I beseech you, therefore, brethren, by the mercies of God (the forgiveness of your sins, etc.) that ye present your bodies living sacrifices, holy, acceptable to God, your reasonable service’.—(Rom. 12:1.)

Those who under the gospel call have taken the steps which the apostle here outlines pass from what the scriptures term the “household of faith” into what they term membership in the “body.” The “royal priesthood,” who present their own bodies living sacrifices upon the altar of the Lord, and being sanctified, are made acceptable through the precious blood of Christ. Those who never take this step of full consecration to the Lord are not to be of the royal priesthood, are not of the body of Christ, the “elect church,” will not become heirs of God and joint heirs with Jesus Christ, their Lord, because they do not “suffer with Him”

that they may also be “glorified together.”—(Rom. 8:17.)

Very many are in the same condition of mind as was that Methodist brother because, misled by an error, they had failed to grasp, to appreciate the grace of God which had already blessed and favored them and put them upon a different plane of relationship to the Lord from the world in general. I am aware that we are living in a day of general skepticism both in pulpits and in pews, in a day when the words of the apostle in our text are treated lightly by those who, according to their profession of faith, should esteem them very highly indeed as the words of inspiration. We cannot help this so far as the mass of Christendom are concerned, but we can say today, as the Lord said more than 18 centuries ago, “He that hath an ear to hear let him hear.” And, hearing, if he have the heart to obey let him obey.

It is to such as have the hearing of faith and the obedience of heart that the Lord’s blessings and mercies during this gospel age are specially extended. By faithfulness to Him we may become His jewels and, ultimately, at the close of this age, at His second advent, be gathered to Himself “in the day when He comes to make up His jewels.” (Mal. 3:17.) Then will come the great work of this selected, self-sacrificing, polished and prepared company Christ and His followers in the “narrow way.” They are to be God’s missionaries and representatives to the world of mankind during the millennial age, when all the world shall be made to hear the message of divine favor and love and to understand the demands of the divine law; when the willing and obedient shall be assisted step by step up to full perfection of mind and body, until thus eventually the whole world shall be filled with the knowledge of the glory of God as the waters cover the great deep.

[Pittsburgh Gazette -- November 28, 1904](#)

**O GIVE THANKS UNTO THE LORD,
FOR HIS MERCY
ENDURETH FOREVER**

Pastor C. T. Russell of Allegheny, Pa., spoke twice here today to large audiences. His afternoon discourse was explanatory of the Hebrew and Greek words, Sheol and Hades, rendered Hell in our English Bibles. He declared that the laity generally have a total misconception of the meaning of these words that their use in the original is equivalent to the word tomb, signifying the death state. The text of the morning discourse was: “O give thanks unto the Lord, for He is good; for His mercy endureth forever.” Psa. 139:1. Pastor Russell said:

In accordance with the recommendation of the president of the United States and the governors of the individual states of the union, 75,000,000 of people have celebrated with more or less sincerity a day of thanksgiving to God for the blessings of temporal prosperity enjoyed. A precious sentiment is associated with this custom, inaugurated by the Pilgrim fathers more than a century ago. The influence of the arrangement is certainly in many respects beneficial, drawing the minds of the people toward God as the giver of every good and perfect gift. Nevertheless it is painfully evident that to the great majority this annual observance is but a form, because, explain the matter as we will, only a small proportion are sufficiently well acquainted with the great Creator and His wonderful plan, and the laws which govern His dealings with the children of men, to be able to logically reason out and comprehend their proper causes of thanksgiving. We will enumerate some of the matters which hinder an appreciation of the Lord's providences, and which correspondingly choke and restrain true heart-thankfulness, true gratitude to God. If we, under the Lord's blessing, succeed in removing from the minds of some these obstacles to faith and gratitude, we feel sure that a blessing upon such hearts will follow, for gratitude and thankfulness to the Creator imply appreciation, and the appreciation of that which is good surely tends to the upbuilding of righteousness of character and fuller obedience to the divine standards.

Approximately 1,082,000 deaths occurred in this favored land during the past year, at the rate of seven every two minutes. The kindred and friends of these represent a much larger number, many of whom being ignorant of the nature of their calamities, why they were permitted, are perplexed as well as grief stricken and often the very reverse of thankful. Millions living under the favors and blessings of this land are, nevertheless, physically and mentally ill to such a degree that they cannot and do not feel thankful. Many notwithstanding the bounties of providence lavished upon this land, are in considerable poverty, and not always because of profligacy, wastefulness and indolence. It cannot be wondered at that these appreciate only in part the spirit of the Thanksgiving day.

Another class of unthankful ones enjoy the privileges and blessings of life to a considerable degree, but have awakened from the superstitions of the past, when all were taught that they had great reason for thankfulness to God that they were not burning in eternal torment. Convinced of the

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unreasonableness, the absurdity of such teachings, these have become skeptical in respect to all matters religious more so than they are generally inclined to declare. From their standpoint they have been either lucky or unlucky during the year past, and have their own energy or the kindness of friends or luck to thank for

whatever prosperity they have had; to them there are no thanks due to the Almighty. They know Him not. The eyes of their understanding, while open to the errors of the past, are still closed to the actualities of the divine character and plan.

HELP FOR THE UNTHANKFUL

In the interest of all such unthankful ones, for the assistance of all such to a position where thankfulness will be possible nay, more, genuine and spontaneous let us briefly investigate the true situation from the standpoint of the divine word, the Bible. Let us divest our minds of everything that would prejudice our judgment of its teachings for instance, the various creeds and theories which have been handed down from the dark ages let us set these aside temporarily to examine the word of God. When once its statements are clearly seen we will be the better prepared to compare them with the various statements of the various creeds. The result, we are sure, will be to our benefit, to an increase of our appreciation of the divine character and plan, and to the increase of our thankfulness correspondingly.

We are to remember, however, that full, clear views on these matters, the scriptures explain, can be had only by consecrated believers, whose appreciation of divine things will be quickened and assisted by the Holy Spirit. While others cannot see, in the sense of appreciating the deep things of God fully and distinctly, they can, nevertheless, see in a general way the outward form at least; hence we trust that our remarks on this subject will be applicable not only to the sanctified in Christ Jesus but also to some who have not yet come into this position, but who may be enabled to see more clearly than in the past, and thus be led to sanctification and ultimately to still fuller appreciation from that standpoint, under the guidance of the spirit.

To suppose the whole world of mankind to be children of God, recognized by Him as such and treated from that point of view, is to induce in our minds skepticism. Who can contemplate the calamities of even this year by fire, flood, storms and tempest, and not feel that if God considers mankind His children He certainly deals with them as no kind earthly parent would treat his posterity? The same reasoning would hold true as applied to sickness, sorrow, pain and death. Hence the unscriptural claim held by some respecting the fatherhood of God and the brotherhood of man evidently disproves itself, at least in respect to the former part of the statement, for we see no evidence of the fatherhood of God as respects our race, nor that He is exercising a parental care for the world's welfare. Not only so, but such experiences have been the lot of mankind for now six thousand years. We cannot ask intelligent people to believe that they are children of the Almighty and receiving not only reasonable

parental love and care, but a superabundance of this, to the extent that they should feel especially thankful, unless we can give them the true situation show them the real condition of things as the word of God sets it forth.

Harkening to the word of the Lord we find its declaration to be that only a comparatively few of our race can properly call the Almighty "our Father," or are recognized by Him as children of God. The scriptural testimony is that the great mass of mankind are "children of wrath," under the curse, under the sentence, aliens from God. The apostle in speaking of the matter declares to Christians, "Ye were once children of wrath" even as others still are (Eph. 2:3); and again he declares to these that they have "escaped the condemnation which is on the world," implying that the condemnation still rests upon the world as a whole. 1 Cor. 11:32.

What is this condemnation upon the world? Why are mankind under the curse or sentence, and called "children of wrath?" The Answer--is that all God's work is perfect; that when He had created man in His own image and likeness in Eden, man was perfect and in full harmony with God, and Adam at that time was recognized as a son of God. The scriptural explanation is that he fell from this relationship, from this fellowship; he gave heed to the voice of disobedience and came under the sentence, the curse which made him an alien, which deprived him of his fellowship and was expressed in its ultimate force in the words, "Dying thou shalt die," "Thorns and thistles shall the earth bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground, for dust thou art and unto dust shall thou return." The Apostle Paul sums up the matter in few words thus, "By one man's disobedience sin entered into the world, and death as a result of sin, and so death passed upon all men because all are sinners." Rom. 5:12.

A RACE OF CONVICTS

From this standpoint we perceive that Adam and his race are a convict race serving out a death sentence, and this accounts to us for the Lord's permission of conditions unfavorable to life, droughts, floods, storms, cyclones, plagues, pestilences, etc. We would not be understood to mean that all these calamities are directly the Lord's work, but rather that the present unsettled and unsatisfactory conditions of nature are permitted of the Lord to be man's experience because of sin and because of the lessons necessary to be learned during this penal period. From this standpoint in view of the fact that all human right to life was long since forfeited we get a new view of the blessings and favors of even the imperfect conditions under which we live.

We must acknowledge that as a race we are not worthy to be called sons of God, nor to be treated as sons should deserve; we must acknowledge that the race as a whole is in rebellion against

God, unworthy of His blessing or any favor from His bounty, and hence every temporary blessing should be esteemed a mercy, an extension of our privileges and prolongation of our condemned lives. It is from this standpoint that we read that the Lord causes His sun to shine and His rain to fall upon the just and the unjust, upon the evil and the good. The great majority of mankind are still in this alien attitude, not sons but sinners, rebels, “not subject to the law of God,” not even desiring

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fellowship nor seeking to please the Lord to the extent of their ability.

Present conditions, then, are such as are suitable to the majority, and not such as God would be pleased to give to those who, through Christ have been adopted into His family again as sons of a new order a new creation. Furthermore, so far as these are concerned, it is a part of the divine program that their faith shall be tested as well as their obedience, and hence, while the true condition of things is explained to them, they are treated in all general particulars, outwardly, the same as the world in general. Thus a part of their testing is that they must, during the present life, “walk by faith and not by sight.” 2 Cor. 5:7.

Such can give thanks in spirit and in truth, and the hearts of such should and do overflow with gratitude. Their words, their acts, their looks, all testify to the new relationship into which they have entered and to the thankfulness which invades their hearts. To such, earthly blessings are quite secondary; their chief concern is the heavenly treasure, and their prayer is,

*“Oh, may no earth-born cloud arise,
To hide Thee from thy servant’s eyes.”*

Let us glance very briefly at God’s provision for the world of mankind. It is revealed in His word, for the benefit of those who receive the spirit of adoption through faith and obedience, that they may know how to sympathize with the world from the divine standpoint, that they may know how to appreciate the divine dealings with the world, and that they may sorrow not even as others who have no hope in respect to dear ones of earthly relationship whose eyes are still blinded by the god of this world, and who as yet have never seen with the eyes of appreciation and understanding the need of a Savior whom God has provided. Indeed, the majority of them are so blinded that they cannot appreciate the testimony of God’s word respecting their need of a Savior and so great a salvation as is in Him.

ERROR OF THE DARK AGES

The people of God under the blinding influences of the adversary during the dark ages fell into the delusion that all the “children of wrath” were on their way to an eternity of torture, and in proportion as they possessed sympathy and love they were

tortured with the thought. We thank God that in the light which is now shining upon His word we can view its teachings in a more reasonable light. We can see, as the prophet declares, that "their fear of me is taught by the precepts of man (Isa. 29:13); we can see that, under the delusion of the adversary, the simplest words were twisted into the story of the awful theory which burdens so many hearts, and which to so large a degree hindered true thankfulness and love toward God for so many centuries. We see the simple words "die," "perish," "destruction," wrested from their true literal meaning and interpreted to mean the very reverse, in support of error, to the further blinding of the Lord's people, and to the destruction of their own rest and comfort and peace and thankfulness.

We rejoice now that in the light of God's word we can see that, although He justly sentenced our race to death and although they are justly treated as convicts, nevertheless God, full of mercy and compassion, provided a great redemption price paid by our Lord Jesus at Calvary. We can see that the mercy of God is applicable only to believers, so that there is none other name given under heaven or amongst men whereby we must be saved but by the name of Jesus. But now we see further that, instead of God's mercy ending with those who now are granted the blessing of the opening of the eyes of their understanding and the ears of their appreciation instead of divine favor ceasing in the selection of the church of this gospel age, it is really only beginning with these, and that, ultimately, the same grace of God which has now brought salvation to us will bring salvation also to every member of our race. We are not in this claiming universal salvation, but we are claiming that the divine program is to give a universal opportunity for salvation to every creature, and that it was to this end that Jesus Christ by the grace of God tasted death for every man, and that He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. Heb. 2:9, 1 John 2:2.

What a revolution of sentiment toward the Lord comes over our hearts when we get a convincing glance of the lengths and breadths and heights and depths of the love of God which passeth all human understanding. Even a glance moves us to appreciation, to gratitude, to thankfulness; and day by day, as we go onward growing in grace and knowledge and love toward God, our appreciation of His wonderful love and wonderful plan increases until it fills more and more every crevice of our hearts, driving out more and more everything contrary to the divine standards.

But some one will say, if God designed ultimately to grant a knowledge of Himself and His plan to every creature, why did He not do this from the first? Why did He allow 4,000 years to elapse before He even sent His Son to be a ransom price for our sins? And why has He allowed nearly 2,000 years since to pass

without making known to any but a mere fragment of our race His loving kindness, His tender mercy, His real character, His wonderful plan? Why should we hope that the Lord in the coming age would reveal Himself to all mankind since He has not done so in the present age nor in the previous ages?

We reply that our confidence in the full revelation of God's love and mercy to every creature in the coming age is based not upon speculation but upon the positive statements of the divine word. Time will not permit us to here discuss these momentous subjects in their details. Indeed we cannot hope on such occasions as this to do more than merely attract the attention of those who have eyes to see and ears to hear. Such as are of this class will hunger and thirst, seek and knock, for further instruction respecting the divine plan, and we will be more than pleased to hear from such and to put within their reach full and clear testimonies answering every question and clearing every doubt, which will cause their ears to ring anew with joy and praise and thankfulness to God. Limited in time, we can here throw out only the barest suggestions respecting the opulence of our heavenly Father's plan as it shall ultimately reach the whole world of mankind, and give to every individual of our race a full opportunity for returning to fellowship with God as his Father in spirit and in truth.

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“FOR HIS MERCY ENDURETH FOREVER”

The wisdom of this world, unwilling to submit itself fully to divine direction, errs sometimes on one side of the question and sometimes on the other. Few seem willing to take the Lord's own word respecting His purposes at par value. The usual disposition for each one is to measure divine mercy by his own standards instead of by the word. The cruel and merciless think of God on their plane as cruel and merciless, and these have little difficulty with the teachings of the dark ages, that all not favored with a knowledge of the Lord and ability to appreciate righteousness are thereby marked as subjects for eternal torture. Some have even argued that a person who has lived in a civilized community, has heard church bells ring and seen a Bible, has, because of this contact, become so responsible that any deviation on his part from saintliness would promptly and justly merit eternal torture. Others go to the reverse extreme and contend that all must be saved; that God could not rest satisfied with His own work until every human being shall finally attain to glory, honor and immortality. How much better the scriptural proposition than either of these.

The plan of God set forth in the scriptures proposes that none shall be saved in ignorance but that eventually all shall be brought to a knowledge of the truth—" in due time." It proposes that each individual's responsibility shall be only in proportion

to his knowledge, and that until he knows clearly and distinctly his responsibility is only partial. It proposes that all shall come to full responsibility each for his own acts; that to the world eventually shall be granted the necessary assistance, that good intentions may be carried forward to a full development of character in accord with the divine standards, and that the reward for such shall be everlasting life and blessedness; but that, on the contrary, all who are brought to a clear appreciation and fully assisted in every necessary way shall be responsible, and if they love sin and follow it willingly they shall die the second death everlasting destruction.

Thus the mercy of the Lord, which is now extended to those who, exercising faith, lay hold upon the Lord Jesus as their redeemer, will by and by through the church glorified, a royal priesthood, be extended to every creature, and shall continue to be exercised until every member of the human family shall have had the full, necessary, proper, reasonable knowledge and opportunity for attaining the gift of God eternal life. Many attack this position and declare that there is no mercy for any beyond the tomb. We are not pleading for mercy for those who have now sinned willfully after they have received a knowledge of the truth, but we are urging that our God in His mercy and love has provided a redemption for every member of the human family, and that those who do not have the opportunity for learning of the grace of God in this life will have such an opportunity during the millennial age by being awakened from the tomb.

As our Lord declared, "All that are in their graves shall hear the voice of the Son of man and shall come forth. They who have done good (who have passed the divine inspection along the lines of faith in the present life, will come forth) unto a resurrection of life" perfected, glorified; while they that have done evil those who have not come up to the standard of faith and obedience will come forth unto a resurrection by judgments. (R. V.)

MILLENNIAL JUDGMENTS PROMPT

The entire millennial age is set apart for this resurrection by judgments. The judgments of the Lord will be abroad in the earth then and the inhabitants will learn righteousness, as the prophet declares. Every sin will receive its just recompense of reward, and every effort toward righteousness shall receive a blessing, and the effect of such a prompt dispensing of rewards and punishments for all the acts of life will cultivate obedience and be helpful to the whole world. The obedient shall rise up, up, up out of sin-and-death conditions until, by the end of the millennial age, they shall have attained to full perfection of being their raising up or resurrection being completely accomplished through the judgments or disciplines of that millennial period.

On the other hand, those who will refuse to make progress in that time, as the scriptures expressly declare, will be cut off from among the people in the second death. Acts 3:23.

To many it seems beyond belief that God should be thus merciful to the race, and grant to each member of it a full opportunity to benefit from present experiences with sin and death. Such should notice our text, and the entire psalm of which it forms a part. It declares that God's mercy endures forever, and this is 26 times repeated in this psalm, What an assurance God has given us that his mercy is not limited to the present life or to present opportunities and privileges! What an assurance we have of His goodness! He is not only able to save to the uttermost but willing to do so. Not only is this provision open now to whosoever cometh unto the Father by the Son, but we have the assurance that in God's due time, after the little flock, the church, shall have been completed and glorified then all shall come to a knowledge of the truth, and every knee shall bow and every tongue confess, and each and all shall have fullest opportunity of tasting of the mercy of God under the new arrangement of the millennial age, even as all now taste of the sorrow and pain and death which are the curse or penalty of sin.

As we glance down through the different items enumerated by the prophet in this psalm, we find therein food for thought. We read:

“To Him that smote Egypt in their firstborn; for His mercy endureth forever.” “To Him that smote great kings; for His mercy endureth for-ever; and slew famous kings; for His mercy endureth forever.” “Sihon, king of the Amorites; for His mercy endureth forever.” “And Og, the king of the Bashan; for His mercy endureth forever.”

Ah, here we have the key to what otherwise would be a great mystery! The Egyptians, the Amorites, the Amalekites, the Perizzites, etc., slain before Israel, are unexplainable from any other standpoint than the one we are considering, namely, that God's mercy is not limited to the present life, but endureth forever. In God's due time His mercy through Christ shall bring all these from the tomb, and shall enlighten them all through the true light that lighteneth every man that cometh into the world. The mercy, still continuing, will make it possible for every

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member of the race to come back into harmony with the Lord, and to gain eternal life lost in Eden.

GOD'S LOVE CONSTRAINS US

“For His mercy endureth forever,” is, we say, the key explaining all the difficulties and trials of this present life, and assuring us that the lessons learned here shall not be without their meaning in due time. All the world is now learning of God's inflexible

justice under His sentence of 6,000 years ago, "Dying thou shalt die." Only the church has yet the ear to hear the message of salvation and reconciliation through the precious blood, but eventually all shall know, from the least even unto the greatest, the mercy of God in and through Christ Jesus and the great High Priest, who has already purchased our race, shall bless and heal and uplift all who have the desire to come unto the Father through Him. O give thanks unto the Lord, for He is good; His mercy endureth forever!

Nothing in this can be understood as sanctioning a deferring of repentance from sin and turning to righteousness. On the contrary, those who now hear the voice and obey receive the great blessing, the great salvation, the spirit begetting to a new nature which will be perfected in them in the resurrection. This view of God's mercy, extending into the future and reaching every member of the race, shows us divine love co-operating with divine justice for the eradication of evil and sin along reasonable lines. It maintains the standard of righteousness and holiness as the only grounds for eternal life; it puts to the blush the various theories that half converted and unconverted and ignorant and superstitious and savage peoples are to be taken to glory in the present life. This theory also puts to the blush the prevalent purgatorial theory that the world is to be for centuries and centuries in torment until finally it works out its own salvation. On the contrary, this Bible view shows the mercy of God operating along the lines of reason and justice, bringing every creature to a mental and moral responsibility and to a full and complete deliverance, if they will, into all the blessings and privileges and liberties of the children of God.

On the other hand this mercy is not without its limitations, though the common version seems to so imply. The Hebrew word which in our text is rendered forever is "olam," and signifies, not forever, as without end, but more literally to an end to a completion. In this proper rendering our text declares, "His mercy endures to a completion." How grand! How sublime! There will be a completion, and the scriptures tell us that it will be at the conclusion of the millennial age, when Christ shall have put down all insubordination, all sin, and shall have lifted up all willing and desirous of being restored to the divine character and likeness. After stating this the apostle adds, then cometh the end, the completion. Mercy shall have its full opportunity in the thousand years of the millennium, even as justice had its long reign over the world during the 6,000 years of the past.

"Then cometh the end," when all insubordination having been brought under control, the kingdom, the dominion of the world, shall be delivered up to God, the Father. The work of grace begun at Calvary in the great atonement sacrifice will have then been completed by the reign of the Redeemer, for the binding of Satan and the overthrow of evil, and the uplifting of whosoever

wills to accept divine favor under the knowledge and opportunities then afforded. Surely, in proportion as we come to know our Heavenly Father's character and plan, in that same proportion can we appreciate all the precious promises of His word. To the consecrated our text has its deepest meaning, "O give thanks unto the Lord, for He is good; His mercy endureth forever."

[Pittsburgh Gazette -- December 12, 1904](#)

PASTOR RUSSELL LOOKS FOR SUNRISE

Pastor C. T. Russell of Allegheny addressed a large audience in Van Curber Opera House at 3 o'clock this afternoon. His text was from Isa. 21:11-12, "Watchman, what of the night? The Watchman said, The morning cometh, and also a night." The discourse follows:

For 30 centuries the world, led by the hopes of the Jews, has been looking for and hoping for and thinking about the coming Golden Age, in which all the families of the earth will be blessed with every conceivable prosperity. Nor did the thought originate in the Jewish nation. It came to them through the Divine promise, the oath-bound covenant of God to Abraham, that in his seed all the families of the earth should be blessed. The hope set before the nation of Israel was that they, as the seed of Abraham, would be God's agency in connection with Messiah for the communication of this blessing to every nation, kindred, people and tongue. Under the stimulus of this hope their nation held together as no other nation ever has done.

Those who accepted Christ, both of the Jews and the Gentiles, lay claim to all those promises which center in Christ and which the Jewish nation, in rejecting Him, cut loose from. Christendom claims to be spiritual Israel, and, as such, heirs of all the wonderful spiritual promises of God, as the Apostle declares, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." This hope inspired the Apostles and all of the early Church.

CHRISTENDOM GONE ASTRAY

No theologian of any denomination will question that so-called Chiliasm hope in the second advent of Christ and the Kingdom which He will then establish was the dominating thought of the Church of Christ in the days of the Apostles, during the time when the New Testament was written. The followers of Christ understood themselves to be entirely separate and distinct from

the world, to have different hopes and aims from the remainder of the race, because they were “Children of the Highest,” “begotten again of the Spirit,” “new creatures in Christ Jesus,” to whom old things have passed away and all things have

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become new through this hope inspired by the Lord’s Word and appreciated through His Spirit.

But very soon, after the death of the Apostles, grievous errors crept in among the Lord’s followers and a new theory on the subject of the Kingdom was started, namely, that instead of waiting for the Lord from heaven to exalt His Church with a glorious change from mortal to immortal conditions and to clothe her with glory, honor and immortality, and equip her with power and authority to execute judgment in the earth, the program was to be a different one that the Apostles had not quite grasped the thought that the Church should understand it to be her mission to convert the world without her Lord, and that when she had accomplished this He would come, inspect her work and approve it.

The mistake was a serious one, and its results have been far-reaching. Under the lead of new teachers, who claimed for themselves apostolic succession and apostolic inspiration, the hope of the second coming of Christ as the world’s deliverer from the thralldom of Satan and sin and death gradually faded and a new teaching took its place and still generally holds it; that the Church must conquer the world before her Lord will come.

“THY KINGDOM COME.”

The theory that the time had come for the Church to cease her suffering and to begin her reign over the kingdoms of the earth would naturally be a pleasing and fascinating theory, and no wonder it gradually enveloped the Church to such an extent that any who still held to the old apostolic views were few and considered behind the times until, finally, when the error became known as orthodoxy and was established by councils of the Church, those who held apostolic teachings on the subject were called heretics. Under the new theory every energy was bent to attaining power over the nations; doctrines were sacrificed to numbers and wealth and influence. The whole world knows of the wonderful success of the effort which today counts the whole civilized world as “Christendom” (Christ’s Kingdom) and ignores the “narrow way” and “little flock” of the Scriptures.

We are not hoping to change these matters as regards the world in general. Our hope is to reach the hearts and understandings of the Lord’s truly consecrated people, for, as the Lord has declared through the prophet, “The wicked shall do wickedly and shall not understand, but the wise shall understand” our Lord’s “little ones” (the humble), who are wise in accepting His word and plan

rather than human philosophies and earthly wisdom and policy. Instead, dear friends, of our entertaining a hope of swaying the world in this matter, we realize that it is clearly taught in the Book of Revelation that a great federation of Christendom is very near, and that the Lord will for a time permit it to have sufficient power in the world to stop all progress of the Truth the “faith once delivered to the saints.”

WOULD MEET WITH VIOLENCE

Do you ask why? I Answer--that the public mind is so permeated with error and so committed to its support, and so blinded to the greater beauty and harmony of the divine Word and plan, that, in a fancied zeal for God and His cause, persecutors of the future will, like those of the Dark Ages, verily think themselves to be doing God's service.

Christendom is infatuated with the thought of converting the world. In heathen poetry they read of the Golden Age, and in the Scriptures they read of the glories of the day of Christ, the Millennium, and logically they reason that evil and sin ought not to endure forever, that the Lord has promised that the time shall come when Satan shall be bound, that he shall deceive the nations no more and carried away by this zeal with the erroneous theory that they are now the Kingdom of Christ, and that they are now to reign over the world, and that they are now to conquer the world for Jesus, and that it is the Lord's command upon them to subdue all things and to bring all things into subjection to the Father, they will be ready to go to almost any lengths with any and every thing opposing this theory, which has become so entrenched in their minds.

The glorious day is to dawn, the Scriptures affirm it; but Christendom in general stands with its back to the sunrise and is looking for the Millennial blessings in the West. Hence Christendom in general fails to recognize the streaks of dawn already visible to the watchers who, being in line with the divine Word, are looking toward the East for the sunrise of the great Millennial day, for the revelation of the great Millennial King, for the glorification of the Lamb's Wife at the promised marriage supper.

When preparing this discourse my eye fell upon a tabulation prepared for Sunday School teachers by a celebrated doctor of divinity which was intended to show how rapidly the Lord's Kingdom is now conquering the world. We refer to this as a proof of our assertion that our dear Christian friends, in general misled by the wrong theories on the subject of Christ's kingdom, are looking for the millennial dawning in the wrong direction.

The table mentioned sets forth that in the year 1000 there were 50,000,000 Christians; in A. D. 1500, 100,000,000; in A. D. 1800, 200,000,000, and in A. D. 1880, 415,000,000. The D. D. who prepared this table, and many of those who will examine it,

overlook the fact that the 50,000,000 of the year 1000 and the 100,000,000 of the year 1500 were nearly all Roman Catholics or Greek Catholics, and that similarly the 415,000,000 of 1880 were two-thirds Catholics Greek and Roman. This Protestant minister seemingly forgot, and expected his readers to forget, that Protestant missions in France, in Spain, in Italy, in the Orient and elsewhere in the world, are sustained for the avowed purpose of converting Catholics into Protestants.

The realization that no one body of Protestants could ever hope to dominate the world, yea, that all of them could never accomplish such a mission, is leading not only to a desire for Protestant federation, but also to a general recognition of the Roman and Greek Catholic systems. All this inconsistency is the result of the erroneous theory that the Church must conquer the world and establish the millennial condition before Christ comes, and from desire to see the millennium approach along the lines of their expectancy and effort.

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FIGURES THAT DO NOT LIE

If our dear friends who entertain this unscriptural view (Catholics and Protestants) could but see its unreasonableness, there would be some hope that some of them at least would abandon it, but they seem blind to reason on this subject.

Take their own figures and look for the 415,000,000 Christians that they say will shortly convert the remaining 1,000,000,000 and establish the millennium. The latest census returns show that the natural increase of mankind the world over during the last decade was 8 per cent, which compounded would mean 115 per cent in the century. Since there is no such pro rata increase of Christianity, the conversion of the world is really farther off every year.

To make my meaning more clear: The largest estimate of the world's population in the year 1805 was that given by Pinkerton, who estimated it at 700,000,000; Volney in the previous year, 1804, gave his estimate as 437,000,000. We grant the larger figures, 700,000,000, and then take the estimate already referred to, made by the D. D., that there were 200,000,000 Christians at that time. Allowing these figures, there were only 500,000,000 heathen needing to be converted in the year 1805, while by the same figures there were over 1,000,000,000 that needed converting in the year 1880. How long will it take to convert the world at this rate? Why cannot the bright minds that are identified with this erroneous theory see the fallacy of it? And seeing its fallacy why do they not promptly turn and confess the truth, and throw their influence toward the re-establishment of the primitive faith of the Church, "the faith once delivered to the saints" by the Lord and his Apostles? that "the morning" cometh only with the second coming of our Lord.

CHRISTENDOM NEEDS CONVERTING

But, dear friends, suppose that facts did not thus knock the entire bottom out of this false theory, this false hope which Christendom is pursuing suppose that there were the best of reasons for believing that the whole 1,600,000,000 of the world's population could be converted some time in the same degree that the 415,000,000 of "Christendom" are now converted what would it mean? Would it mean the millennium which the apostles taught? Would it mean the kingdom for which our Lord taught us to pray, "Thy kingdom come, Thy will be done on earth as it is done in Heaven?"

Alas, no! If Christianity ever succeeded in grasping her ideal we see that it would be but an apple of Sodom. Look for a moment at the Christians who compose this 415,000,000. The more you examine them the more you will be convinced that the thing they all need most is to be converted genuinely. It is from this 415,000,000 tabulated as "Christians," that we find the growing lists of murderers, suicides, thieves, boodlers and grafters being recruited.

With a hope of the world's being converted to such conditions we should have no sympathy. Many of the poor heathen are better off left by themselves than brought under such conditions as are farcically called Christendom. We do not praise the heathen none we believe appreciate more than we the great needs of heathendom; but something far better than nominal Christendom has to offer them is needed. With Christendom goes a certain measure of so-called civilization, which in some respects perhaps is advantageous, but in other weighty respects is injurious. Comparing the 1,200,000,000 heathen with the 400,000,000 called Christians we find that, in some particulars, the heathen have quite the advantage. The 400,000,000 nominal Christians do the bulk of the fighting, swearing, liquor drinking and a considerable share of its general dishonesty and stealing. God forbid that we should be forced to accept any such millennium as would be brought about by the conversion of the world to such conditions. We are here reminded of the Lord's words to the Pharisees in His day, "Ye compass sea and land to make a proselyte, and when he is made he is twofold more a child of Gehenna than yourselves."

LOVE FOR MISSION WORK

From infancy I have sympathized with the heathen and longed to help them. I still have this same love and desire, but my eyes of understanding have opened wider since childhood days. I now perceive that God loves the heathen and the whole world not only as much as I do, but more. I have heard his message saying, "As the heavens are higher than the earth so are My ways higher than your ways and My plans higher than your plans," and I have come to realize the truth of this, and see the great plan which God has for the salvation of the world.

This plan I now see is first of all the selection from the world of suitable missionaries. Jesus is the head of this missionary company, and during this gospel age the Holy Spirit has been attracting under the terms of the gospel, along the lines of the "narrow way" of self-denial and self-sacrifice, those whom the Lord is pleased to associate with himself as His Church, His bride, in the great missionary enterprise which he purposed from before the foundation of the world.

These missionaries receive their training under the present reign of sin and death, but as soon as the entire company graduates the scene will change; they will be invested with divine power and authority, and will scatter the present night of sin and death and constitute the Sun of Righteousness which shall heal the world with its benign beams. (Mal. 4:2). This is the glorious morning mentioned in our text the morning of the grand millennial age, the golden age of the poets, the day of Christ, in the language of the apostles. The Psalmist declares, "Weeping may endure for a night, but joy cometh in the morning," and our hearts are glad because we see the dawning of the millennial day already beginning, and note the fleeing shadows of the dark night of ignorance, superstition, sin and death.

This glorious day is coming, not by the conversion of the world under present conditions, not by calling the kingdoms of this world the Kingdom of Christ, not by calling all classes living in civilized lands "saints of the Most High God." The morning is dawning because the Lord's time has come for the second advent for the establishment of the kingdom for which we pray, "Thy Kingdom come, Thy will be done on earth as it is done in heaven"--because the time of restitution of all things spoken by the mouth of all

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the holy prophets since the world began are about to begin. I cannot here and now give you the proofs that we are already chronologically entering this great day of the Lord, but the proofs are abundant and clear, and for the asking may be had to read by any of you.

[Pittsburgh Gazette -December 26, 1904](#)

Pastor C. T. Russell Discusses The Day

Pastor C. T. Russell addressed his home congregation yesterday in Bible House Chapel, Allegheny, at 3 p. m. His text was, "Unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder; and His name shall be called Wonderful, Counselor, the mighty God, Father Everlasting, the Prince of Peace." Isa. 9:6. During his remarks he said:

It matters little to us that Christmas Day is not the true anniversary of our Redeemer's birth that the true date of that event was about September 25. It is the great event, and not the date that we commemorate. Indeed, in this respect our Christmas date is most appropriate, since it marks a date nine months previous to the proper date of our Lord's birth. It, therefore, marks the time of His conception, or what is known among Episcopalians as "Lady's Day," or the time of the annunciation referred to in Luke 1:31-35.

When thinking of our Redeemer eight prominent features of our Lord's work comes before our minds, the first of these being the one whose date is most appropriately marked by this day, namely, our Lord's leaving the heavenly glory the inception of His earthly existence, His begetting in the womb of the Virgin Mary. The second was His birth; the third His reaching of manhood's estate at 30 years, where he made His consecration to death and received the begetting of the holy spirit. The fourth point was His death, the fifth His resurrection, the sixth His ascension, the seventh His second coming, while the eighth and final feature will be the grand consummation of the entire plan of God respecting human redemption, when our Lord at the close of His millennial reign shall deliver up the kingdom to God, even the Father. Well, therefore, may we to-day celebrate all these great blessings coming to humanity through Jesus by the Heavenly Father's grace.

Our text to a considerable degree grasps the entire situation as we have outlined it. Our Lord was a Son given by the Heavenly Father nine months before He was the child born in the manger at Bethlehem. It was because He was thus from above, and not in the ordinary sense a member of Adam's race, that the Scriptures declare that He was holy, harmless, separate from sinners. It was by reason of this purity, freedom from any share in the fall or any condemnation, that He was fit to be man's Redeemer, and by virtue of this fitness became in His death, as the Apostle expresses, "A ransom for all, to be testified in due time."-2 Tim. 2:6.

In our text the Apostle omits entirely the connection between the wonderful child and the wonderful blessing and glory to be dispensed through Him. But other Scriptures fully inform us respecting the sufferings of Christ, and how these were necessary for our redemption. They explain that Adam's race was all justly under condemnation of death, and that all of the pain and sorrow and trouble are incidental parts of that death sentence, called in the Scriptures the "curse." They explain that under the divine arrangement it was necessary that the penalty against us should be met, that no member of the human race could give to God a ransom for his brother, and that hence God in mercy evidenced His love and compassion, the Son co-operating, when he laid upon Him the iniquity of us all, providing Him as the sacrifice

for our sins, by whose stripes we are healed. They explain to us that our Lord's death was a "propitiation for our sins (the Church's sins), and not for ours only, but also for the sins of the whole world." (1 John 2:2.) They explain to us that it was necessary in the divine plan that our Lord should not only redeem us, but by His own experience be touched with our infirmities, and thus be made fully competent to enter sympathetically into man's trials and difficulties, to the intent that by and by, when His kingdom shall be established, He may be a merciful and faithful high priest, full of compassion, and both able and willing to assist all that are out of the way, to bring back into harmony with God whosoever shall will so to come.

All the blessings promised therein in the only gospel story set forth in the Bible, all the hopes contained therein, are based upon the great work of Jesus as the mediator, the sin-bearer. This work applies first to His elect Church of the gospel age, and secondly to the world of mankind, the blessing of whom awaits the completion of the Church and its glorification with Christ. Then with His associates in the kingdom, His bride, He will bestow the blessing of restitution upon all the families of the earth all willing to accept the same on God's terms of obedience.

Very generally throughout the Scriptures this gospel age is apparently passed over or ignored. Thus the Apostle says that the prophets of old "spoke of the sufferings of Christ and the glory that should follow." The secret of this lies in what the Apostle calls the "mystery" that the Church of this gospel age, the "little flock," is reckoned in as the "body of Christ." Hence the sufferings and death of our Savior, Jesus, but also the sufferings and trials and death of every member of the elect little flock, the "Church" which is His body. (Eph. 1:22,23.) With the completion of these sufferings of the head, Jesus, and the Church, His body will come the glory made so prominent throughout all the Scriptures the "glory that should follow" the kingdom glory, the millennial glory, the blessings of all the families of the earth when our Lord, the Redeemer, shall be the great King over all, and the Church, as His bride, or, under another figure, His body, shall be associated with Him as the seed of Abraham in conferring the promised blessing upon all mankind. Gal. 3:16, 29.

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THE GOVERNMENT OF CHRIST

Our text declares of Messiah, "the Government shall be upon His shoulder." This figure of speech is common to-day, as we sometimes say that the entire responsibility rests upon the shoulders of such a manager or workman or Emperor. Not upon the shoulders of the child Jesus did the governmental authority rest, nor upon the shoulders of the man, Christ Jesus, who was tempted in all points like as we are, yet without sin. Not until He

had “finished the work which the Father gave Him to do,” not until then was the government placed upon His shoulders. It was after our Lord’s resurrection that He declared, “All power is given Me in heaven and in earth.” Matt. 28:18.

Even then, although our Lord was raised from the dead to glory, honor and immortality, the Father’s time had not arrived for the exercise of His kingly authority, and hence He has delayed to use it. The delay is to permit the selection of “the Church, which is His body,” and which is to be associated with Him in the exercise of His authority and dominion in the uplift

of humanity. When the last member of the Church shall have been tested, polished, tried, accepted and glorified with the Lord, then the time will have come referred to in our Lord’s last message to the Church the time when he shall take unto Himself His great power and reign. This time is noted as coming under sounding of the seventh trumpet, and we are informed that the first result so far as the world shall be concerned will be a great time of trouble. The prophetic language of Revelations declares, “The nations were angry, and Thy wrath is come, and the time of the dead that they should be judged, and that Thou shouldst give reward unto Thy servants, the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy them that corrupt the earth.” (Rev. 11:18.) In this brief statement the whole work of the millennial age is summed up, and this must be borne in mind if we would avoid confusion of thought.

SATAN, THE PRINCE OF THIS WORLD

The scriptural expressions “this world” and the “world to come” are more frequently misunderstood than if they were more correctly translated “this age” and the “age to come.” Nothing is more evident to intelligent Christian minds than the truthfulness of the words of our Lord and the apostles to the effect that Satan is the prince of this world, who now worketh in the hearts of the children of dis-obedience. These, being more numerous than the children of obedience, thus have the general control. Hence it is that the Apostle speaks of this present age or dispensation as “this present evil world,” or age or epoch. The common fallacy that Jesus is now reigning is too absurd for serious discussion with reasonable people. If what we have today is the reign of Christ the best government which our Lord Jesus could effect in the world we are sadly disappointed. If what we have today is what our Lord taught us to pray for and to expect—“Thy kingdom come, Thy will be done on earth as it is done in heaven” then of all men Christians are the worst deceived and disappointed.

Present conditions do not represent the reign of Christ and His kingdom, but the very reverse. They represent the reign of the prince of this world, and it is a comfort to our hearts to realize this and to look forward to the early completion of the church for

the introduction of the real reign of Messiah, when all sin, all evil, all ignorance, superstition and error shall be overthrown, when the true light shall lighten every man, when the knowledge of the Lord shall fill the whole earth, when the kingdom shall be the Lord's and He shall be "the Governor amongst the nations." Psa. 22:28.

Thank God for this blessed hope and for the light from His word, which enable us to understand why the things promised have been so long delayed. In the end we shall see the wisdom of the divine plan in permitting evil to have its temporary triumph in permitting the world to taste of the exceeding sinfulness of sin and the bitterness of its rewards of permitting the Church to receive her trials and testings, polishings and preparations for the kingdom conditions by contact with the world, the flesh and the devil, and the wicked spirits in exalted positions. Eph. 6:12.

EVERY KNEE MUST BOW

With joyful anticipation the Lord's people can look forward to the blessed reign of Messiah, which the Scriptures intimate will be very speedily introduced. Even though they perceive from the Scriptures that God will permit the wrath of man to praise Him, will permit sin and selfishness working through capital and labor to bring upon the world a time of trouble such as was not since there was a nation, nevertheless they see beyond that dark cloud the glorious sunlight of the millennial kingdom, and the blessings of the better government which the Lord is about to establish upon the ruins of present institutions, which human selfishness is rapidly overwhelming. The glory that shall follow will more than compensate for all the trials and clouds and difficulties and sorrows of the few days full of trouble which each member of the race now experiences. And as for the Church, we have the divine assurance that from the standpoint of the future, looking back, the overcomers will be able to realize more fully than they now do that the present afflictions are light, and, as it were, momentary, working out for them a far more exceeding and eternal weight of glory in the kingdom. These are even now by faith enabled to sing with the poet

*"How light our trials then will seem!
How short our pilgrim way!
The light of earth a fitful dream,
Dispelled by dawning day!"*

The result or effect of the coming kingdom, the government upon the shoulders of God's anointed, is prophetically declared—"Unto Me every knee shall bow and every tongue confess to the glory of God." There will be an enforced obedience at the beginning of the millennial age; just punishment will follow every willful infraction of the divine law and that speedily. The effect will be an early cessation of sin, a bowing of every knee and the confessing of every tongue. The Gospel

Church, now walking in the narrow way in the light of the Bible, as a lamp upon the pathway, walks by faith; but the world in the coming millennial age, lighted by the great Sun of Righteousness, the glorified Church, head and body, will walk by sight.

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The judgments of the Lord, rewarding well-doing and punishing wrongdoing, will be abroad in the earth; every transgression shall receive a just recompense of reward, and every good deed and noble aspiration will receive encouragement and blessing. Describing the effect of this the prophet declares: "When the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness. Isa. 26:9.

It will not, however, be sufficient that men shall obey the divine law under compulsion that every knee shall bow and every tongue confess. The Lord seeketh such to worship Him as worship Him in spirit and in truth from the heart; and hence the Scriptures point out to us that before the close of the millennial age there will be a testing of those who bow the knee and confess with the tongue a testing that will prove whether or not they have come into heart accord with the Lord and his reign of righteousness; and all that by that time shall not have come into heart obedience will be accounted unworthy to go further, unworthy to enjoy more of the Lord's blessings. They shall not be permitted to go beyond the millennial age into the everlasting eternity of blessing, but shall be cut off in the second death. Acts 3:23.

WONDERFUL, COUNSELOR, ALMIGHTY GOD

Already the Lord's consecrated people are able to appreciate some of these titles which belong to their Redeemer, and ultimately the whole world shall realize their appropriateness. Believers, from the time they receive the begetting of the Holy Spirit, come more and more to a realization of their Redeemer's character. He becomes to them more and more wonderful, more and more is He their Counselor and Guide and Teacher, and more and more do they appreciate Him as the Mighty One whom the Father hath set forth not only to be the propitiation of sins, but the great Reconciler of the world, in due time. From the Apostle's standpoint the instructed people of God are able to say, "To us there is but one God, the Father, of whom are all things; and one Lord Jesus Christ, by whom are all things, and we by Him." (1 Cor. 8:6.) They do not confound the Father with the Son by saying that the Father is His own Son, nor that the Son is His own Father, nor that the two are one in person. They learn not to lean to their own understanding nor to human teachings, but to accept and believe those things written in the Scriptures as they are written. Thus they see Jesus glorified, a glory "far above angels, principalities and powers, and every name that is

named,” but they also see what the Scriptures everywhere set forth, namely, that our Lord Jesus as a God whom all men should honor even as they honor the Father is not the Father, not the God; and when He shall have accomplished the work which the Father hath given Him to do He will, at the close of the millennial age, deliver up the kingdom of God, even the Father, by whose power and authority all evil shall be subdued. (Eph. 1:21; John 5:23; 1 Cor. 15:24.) To this agree the words of the Apostle again, “The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.” 1 Cor. 11:3.

THE FATHER EVERLASTING

Nothing in this statement implies that the child born and the son given is to take the place and the honor of the Father in heaven, of whom Jesus our Lord declared, “I ascend to my Father and to your Father, to my God and to your God.” (John 20:17.) This title, “The Father Everlasting,” appropriately marks one feature of our great Redeemer’s work. He is to be a Father without in any sense of the word interfering with or conflicting with the heavenly Father and His work. The Scriptures point out to us that the first man (Adam) was appointed to be the head or father or life giver to his race, but that through disobedience he failed, and, instead of giving everlasting life to his posterity, he bequeathed us a share in his own sentence, “Dying thou shalt die.” Our Lord Jesus, by the sacrifice of Himself, redeemed Father Adam, and thus redeemed every member of his posterity, all of whom shared his original death sentence. The Scriptures point out that our Lord’s payment of Adam’s penalty was to the intent that he might release Adam and all his children from the curse of that death sentence, that he might become the Father or Life Giver to Adam and all of his race, to so many of them as would accept life eternal through Him on the divine conditions hearty obedience.

This title, “Father Everlasting,” is still a prophetic one, for nowhere is Christ represented as being the Father of the Church, his “Bride,” otherwise called his “brethren.” On the other hand the Apostle declares that the “God and Father of our Lord Jesus Christ hath begotten us.” Hence, it is that we are children of God and that our Lord Jesus Christ is our elder brother, otherwise our “Bridegroom.” His office of Father Everlasting will be toward the world of mankind in the next age, during the millennium. All who would come back into harmony with God must be regenerated, must receive from Christ their share in the life which He secured for them by His own death as substitute for Father Adam. This is the strict meaning of the word Savior life giver. Every father is a life giver, and so our Lord Jesus in giving life to the world during the millennial age will be assuming toward mankind in general the office of a father, and the life which He will give to all those who will obey Him will be

everlasting life, and hence He will be the “Father Everlasting.” On the other hand, whosoever will reject His favors and mercies cannot have the life, cannot become His children, and will be destroyed in the second death. What a grand meaning! What a great hope for the world in general is in this title prophetically given to our Master Father Everlasting!

THE PRINCE OF PEACE

The title Prince of Peace as applicable to our Lord is still prophetic. He is not yet the Prince of Peace; He cannot be the Prince of Peace until, first of all, He shall have conquered and brought into subjection sin and sinners. Hence, respecting the inauguration of the Master’s kingdom, it is declared that in righteousness He shall judge and make war. Again, it is declared that the kingdoms of this world shall be broken in pieces as a potter’s vessel at the inauguration of His reign. There is nothing peaceful in such procedures. The title Prince of Peace comes after evil

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shall have been subjugated, and properly so. Who could think of the Lord inaugurating a reign of peace while sin is still rampant! The declaration is “He shall make wars to cease unto the ends of the earth.” Then He will forever after be the Prince of Peace, peace upon a stable foundation, upon the foundation of righteousness, for the scepter of righteousness is the scepter of His kingdom.

Dear brethren and sisters, our interest in these great matters is untellable in proportion as we have had the eyes of our understanding opened to an appreciation of the lengths and breadths and heights and depths of the divine character. Let us each rejoice in so much of this plan as he is able to discern, and seek and pray for a still fuller opening of the eyes of our understanding. Enlightenment comes to all in proportion as we are willing and obedient. The willing and obedient shall eat the good of the land, not only in the future, but also by faith in the present time. While at this season we call to mind specially God’s great gift, His Son and all the blessings associated with Him, and, while dispensing to those we love and esteem little remembrances, let us specially call to mind our consecration to be followers of God’s dear Son. We have given ourselves to Him; let us see to it that we are holding nothing back.

We have but a trifle to give at very most, a trifle which would be utterly unworthy of acceptance on other conditions than those He has arranged through the merit of our Redeemer’s sacrifice. Seeing that the Lord is calling upon us to pass through present experiences, to overcome present trials and difficulties and weaknesses with a view to our own blessing, to our own exaltation, to our own glorification with Christ as associates in the kingdom that shall bless the world, let us give more and more

diligence to make our calling and election sure, that we may ultimately attain this great prize of our high calling of God in Christ Jesus.

[Pittsburgh Gazette -January 2, 1905](#)

**SOLOMON'S WORDS
ARE USED AS TEXT**

Pastor C. T. Russell was with his home congregation yesterday afternoon at 3 p. m. at Bible House Chapel, Allegheny, and preached from the words of King Solomon, "Wisdom is the principal thing; therefore get wisdom." (Prov. 4:7.) A large congregation gave closest attention to his discourse, which follows:

Wisdom is defined to be (1) the power of discerning what is true and right, what is conducive to the highest interests. (2) Conformity, so far as one's own conduct is concerned, to the course of action dictated by such a discernment. The world-famed Gough summed up wisdom in these words: "Wisdom is knowledge made our own and properly applied."

The best-intentioned people find continually, under the pressure of their own weaknesses and the temptations which surround mankind, that they are inclined to slip away from the noble standards and sentiments of their hearts. Experience demonstrates, too, that all need frequently to look about them and to compare present attainments with the past to find their bearings, to note whether or not they are making progress or retrograding. Our advice to all consecrated Christians is that such introspection be taken nightly before we retire to rest that each day's progress be noted and that fresh resolutions be presented evening and morning at the throne of grace to be practiced to the extent of our ability daily. We advise, also, a special examination of our accounts with the Lord and of our conditions weekly.

But, notwithstanding these close examinations and reckonings, we believe that the majority of Christians, as also of worldly people, will receive a blessing in connection with the turning of the leaf at each New Year. It is a favorable opportunity for the summing up of the past year's progress. As bankers and merchants not only keep daily accounts of their business, but at this season of the year balance their accounts, more particularly ascertaining profits and losses, so should the Lord's people take advantage of the closing of one year and the opening of another to strike a balance in their spiritual accounts and ascertain definitely the exact amount of their spiritual gains. I sincerely hope that none of those whom I address will, under the most rigid examination, find spiritual loss. But whether the results show for loss or for gain it will be to our advantage to strike the

balance and to know exactly where we stand and the net results of the course we have pursued during the year just ended.

BUSINESS ACCOUNTS BALANCED

Business men do not strike the balances of their accounts for the purpose of discouraging themselves in business, but to the intent that if profit has been made they may be encouraged and if losses have been incurred they may ascertain the point of weakness and loss and remedy the defect, so that the coming year shall be the more satisfactory, and this should specially be the case with the Lord's people. Indeed, under the special arrangement which the Lord has made with those who are His in Christ Jesus absolute discouragements are impossible, wrong, unjustified, no matter how poor the showing of the past may be, unless it be found that the little progress or retrogression was the result of willfulness either in wrong doing or in neglect of privileges or opportunities for well doing and growth in grace and knowledge. Of course, full, deliberate, willful, intentional wrong doing on the part of the Lord's people must be regarded as carrying with it divine displeasure and chastisement of some kind.

On the other hand, however, I trust that none of us, looking backward over the past year, finds willful shortcomings. If he shall find that his failures and little progress were the result of the lack of fortitude, lack of character, he may well feel grieved; but, resolving that henceforth he will be more careful to add to his faith fortitude, he may go to the great Mediator, whose sacrifice is the basis of our reconciliation with the Father and the forgiveness of all our sins, and, acknowledging his frailties, he may obtain mercy and find grace to help for future times

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of need. (Heb. 4:16.) None who are in the right attitude of mind on this subject will be perfectly satisfied with the attainment of the past year. For however good may have been our intentions, however pure, noble, just, true nevertheless, because we are members of the fallen race, because we have the treasure of the new mind, the new heart, in earthen vessels which are imperfect, we discern in ourselves much that is not to our own pleasured, and we may be sure, therefore, we are far from the perfection standard set before us in the scriptures.

WISDOM OUR WATCHWORD

But while, the eyes of our understanding opening wider daily and hourly, we discern the divine character in clearer lines and discern our own blemishes more perspicuously, nevertheless the eye of faith sees with the greater clearness also that a fair atonement was made by our Redeemer, not only for our share in the original sin, but also for our unintentional weaknesses, which result from our relationship to Adam and the fall. Thus the Lord's people may have a hope and joy and confidence toward

him which others cannot realize which is not applicable to others which they can only obtain by coming to the heavenly Father in the appointed way, through faith in the redemption work of the Son.

Let us, then dear friends, at the opening of the new year, take Wisdom as our watch-word and daily at the throne of grace make fresh resolutions for wise endeavors which we will seek to put into practice daily in all the affairs of life. Let us see what a blessing we shall secure from thus giving heed to the divine Word, which informs us that “Wisdom’s ways are ways of pleasantness and all her paths are peace” (Prov. 3:17), and in our text declares, “Wisdom is the principal thing; therefore get wisdom.”

But the word wisdom takes on a variety of shades as it passes through the lenses of different minds and hence it behooves us as the Lord’s people to make no mistake to get the right kind of wisdom to find the wisdom referred to in our text and to clearly distinguish between it and other wisdoms, which the Scriptures tell us are only foolishness. It is the Apostle Paul who explains that the wisdom of this world is foolishness with God and that likewise the wisdom which God inculcates is often esteemed foolishness by the worldly wise.

THE WISDOM OF THIS WORLD

To illustrate: One class of these worldly wise men say to us by their actions, which speak louder than words—“ Money is the principal thing, therefore with all your getting get money, for with it you can have all things and without it you can have nothing.” Of course, there is a certain amount of logic in this reasoning, else it would not appeal to so large a number of people as being the voice of wisdom directing to the proper course in life. Nevertheless, many of those thus taught after a few years have demonstrated by their own course the fallacy, the unwisdom of their proposition. There are things which money cannot buy and which the pursuit of money is almost sure to drive away. One of these is health, another peace of mind, another joy, another a restful conscience, another the knowledge of God, another growth in grace, another fellowship with the Father, the Lord Jesus and the brethren, another hope toward God in respect to the heavenly inheritance which he has promised to those who love him supremely better than they love houses or lands or money or any other thing or being.

Another class of the worldly wise, and these are usually the children of wealth though sometimes merely “spongers” who, like parasites, live off the energy of others tell us that true wisdom is the pursuit of pleasure, in field games, theatricals, cards, checkers, chess, dominoes, etc., or mental revelries in novel reading. The gratification found in these they tell us is their happiness, their joy, and that they know of no greater

wisdom than to daily endeavor to gratify these tastes and appetites. We Answer--that they are making a mistake, that they are deceiving themselves; that if they will analyze their own feelings they will perceive that they are not really enjoying life, but are using their mental activities in the endeavor to find enjoyment in life. They engage their minds in stories so as to prevent their thoughts from dealing with more important matters; they are seeking to escape responsibilities, and to live as it were in a dream; their lives are neither profitable to themselves nor to others. They are surely not wise, for even supposing that their amusements and entertainments are absolutely devoid of bad influence upon others, amusements certainly do nothing to the betterment of themselves, for the present or future life, nor yet for the uplift and blessing of others.

Still another class of worldly wise tell us that from their viewpoint all the world is a stage and men and women are but actors on it, and that the play of life is a show and to a considerable degree a farce, a make-believe. Acting upon their theory of wisdom the principal thing in life is to make a good show in dress, in equipage, in the home everywhere to put on a gloss to the intent that their real heart condition and their real financial condition may not be discerned by their neighbors. This pride of life, this living for show, this stage life in which tinsel is worn as make-believe for gold, is not true wisdom. Not only will it end in bitter disappointment at the close of life, when all the masks will come off, but it is not a satisfying portion even when most successful. The heart requires something more than this. Man, made in the image and likeness of God has retained a measure of that likeness, notwithstanding the fall and the incidental degeneracy, so that shams, hypocrisies and make-believes cannot bring true happiness or contentment of heart.

SCIENTIFIC WISDOM LACKING

Another class of worldly wise tell us that science and philosophy are the only things worthy of the noblest minds and intellects. They tell us that the word science signifies that which is true and that the special aim of scientists is to help their fellow men by uncovering the truth, by getting rid of all the ignorance and deceptions that surround various matters and things and thus bring truth to the fore. They tell us that thus the scientists are the real teachers of the world. They tell us that philosophy signifies the love of wisdom, which leads to search for it, and that in the last analysis they are really the wise men of the world who make it their business to help other men to wisdom along all

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the pathways of life, in matters financial and social, mental, moral and natural science.

At last we seem to find in this profession what we are seeking, true wisdom with noble objects before it. We commend their

love of truth and their desire to rid themselves of all superstition and error and we pause to examine the practical working of this wisdom and to note the blessings it brings to these philosophers. Our examination disappoints us; the philosophers are not happy. Like some of the others they are seeking pleasure, seeking happiness in their pursuit of wisdom, and that pursuit is a more noble one, but they do not find happiness in it. They lack the joy, the peace, the heart experiences which are the essence of happiness. Along various paths these philosophers go and the methods of the geologists and biologists will represent all of this class.

The geologist with his hammer, his tubes, his glasses, etc., chips and examines the rocks and philosophizes as to how long ago they were formed, the method of their formation, the probable conditions of the earth at that time, etc., etc., etc. He reaches a fanciful conclusion and takes a measure of pleasure in presenting his deductions to fellow scientists, but they all know that he does not know, that he is merely guessing at findings that neither satisfy his own heart nor can give satisfaction on such a subject to his fellow scientists.

The biologist studies the human anatomy and the anatomy of the largest animals with a view of tracing how men came from a monkey, and how the monkey came from some lower order of creature, and what arguments can be set forth to demonstrate that the lowest form of living creature was originally the highest form and how all others had been evolved therefrom. As a Darwinian he presents his arguments and theories to his associates and to the world. He plumes himself on the logic of his theory, and for a few short years has a place amongst his worldly-wise associates, a little later on to be branded as a back number in the light of some other theories and facts which some other biologist shall have conceived and set forth.

When listening to each other these philosophers are incredulous; past failures, past errors convince them that in all probability their own and each other's theories are erroneous. They know that they do not know, but they fain would have the public believe that they do know, that theories are scientific true. Their experiences, their uncertainties, lead them to doubt along all lines; hence these philosophers are generally unbelievers as respects God and his revelation, the Bible. They usually acknowledge themselves to be agnostics, and many of them proudly boast of their agnosticism, which merely means, we do not know, we would like to know, we are not satisfied, we have never found anything which does satisfy either our heads or our hearts. Truly this is not the wisdom which the Lord's word in our text advises us by all means to secure.

THE WISDOM FROM ABOVE

Let us now turn from these worldly wise men and their instruction that we may hearken to the voice of the Lord our God, which tells us that true wisdom comes from above. And what is more reasonable than this? Knowing so little of ourselves, why should we not expect to be informed, to be taught, to be instructed in the true wisdom by our Creator. As the Alpha and Omega, the first and the last, our Lord should be the foundation of wisdom, and we should anticipate that from this foundation alone should come the sweet satisfaction and blessing which all hearts crave.

The Bible has a very terse manner of presenting divine instruction on this subject; its information is given in no uncertain terms; it declares that much of the earthly wisdom is merely bitter jealousy and strife—"earthly, animal, devilish." If we apply these words to the various wisdoms set before us by the world we may know their appropriateness. For instance, the wisdom which commends wealth as the goal does it not involve its wise men in bitter jealousies, envyings, strife, along the lines of commercial conflict and piracy? And does not this in turn destroy for the money-hunter the pleasure which he anticipated in it and to a considerable degree have a depraving and demoralizing effect upon his heart?

Take the second class of wise men mentioned those who pursue pleasure: Is there not in their course that which continually tends toward jealousy and strife? Is not their wisdom at very most earthly and animal, and is not the tendency of it in many instances to the depraving of the mind and heart and thus to devilishness? Take the third class those who deem it wisdom to make of life a vain show without any other particular aim or object. Is not such a course demoralizing? Does not such love of display lead to envyings, bitterness and strife, and frequently to dishonorable means and methods for gratifying their pride? Are not their hearts empty of the good and likely to be filled with greater or lesser evils according to their circumstances, conditions and environments?

Take the fourth class, scientists and philosophers. We have already acknowledged that in many respects this class would be attractive to those who are well born and mentally well equipped, and that in many respects their aims are laudable. Let us apply the apostle's words to them. We find among them the very conditions he describes, bitter envyings, jealousy and strife. True, these are kept in considerable measure under cover, though frequently we can read these sentiments between the lines of polished language, and frequently the apostle's assurance that their wisdom is purely earthly is corroborated by themselves. As a rule, whatever respect they have had in youth for the Bible and its God is sure to be lost unless they go beyond the philosophies of earthly sciences. The Apostle Paul pays his respects to many

of these gentlemen, saying that their presentations are science falsely so called and that their philosophies are “vain philosophies.” (1 Tim. 6:20; Col. 2:8.)

It may be doubted by some if the apostle’s word devilish could be applied to this class of earthly wisdom, but in our judgment these scientists have done more injury to the Lord’s cause than any of the others. Usually well educated, their philosophies carry an underserved weight to the minds of the common people, including Christians. Their guesses are taken for scientific truths, and as these are frequently in conflict with the Bible it follows that they more than any others of the worldly wise, are opponents of the Lord and of His revelation, the Bible. Nor do they by

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such opposition gain any real blessing to their own hearts, for their philosophical errors blind and deceive themselves as well as others. Indeed, it has been a source of constant surprise to us to find that even scientists who turn their attention to astronomy are very generally infidels as respects the Bible being God’s revelation, and many of them out-and-out atheists who deny there is any living and true God, holding that nature is her own creator, developer, evolutionizer, etc.

“The testimonies of the Lord are sure, making wise the humble.”
Psa. 19:7.

Having examined worldly wisdom and found it unsatisfactory to our hearts and heads the inquiry arises, where shall we seek the wisdom which God in our text declares is the principal thing? We reply that it is the wisdom of God, which to man is foolishness (1 Cor. 1:23-25), but to us who believe is the power of God and the wisdom of God. This wisdom is found in God’s great book and that in proportion as we are enabled by His grace to rightly divide it, to understand it. The better we understand it the more wisdom we see in all its precepts and regulations. It came from above in the sense that it is not earthly, that it is inspired by the Lord and that its influence upon all those who receive it is lasting comfort, sustaining, strengthening, happifying, transforming, glorifying.

The Apostle James sets forth in contrast the wisdom of this world and the wisdom from above. Explaining the latter he says:

“The wisdom that is from above is first pure, then peaceable, gentle, easy of entreatment, full of mercy and good fruits, without partiality, without variance and without hypocrisy”.

I want to suggest to you that we take this verse, which so particularly describes the wisdom from above, to be our year text for 1905, to be committed to memory thoroughly and repeated once each week throughout the year. And may the Lord bless His word to the honest-hearted that they may be able to appreciate

the difference between heavenly and earthly wisdom and the difference between the fruitage of the two, that thus, growing wiser week by week, the closing of the year shall find us in still fuller accord with the words of Solomon: "Wisdom is the principal thing; therefore get wisdom."

Let us examine carefully this true wisdom from above which the Scriptures enjoin. It is first pure it sets purity as its highest standard, and the word pure takes in the thought of honesty, sincerity. Whatever questions arise respecting our dealings, our conduct, our thoughts, the first point to be decided would be, is it pure, is it honest, is it true? If this cannot be answered affirmatively that is enough, heavenly wisdom says, Have nothing to do with anything that is not pure, right, honest. Do not tamper with it, do not even turn it over nor think of what might be done with it, but immediately put it away.

If the question stands the first test the second one would be, is my motive a peaceable one? Would I thus be doing all that I properly could do to preserve peace, harmony, accord in my own heart and in my dealings with others, or would the course considered be likely to awaken strife? Only peaceable dispositions are approved by the Lord, and this thought should continually guide the Lord's people with a desire to be pleasing to him. This, however, does not mean a lack of firmness of character, nor the lack of a proper combativeness to oppose the wrong in the proper manner and on suitable occasions. It merely means that our conduct should be as peaceable as loyalty to righteousness will permit. "Let nothing be done through strife or vain glory."

Gentleness is given as the third mark of heavenly wisdom. The world in general has grown to appreciate the sentiment that gentleness is a propriety. Indeed, to declare that some people are not gentlemen would be one of the surest ways of so arousing their temper as to cause a display of feeling which would be anything but gentle. The gentleness of the world is largely on the outside, polish, good breeding, but the gentleness which the heavenly wisdom inculcates extends from the inside to the outside. The thoughts are gentle brought under control by the various injunctions and instructions of the Word of the Lord. The whole life of the regenerated Christian is brought under control to the spirit of holiness, which is on all proper occasions a spirit of gentleness, meekness, patience and long suffering.

There may be times when the direction of the Lord's Word might cause His people exercised by His Spirit to seem ungentle, to seem severe even, yet would be the result of their failure to rightly discriminate on the subject. For instance, it might become the duty of a parent to exercise discipline in his family, and the disciplined ones might consider no discipline as gentleness; whereas the Lord has directed that the parent should have his children in proper subjection, and that he who spareth the rod

hateth the child. From the standpoint of the Scriptures all chastisement, however deserved, should be given in moderation, and with the gentlest of heart sentiments toward the transgressor, and with the utmost sympathy for his hereditary weaknesses and blemishes, which require such extreme correction; and no such discipline should be given except at a time that the mind is thus well poised and full of parental sympathy and love. Gentleness and firmness are not in conflict, though sometimes their combination is not rightly understood or appreciated by those who lack the wisdom from above.

GENEROUS, WARM-HEARTED

The fourth point to be remembered in connection with the heavenly wisdom is that those who are exercised by it are easy of entreatment they are not hard hearted, cold, stony; they can be touched with sympathy, and will manifest their sympathy even though they may not always allow it to rule them nor always allow it to hinder them from exercising proper disciplines. There is a difference between being easily entreated and “soft,” flabby, spineless. The wisdom from above has a firm texture of character, without coarseness, roughness, rudeness, hardness.

The fifth element of heavenly wisdom is to be full of mercy overflowing with mercy, with generous impulses, with kindly feelings, with compassion and sympathy for those in any trouble or distress. This, however, would not mean a mercy without gauges and conditions. Mercy may fill one full and yet be limited and restrained in its course of action, because sound judgment may dictate that in

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some cases the restraint of mercy would be for the benefit, advantage of the offender. In a word, where the spirit of the world would be that of vindictiveness, hatred and animosity because of some evil done, the Spirit of the Lord, the wisdom from above, would be full of mercy, compassion, sympathy, and would be restrained from full forgiveness and remission of all penalties only as sound judgment should indicate that such a generous course would be contrary to the best interests of the culprit.

Lastly, the wisdom from above is full of good fruits, and delights in whatsoever things are true, honest, pure, lovely and of good report. Cannot we see the philosophy connected with this wisdom? that the possessor of it is sure to be blessed in his heart experience, to have happiness, joy, peace and blessing himself, as well as sure to scatter blessings wherever he may go. This is the tendency of this heavenly wisdom; this is the wisdom from above. This is the wisdom, therefore, referred to in our text, “Wisdom is the principal thing; therefore, get wisdom,” this wisdom with these characteristics.

“YE MUST BE BORN AGAIN”

We remark, however, that there is only one way to put ourselves into relationship with the Lord so as to be able to receive this wisdom from above. That way is Christ through faith in His blood as our sin atonement. Still more than this, it means a renunciation of our sins and endeavor to walk in the Lord's way, leading to a full consecration of heart and life to Him and the consequent begetting of the Spirit. Only from this last standpoint can any hope to receive the wisdom from above, the true wisdom.

I address chiefly, if not entirely, those who are the Lord's people by faith and consecration, and who are, therefore, among those begotten of the Holy Spirit and being guided thereby. It is for us, dear brethren and sisters, to so use our opportunities, to so practice the lessons coming to us through the Holy Spirit, that we may apply our hearts unto this heavenly wisdom. The more effort we put forth, we may be sure, under the Lord's guidance and favor, the greater will be our progress and blessing in this and in every good word and work throughout the year to come. The grace of our Lord Jesus be with us all as we seek faithfully to conform our thoughts and words and doings to the lines laid down in this wisdom from above.

[Pittsburgh Gazette -- April 17, 1905](#)

GIVES HIS VIEWS ON TRUE BAPTISM

The congregation which usually meets at Bible House Chapel, Allegheny, met yesterday afternoon and evening at Carnegie Hall. Their chapel, usually crowded, would have been quite insufficient for yesterday, which was a special occasion. In the evening the annual memorial service was held, which Pastor C. T. Russell explained commemorated Christ's death on its anniversary, corresponding to the time when our Lord taking some unleavened bread of the Passover and fruit of the vine, instituted the Memorial Supper, by which he requested his followers to celebrate every year his death and their release from the slavery of sin and Satan, instead of the Jewish Passover Supper, which celebrated the typical release from Pharaoh and Egypt. About four hundred partook of this communion in the evening.

The afternoon service was evidently a preparatory one, on "True Baptism, its Import and its Symbol," from Rom. 6:3-5. Following it quite a number were buried symbolically (immersed) at Bible House Chapel fount. The discourse follows:

Christian people are a unit in understanding that the New Testament teaches baptism, although there is a great diversity or confusion of thought respecting its mode and significance.

EARLY DEFLECTION ON SUBJECT

The great falling away from the faith, alluded to by the apostles in the New Testament, had gained such headway by the second century that very superstitious views regarding baptism had gained control in the nominal church of that time. Water baptism was supposed, not only to bring the subject into relationship with God by canceling past sins, but also to bring to him certain graces or favors from God as a member of the Church of Christ, which could not otherwise be secured.

At that early day, not only did believers seek baptism for themselves, but also for their children; and because infants could neither believe nor enter into covenant for themselves, an arrangement was made by which other than the parents might become sponsors for the children—"spiritual parents." They solemnly promised that the children should believe in the Lord and walk in His ways. These were called godfathers and godmothers, or sponsors.

Both the teachers and taught progressed rapidly to formalism. In the third century special fonts for baptismal purposes were built outside the churches. They consisted of a private room which connected with an outside porch, the latter being open to the public, in whose presence the baptismal vows were taken, after which the subject was baptized in the font privately. The officiating minister exercised the candidate to cast out devils, blowing in his face three puffs of breath, as representing the Father, the Son and the Holy Spirit.

BAPTISM IN HOLY WATER

The water in which the baptism took place was consecrated by an elaborate formula, constituting it sacred water, a part of the formula being exorcism or casting out of evil spirits from the water. The candidate was stripped of clothing, as representing the complete putting off of the old man, and was baptized three times, once in the name of the Son, once in the name of the Father, and once in the name of the Holy Spirit. All this was done outside the

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church, to intimate that the candidate was not yet a member of the church and could not be a member until thus inducted. After the baptism service the candidate for membership wore white clothing until the following Sunday.

Later on, the separation of the baptistry from the church ceased, and the baptismal pools were built in the churches. The Roman and Greek Catholics still maintain to a considerable degree the

elaborate ceremonial of the third century, changed and applied to sprinkling.

It is not surprising that Protestants of the fifteenth and sixteenth centuries, having inherited these traditions and participated in them, would be considerably under their influences, and that while divesting themselves of much of the extreme ceremony, they maintained many of the same views and ceremonies. Even to-day, otherwise intelligent people have a superstitious fear respecting what might be the everlasting future of their children dying in infancy without having been baptized without having received remission of sins, and induction into the church.

WILL THE UNBAPTIZED BE TORTURED

In harmony with these superstitions we find that, although every effort is made in all denominations to keep all power, privilege and authority in the hands of the clergy and out of the hands of the laity, nevertheless it is very generally the custom that in extreme cases, where an infant is not expected to live, and where the services of a clergyman cannot be secured in time, any person may perform a baptism service the thought being that no risk is to be taken in respect to the child's eternal welfare.

The privilege of the laity under such circumstances is clearly recognized even in the Roman and Greek Catholic churches; and in the rubric of the Church of England in the time of Edward the 6th. the matter was ordered thus: "Pastors and curates shall often admonish the people that without great cause and necessity they baptize not children at home in their houses, and when great need shall compel them so to do that then they minister it."

We quote the following explanation of baptism from the authorized Roman Catholic Catechism (page 248):

"The first and most necessary sacrament is baptism, because before baptism no other sacrament can be received," and "because without baptism no one can be saved." "In baptism original sin and all sins committed before baptism are forgiven; the temporal as well as the eternal punishment is remitted by baptism." "In baptism we are not only cleansed from all sin, but are also transformed in a spiritual manner, made holy, children of God and heirs of heaven."

The Lutheran Church holds to a very similar statement on the subject. The Church of England, though with a slightly varied wording, attaches the same significance to infant baptism. The following extracts from their Book of Common Prayer show this:

"Sanctify this water to the mystical washing away of sin; and grant that this child, now to be baptized therein, may receive the fullness of Thy grace, and ever remain in the number of the faithful and elect children."

“We receive this child into the congregation of Christ’s flock; and do sign him with the sign of the cross.” “Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ’s Church, let us give thanks unto Almighty God for these benefits.”

“We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with the Holy Spirit.”

PRESBYTERIANS LESS STRICT

The Westminster Confession, Art. 28, says: “Baptism is a sacrament... a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins,” etc. It declares it to be applicable to infant children, one or both of whose parents are Christians, but not to other children. It adds, “Although it be a great sin to neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated.”

Attaching less importance to baptism, Presbyterian rules permit none but ministers to perform the service, and by its ministers laying stress upon the importance of baptism, and comparatively few knowing of the last quoted clause, it follows that Presbyterians, as well as others, fear the consequence of their infants dying unbaptized.

A PERPLEXED PHYSICIAN

As illustrating this matter an anecdote is told of a certain doctor who was called late at night to attend a dying infant. He arrived just a moment in advance of the clergyman sent for at the same time. It being evident that the physician could do nothing further for the child, he at once stepped aside, while the minister hastily took a bowl of water, sprinkled a few drops in the face of the child, saying, “I baptize thee in the name of the Father, the Son and the Holy Spirit.” The child a moment later expired, and as the doctor and minister left the house together the former remarked to the latter, “You arrived just in the nick of time; two minutes more and you would have been too late. May I ask what kind of shoes you wear?” “Congress gaiters,” responded the clergyman. “Ah, how fortunate!” said the doctor. “Had you worn laced boots you would not have been in time, and think what disaster that would have meant for the child!”

True, many of the more enlightened Christian people would deny any such false superstitious thought as that God would hand over an unbaptized infant to devils to eternally torment it, or do anything else to its detriment. Nevertheless, many of these same people manifest great concern if by any means one of their children should die without this ceremony; and some of the illiterate certainly have a most positive belief in the necessity of the rite, and a most torturing fear of the consequences if it is

omitted so strong is the influence coming down to us from the centuries of false beliefs the “dark ages.”

SOME REPUDIATE INFANT BAPTISM

Amongst those who recognized that baptism is enjoined upon believers, and that one person cannot believe for another, infant baptism is repudiated as being unscriptural. Moreover, the same people generally hold that nothing constitutes the baptism commanded by our Lord and

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the apostles except an immersion in water. These call attention to the fact that the Greek word signifying baptism, “baptizo,” has the significance of immerse or cover or plunge or completely make wet, and that wholly different words are used in the Greek when sprinkling is referred to.

These believers in immersion in water generally practice one immersion backward in the name of the Father, Son and Holy Spirit, though a few practice it face forward three times, once in the name of the Father, once in the name of the Son, and once in the name of the Holy Spirit, the explanation for the latter form being that Christ bowed his head forward when he died, and hence His followers should be immersed in the likeness of His death, face-forward. It does not seem to occur to these Christian friends that Christ was not buried face forward, and that the Father and the Holy Spirit neither died nor were buried at all, and that, therefore, such symbolizations are wholly inconsistent, and that the significance of the words, “in the name of the Father, Son and Holy Spirit” would properly be by the authority of the Father and of the Son and of the Holy Spirit.

CHRISTIAN DENOMINATION ERR

Of those who practice one immersion backward are Baptists and Disciples, who, nevertheless, perform the service with very different sentiments respecting its significance and the results. The view of the Disciples or Christian denominations is that baptism (immersion in water) is for the remission of sins, and that such as have not yet been immersed in water are still in their sins, “children of wrath.”

This view of the subject cuts off the great mass of humanity, and even professed Christians of all denominations, not immersed Congregationalists, Methodists, Presbyterians, United Presbyterians, Lutherans, Episcopalians, Roman Catholics, Greek Catholics, etc. as sinners, unjustified before God and, therefore, exposed to the wrath of God, understood by nearly all, including the “Disciples,” to mean an eternity of torture.

This is a hard position to take, especially in regard to Christian professors, and we do not wonder that our “Disciple” friends generally avoid pressing the question to so extreme a statement,

although the logic of the proposition is evident. We cannot accept this to be a correct view of baptism to us it is neither Scriptural nor reasonable. The Christian denomination errs. We deny that the Lord has made the eternal welfare of our race dependent on their immersion in water. The explanation of their proof-texts we already have in print, but we have not time to consider them in detail here.

SAYS BAPTISTS ALSO ERR

Our Baptist friends, while no less strenuous in their advocacy of immersion in water as the only baptism, set up a totally different claim respecting its efficacy. They deny that it is for the remission of sins, which can only be experienced through faith. They hold, however, that baptism is the door into the Church, and that only those who have been immersed have really entered the Church, and that others should not expect nor be granted the privileges and blessings belonging to the Church, either in the present life or that to come.

In harmony with this Baptists in general decline to welcome to the communion table any not immersed in water, saying that it is not for the world, but only for the Church, and that none are in the Church except those who have passed through the door of water immersion. The few Baptist churches which in recent years have relaxed their rules have done so in contravention of their theory. In illustration of this subject we quote from a recent article by Rev. J. T. Lloyd in the Religious Herald. He says:

“Christian baptism is the immersion of a believer in water in the name of the Father, Son and Holy Ghost nothing else is baptism. Baptist churches are the only Christian churches in existence. Pedobaptists (child baptizers) have no right to the Lord’s Supper. Whenever they partake of the Lord’s Supper they partake unworthily and eat and drink damnation to themselves.”

ONLY THE IMMERSED

If the Baptist theory be the correct one it follows that all members of other denominations of professed Christians who have not been immersed in water have deceived themselves in thinking that in any sense of the word they belong to the Church of Christ. We do not wonder that our Baptist friends, and especially those of the highest standard of heart and intellect, hesitate to press upon the public these, the only logical, conclusions of their belief. To do so would be to bring down upon them the indignation and contumely of many whom they are bound to respect as Christians, notwithstanding their theory to the contrary. But what would it mean if this Baptist theory were true? We Answer--that, according to all the creeds of Christendom, it would mean that only immersed persons would be saved, and that all the remainder of all denominations would be lost, for is it not the theory of all the creeds that only the Church is to be saved, and that all others are hastening to

destruction or eternal torment or some other awful future, the destiny to which is fixed at death.

WE ARE FORCED TO DISSENT

From all the foregoing, as imperfect human theories, whose inconsistencies are clearly manifest, the mere statement of them carries instant conviction of their erroneousness to every intelligent and unprejudiced mind. We cannot admit that either the Disciple denomination or Baptist denomination, or both of these constitute “The Church of the Living God, whose names are written in heaven,” to the exclusion of all the unimmersed of other denominations. We cannot admit that when the Son of Man sowed the good seed of the Gospel in the field, the wheat was all brought under Baptist fencing, and that the tares were all outside. Nor can we even admit that all the wheat is to be found amongst those immersed in water, and all the tares as well, so that all other Christians would be excluded from the Lord’s parable of the wheat and tares. (Matt. 13.) We claim that all these conflicting theories are wrong disapproved of God. We claim that all sects and denominations are contrary to the divine institution one Head, one faith, one body, one baptism. We are not claiming that the

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Lord’s Church, the new creation, is multitudinous, but admit that in all it is a little flock.

CONSIDER NOW OUR TEXT

“Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?”

The Apostle is addressing those who are already members of Christ. He says, “Know ye not that so many of you as were baptized into Jesus Christ” he does not say, so many of us as were sprinkled with water, nor so many of us as were immersed in water, but, “so many of you as were baptized (immersed) into Jesus Christ” as members of His body, the Church. How do we get into the body of Christ? The Apostle answers that we were baptized into it, and hence are now counted as members of our Lord not members of the Baptist or Disciple Church.

But let us inquire particularly what was the process by which we came into membership in Christ Jesus. The Apostle answers the question in his next statement, “So many of us as were baptized into Jesus Christ were baptized into His death.” Not a word about being baptized into Him by being baptized into water. No, no! How evident it is that if we were baptized a thousand times in water it would not bring us into membership in the body of Christ! But, accepting the Apostle’s statement, we realize that our union with Christ, our membership in His Church or Ecclesia, whose names are written in heaven, dated from the time that we were baptized into the death.

But when and how were we baptized into the Lord's death? We Answer--that this baptism into death with the Lord, this overwhelming or burial of ourselves, our flesh, which resulted in our incorporation by Him as members of His body, as new creatures, took place at the moment when we made the full surrender of our wills to him consecrating our all, to follow and obey him, even unto death.

The will represents the entire person and all that he possesses. The will has control of the body, hands, feet, mouth, eyes and brain. It has control, too, of the pocket, the bank account, the real estate. It controls our time, our talent, our influence. There is not a thing of value that we possess which does not properly come under control of the will, and, hence, when we surrender our wills to the Lord or, as the Scriptures sometimes represent it, our "hearts" we give Him our all; and this burial of our human wills into the will of Christ is our death as human beings, our baptism into death the burial of self. "Ye are dead; and your life is hid with Christ in God." (Col. 3:3.) This death, this burial, is our baptism into His death. Henceforth, from the divine standpoint, we are not to count ourselves as human beings, of human nature, of the earth, earthy, and as having earthly aims, objects, and hopes, but as new creatures in Christ Jesus.

THE OLD WILL BURIED

The instant of this burial or immersion of our wills into the will of Christ was followed by our begetting to newness of life to a new nature. As our Lord consecrated His human nature to death in the doing of the Father's will, and gradually spent His earth life, and was raised from the dead to a newness of nature, so we who thus in consecration become "dead with Him," sharing in His consecration, will not be left in death, but shall ultimately be granted a share in the First Resurrection. Nay, we by faith may reckon our resurrection as already beginning, and may instantly rise through faith to a realization of our kinship to the Lord as new creatures. Thus the Apostle declares, "Ye are not in the flesh, but in the spirit, if so be that the spirit of Christ dwell in you." Rom. 8:9.

WHEN JESUS' BAPTISM ENDED

That our Lord did not receive water immersion at the hands of John as the real immersion, but merely as its figure or illustration, can be readily demonstrated. In evidence mark His words about the time of the Last Supper: "I have a baptism to be baptized with, and how am I straitened until it be accomplished." (Luke 12:50.) Here our Lord shows that His baptism was not the water baptism, but the death-baptism baptism into death, in harmony with the divine arrangement, as man's redemption price. He consecrated Himself to this death baptism at the earliest possible moment, when He attained 30 years of age, and having during the three and one-half years of His ministry

carefully carried out the provisions of that consecration—"dying daily," "pouring out His soul unto death," using up His life, His energy, His strength, in the service of the Father, in the service of His followers, and, in a large sense, in the service of His enemies. His baptism into death was completed on the cross when He cried, "It is finished!" and died.

The "mystery" of our relationship to Christ in sacrifice, in death-baptism now, and the resulting relationship and union with Him in the glory that is to follow, is incomprehensible to the world. It should, however, be appreciated by the Lord's faithful, and is asseverated repeatedly in the Scriptures. "If we suffer with him, we shall also reign with Him;" "If we be dead with Him, we shall also live with Him." We are "heirs of God, and joint-heirs with Jesus Christ our Lord, if so be that we suffer with Him (if we experience death-baptism with Him as His body members) that we may also be glorified together." 2 Tim. 2:12; Rom. 6:8; 8:17.

In the fourth verse the Apostle repeats the same thought from another standpoint, saying, "Therefore are we buried with Him by baptism into death." Again no suggestion of water baptism, but a most positive statement of death-baptism, our consecration unto death. Proceeding, the Apostle carries forward the picture, stating the reason of our baptism into Christ's death, saying, "Like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Only indirectly does the Apostle here refer to our share in the First Resurrection, when we shall share the glory of the Lord in the Kingdom. He refers chiefly to the present life.

All who make full consecration of their lives to the Lord, to be dead with Him, to be joint-sacrificers with Him in the service of the Truth, are to reckon themselves while living in the world as being separate and distinct from others around them. They covenant to die to earthly things which so engross others, and may, therefore, only use them as servants of the new creation. As new creatures we became alive through the Redeemer to heavenly things and prospects which the world around sees not, understands

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not. In harmony with this our lives in the world should be new, distinct, separate from those of others about us; because we are animated by the new spirit, new hopes, new aims, the heavenly.

PLANTED AND RESURRECTED TOGETHER

Coming to the fifth verse, the Apostle still makes not the slightest reference to the water baptism, although some, at first, might think otherwise of his words, "For if we have been planted together in the likeness of His death, we shall also be in the likeness of His resurrection." If this being planted together in the

likeness of His death be understood to mean water baptism, it would be laying more stress upon it than any teacher in the world would be willing to admit that water baptism will insure a part in the First Resurrection.

But when we understand this verse, in harmony with the two preceding it, to refer to baptism into death, to planting in the likeness of Christ' death, then all is plain, all is reasonable. Having been called of the Lord to be joint-heirs with His Son, and to suffer with Him and to be dead with Him, and to live with Him and to reign with Him, how sure we may feel that if we are faithful to this call, if we are planted or buried into His death, like as He was buried in death, we shall eventually get the full reward which God promises to such, viz., a share in the First Resurrection to glory, honor and immortality.

1905 Convention Report

BEAUTY FOR ASHES

Our text this afternoon will be found in Isa. 61:1-3, and especially the latter clause of the third verse. "The Spirit of the Lord is upon me; the Lord has anointed me to preach the good tidings, to comfort all that mourn, to appoint unto them that mourn in Zion, to give them beauty for ashes."

Our remarks today are a continuation of the last few Sunday sermons, accounts of which have been published in the Pittsburg Dispatch and the Ft. Wayne News of Ft. Wayne, Ind.

In a previous consideration of this first verse, "The Spirit of the Lord God is upon me to preach the good tidings," we called attention to the fact that this primarily applied to our Lord Jesus, and when the Father would have Him proclaim the great message He was first anointed to preach. You remember the record he gave to John. While being baptized the anointing of the Holy Spirit came upon him. From God's standpoint all the members of the body of Christ are included in this anointing, and all His consecrated people are members of His body. As the apostle says: "Members in particular of the body of Christ." The hand and the foot and the eye and the ear are represented in these different members. That is God's standpoint in this general order to the whole Church of Jesus Christ, of which Jesus is head and we are members. Now this whole body is anointed to preach, and here we see that our view of preaching differs widely from the ordinary view. All the members of the body of Christ are anointed to preach; they and they alone. Just so surely as you are one that has come through justification of faith and sanctified, the anointing is upon you, and just so surely as you come under the anointing it is your commission to preach. Why? The prophet tells us.

I want in this connection to call your attention to the point that not merely those that preach from the public platform are preachers. Every child of God must be a preacher; it is impossible to be a child of God without being a preacher. If he is derelict he is sure to begin to wane and lose his life. So you will find it in your experience; from the time you came into relationship with the Lord, as a member of the body of Christ, under this anointing, you felt that the greatest privilege was that granted of being a co-laborer with the Lord, a preacher of the good tidings of great joy. Those that are of this way are noted everywhere. What are we anointed to preach? Jesus and the resurrection.

There is another way of preaching: according to the Scriptures there is no authority for the sisters preaching in a public manner. How shall she minister then? There are many ways in which she can preach. He here gave an illustration, telling how at one time he was holding a meeting in New York and some lady came to him and asked him to pray for her that she might get more light on the truth. She had been an agnostic, but her sister had come into Present Truth, and it had worked such a marvelous change in her that she herself now wished to get the truth. We are to preach the truth by whatever talents we have, public or not. We are to be living epistles, and no way will send it to the heart quicker than living the truth, as did the sister in the above illustration.

Now we come down to the particular words of our text for this afternoon, "Beauty for Ashes."

Part of the preaching is to comfort all that mourn. A great many people seem to think they are to shake people over torment and comfort them with that. We find that our commission is that we are anointed to preach the good tidings, to bind up the broken-hearted not to break them. All that ever came into the truth had their hearts broken. It was not the Lord's saints that did it. I am sorry if they did. There are plenty of circumstances all around us that are breaking men's hearts, and our part is to "bind up the broken hearts;" the part of the "Good Samaritan;" to tell them of the good tidings of great joy, which shall be shall be. It has not been, but it shall be unto all people; it is bound to come in "God's due time."

TO COMFORT THEM THAT MOURN

It might seem strange, dear friends, that the Scriptures speak of the Lord's people having considerable to mourn for. "Blessed are they that mourn, etc." We are not to comfort those that do not mourn. They do not need our comfort. Let those go who are rejoicing, who have all the hilarity. You are neither to break their hearts, nor are you to comfort them. They do not need the comfort, neither

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have we the commission to break their hearts, but “bind up the broken hearts.”

In Jesus’ special message He called upon the “weary and heavy laden to give them rest,” not to dangle them over hell. He said, “Come unto Me, all ye that are weary and heavy laden and I will give you rest.” Those that are not weary and heavy laden are neither in danger of torment.

Our friends say that they have no time to talk to Christians, but that we must go to the profane and wicked, but the Lord addressed His message and all the epistles are addressed to those that believed His disciples. He told His disciples that He sent them to the lost sheep of the house of Israel those to whom God had committed His oracles, those who had had Moses and the prophets for their teachers. Our Lord Himself preached to the lost sheep of the house of Israel and not to the heathen; there were plenty of believers to preach to all the household of faith. Our message is the same and to the same class of people, the household of faith. Our Lord’s plan is to “Gather My saints unto Me saith the Lord, those that have made a covenant with Me by sacrifice.” Others feel that they are justified by their own self-righteousness. The saint class, those whose hearts are broken, are the ones that need binding up.

The remainder of this article is found in Harvest Gleanings Vol. 2, Page 221 under the title “Anointed To Preach Good Tidings”.

[Pittsburgh Gazette -- July 30, 1905](#)

HE MAKETH WARS TO CEASE

Pastor Russell, of Allegheny, Pa., preached here today. We report one of the discourses, from the text: “He maketh wars to cease unto the end of the earth.” Psa. 46:9.

The questions of war and peace, their rights and wrongs, come continually before our attention. That peace is desirable no right minded person will dispute, and yet all persons of sound judgment will admit that many of the wars of the past have brought to the world some of its choicest blessings and liberties. No one conversant with history, and capable of taking a broad grasp of the world’s affairs, could dispute for a moment this proposition. The question before us is, “How shall we harmonize these seemingly contrary thoughts? If peace is most desirable, if it is always to be sought, if wars are always to be shunned, why do we find that in every age of the world some of the very best of mankind have been embroiled in wars, rebellions, etc.? Why do we find that blessings have resulted from these wars, etc.?”

There is but one standpoint from which these questions can be answered satisfactorily, and that is the Bible standpoint. It explains the beauties and blessings of peace, and assures us that God's purpose, when ultimately accomplished, will establish peace on the earth on a permanent basis and make all wars to cease. This is the testimony of our text, "He maketh wars to cease unto the ends of the earth." The Bible gives us the key, explaining why wars under present conditions are necessary, why God's people are to be peace-lovers and peacemakers, and how a permanent peace will be ultimately established under the whole heavens.

THE CAUSES OF WARS

As originally created in the image of God, man had too much sympathy, love, mercy, kindness and generosity for war. Where love prevails war is impossible. It was after the fall after years of gradual deflection from the condition of love into a selfish attitude of mind that the baser elements of the human nature maintaining their strength and the higher mental and moral qualities deteriorating, the selfish faculties obtained the controlling influence amongst mankind. Under the stress of necessity for earning bread by the sweat of the face, love gave place to selfishness, and it became the rule amongst mankind to each look out for Number One, and to see to it that whoever lacked, whoever suffered, it should not be himself. Since our Lord's advent this tendency has been checked in some who have received and profited by his teachings, but alas, these are now as ever since the fall but a small fragment of the race.

According to the Bible account man's first fighting was with the wild animals. As originally created man's dominating power over the lower animals was such that he was naturally their master, but with the fall came loss of power, loss of influence, antagonisms, until the hunting of wild animals to their death became almost a necessity. Nimrod is recorded as the great leader in the fighting of wild beasts he was a "mighty hunter," (Gen. 10:9); but this battling with the wild beasts took time and attention from the higher and nobler things, just as the fightings of earth have ever done. On the other hand it cultivated the spirit of combativeness and destructiveness. It was not long after this that among Nimrod's children the war spirit arose with the selfish endeavor to improve their own conditions at the expense of others to bring other families, tribes and nations into subjection, so as to collect tribute from them to the enrichment of the more powerful family, tribe, nation.

Added to this selfish and thievish desire to take advantage of others, came later a pride of national standing and prowess, which is but another form of selfishness. These two qualities have stimulated wars amongst the people of the earth for now six thousand years, an additional element closely blended with these being a sort of religious fanaticism the supposition of one people

that it had a right to impose its religious convictions upon another.

THE WORLD'S SAD PLIGHT

This unbalance of minds, which we have just seen operating in all to a greater or lesser degree and inclining all to selfishly seek personal advantage, personal and national honor at the expense of others and the pride of thinking they must enforce their religious convictions upon others at the point of the sword, have put the poor world

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into a sad plight. Of course, no two persons being mentally exactly alike, there would naturally be some more benevolently disposed, some more peaceable, some more just, some with better conceptions of true religion than others; but the great mass of mankind would gradually sink down into the bog of indolence and lowest degradation or into despair.

What could the few who loved peace and more quiet pursuit of selfish interests do in the presence of neighbors and friends and relatives more ambitious and disposed to war and fight, to thieves and kill, to denude their neighbors and plume themselves? Could we expect these to quietly allow themselves to be slaughtered, and their goods and the fruit of their labor to be appropriated by others? Would it have been to the benefit of the world to its ennoblement and progress, if they had thus submitted? Truly, no. Surely the reign of selfishness would have come to still greater extremes than it has done had it not been for the oppositions encountered. Truly wrath meeting wrath, sword meeting sword, have had the effect throughout the world of hindering one family, class or nation from obtaining the complete power and influence, and making of the remainder the most ignoble slaves, depriving them of practically everything but their lives, and those to be merely used as they would profit their masters. Humanely speaking, this would have been the result if peace had been insisted upon, if the majority of mankind, were to have insisted that peace must be maintained at any cost. No one would claim that such an enslavement of the race to one man or one family or one autocracy or to one hierarchy would have been safe or beneficial.

ONLY ONE TRUSTWORTHY AUTOCRAT

Only one person could have been trusted with such omnipotent power over the race, and that is our Creator. His justice, His wisdom, His love, His power, would indeed have been all sufficient and have brought blessings instead of a slavery to the world of mankind. But it was this very autocracy that was rebelled against in the beginning, and human selfishness and the hope of sooner or later obtaining average blessings and perhaps a little advantage over a neighbor would still hinder the majority of

the intelligent people of the world from desiring that the Almighty mind that if all the accrued blessings of the world were evenly and equitably divided with every member of the race at this moment, there would very speedily re-commence a fresh warfare, permitted by this selfish desire to have more of earth's comforts, conveniences and blessings, power and display.

DIFFERENT HOPES FOR MILLENNIUM

A considerable number of Christian people of apparent intelligence assure us that, after looking over this picture of the past and scanning the conditions of the world in the present, they have good hopes that a millennium of peace and good will toward men will very soon be ushered in by the conversion of the whole world to the principles of righteousness. Poor blind men! if they be even saints they should be able to measure the world's condition better than this by considering what the promptings of their own fleshly natures would be aside from the power of grace, the Holy Spirit of truth, working in them. Measuring the natural man by their own fallen nature they should see that the world would run with blood before those who have gotten control of the power and wealth, the honors and the influence, would relinquish these or even agree to keep just what they now have, to cease fighting for more.

We are to remember that in our day this warfare is carried on differently from what it was in the past. In olden times the strong nation looted the weaker one, confiscating their treasures. In our day the same is accomplished in effect but in a very different manner. The strong nation by treaties, gunboats, etc., seeks to exploit the weaker one to secure their business, their trade. Instead of requiring tribute as in olden times, they conduct themselves in apparently a much more just manner, though really it is as in the other case the wiser, the more expert, the stronger nation taking advantage of the weaker neighbor. Commercialism is now in control of the armies and navies and all the powers of the world, and all the wars of our time can more or less directly be traced to this. Take the Russo-Japanese war as an example. What was it but a commercial war, the endeavor of Russia to advance her financial interests in the far east at the expense of the Chinese and Japanese.

On the other hand the realization of this by the Japanese, and their appreciation of the fact that as a nation they would be strengthened financially and every way if they did not rise at once to repel the intruder? Look at the Transvaal war: see how its basis was commercialism. The British and the Dutch had come to that part of Africa for selfish interests, the Dutch for settlement, the British largely for commerce. The power of the latter; especially on the sea, gave it the control of the situation, and when gold and diamonds were found a commercial warfare ensued, the Dutch by taxes and in other ways seeking to hold the wealth of nature to their own special advantage, the British

desiring to be untrammled in their pursuit of riches. The commercial warfare, as we all know, brought about a bloody strife, a terribly severe experience to both parties, for both apparently were to some extent at fault, selfishness, commercialism, being the foundation of the entire trouble.

A somewhat similar condition of affairs led up to the war with Spain. Selfishness on the part of Spain was hindering Cuba's prosperity. The United States, as a neighbor, as a friend of liberty, and as one who might reasonably expect to profit commercially by a change in Cuban affairs, espoused her cause, not purely for love of righteousness, but largely in hope of commercial advantage. No doubt the war was an advantage so far as justice is concerned and the welfare of the people of Cuba; we are merely pointing out the fact that selfishness in the form of commercialism is at the back of our present struggles of warfare.

But we need not look merely to these wars. There is a warfare of another kind at present in progress between all the civilized nations of the world a commercial warfare between the United States and Canada, between the United States and Germany, Britain and France. Tariffs on the one hand and special arrangements on the other are the fortresses behind which each seeks its own protection, while sending out pirate attacks upon the business and commerce of each other. It is the same warfare, permitted

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by the same selfishness, manifesting itself in a different direction from that of the past. The same competition is growing in intensity internally in every land, in every city, as between shops, factories, etc. Trusts, combines, federations, tariff agreements, are all endeavors to meet these conditions in such a manner as might be most favorable to the promoters of them. But the effect of all these conditions in a general way is that they unite the manufacturers of the world's necessities on the one side as against the consumers of these necessities on the other side.

THE SUM OF THE MATTER

Summing up the whole condition of the world, therefore, we see that the spirit of war, selfishness, no less than the fact of war, contention, opposition, strife, for name and fame and wealth, is greater today, more general, than it ever was before. We do not say that there is proportionately more danger of national wars, although we expect more of them, and do not expect that ague conferences in general will accomplish much more for the peace of the world in the future than it did to prevent the war between Russia and Japan. We do hold that the general warfare and strife amongst the peoples of the world is getting more intense day by day, year by year; and that the formation of trusts, so far from implying a cessation of this warfare, is merely combining the warriors into larger camps that the battle may be carried on more

fiercely and more successfully than ever before the battle of the classes against the masses the battle for larger shares of this world's favors and blessings and privileges, opportunities, emoluments and honors.

The scriptures declare that what we must expect in the near future is a time of contention, wars, strife for wealth and advantage, such as has never been known on earth before. The scriptural declaration is that we are entering "a time of trouble such as was not since there was a nation," nor ever shall be again. (Matt. 24:21.) It declares that in that time of trouble every man's hand shall be against his neighbor. (Zech. 8:10.) It is very nearly to this point now; national lines, party lines, all lines are ignored except as they prove advantageous to the individual. Self first is the rule of general conduct, and this legitimately means very soon every man's hand for himself and against his neighbor.

Those who are expecting the Millennium of peace and good will amongst men must be very blind indeed if they cannot see these things. They must see that it would not be sufficient to convert a nation, in the sense of having it agree that it would destroy its battleships, its fortifications, and disarm its soldiers, although nothing seems farther from the intention of the nations themselves than such a disarmament. They must see that if every nation were disarmed, the strife internally, every man's hand against his neighbor, is going on and will go on more fiercely as the days and weeks and years roll by. The increase of knowledge which has come to the world has brought with it an increase of ambition, a restless desire which, having a selfish basis of operation, can bring forth no other fruitage than that of contention and strife. We evidently must look to the Lord for help, and as we reverently turn to Him our attention and give heed to the Answer--of our fears, we hear the messages of His Word assuring us in the language of our text that "he will make wars to cease unto the end of the earth."

HOW GOD WILL DO IT

The assurance of the Lord comforts our hearts even before we learn of the method He will pursue to bring about the good result. We say to ourselves, there have been great evangelistic movements in the world and we have heard of thousands upon thousands being converted, and yet in spite of all these conversions, in spite of all these labors public and private, in spite of all the ministerial means and schools, we have seen that the strife amongst nations and individuals is on the increase, and that this is fully borne out by the apostle's testimony, "In the last days (in the close of this age, in the dawning of the Millennium) perilous times shall come; men shall be lovers of their own selves (selfish), without natural affection, covenant breakers, heady, high-minded, lovers of pleasure more than lovers of God," etc. 2 Tim. 3:1.

What a picture! And how well it agrees with what we have just seen. The apostle does not say that in the last days men will become more heathenish than before, less civilized, that they will abandon the arts and the sciences and take to living in dens and caves of the earth. No! but that with a form of godliness such as we see about us today, the power of it will be denied in their lives; selfishness will more and more obtain the control, with the result that it will lead to the wreck of the present social structure in anarchy, confusion and selfish endeavor on the part of each to look out for Number One, and will result in a maelstrom of trouble in which all law and order and government, social, religious and political, will be submerged. These wrecks of our modern civilization, these desolations that will ensue will all be the direct result of man's neglect of the divine wisdom, his rejection of the divine law of love, his following of the Satanic law of selfishness, and the Lord at this time will so direct the affairs of the world that selfishness will thus bring about its own destruction, its own disadvantage.

DESOLATIONS WILL PRECEDE PEACE

This is exactly the statement of our text. The prophet, speaking of the matter, says, "Behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the ends of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire." Thus it is plainly stated that the anarchy that is impending upon the world and which will doubtless be ripe within ten years, according to the scriptures, is the natural outworking of selfishness which the Lord is now permitting, to the intent that men may learn the better way through the failure of the wrong way, to the intent that the lessons which they would not learn from his messages may be learned through their own sad experiences.

Describing the matter in preceding verses, the prophet declares, "The nations raged, the kingdoms were moved; He uttered His voice, the earth melted." The voice of God, which speaks peace through Jesus Christ our Lord to all who accept Him, is about to speak justice to the world in general in the great time of trouble. All injustice, all unrighteousness, everything contrary to the spirit of love,

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is about to react upon the world in general as a great object lesson. We sometimes say, speaking of the social order, that the friction between capital and labor is getting hotter and hotter; and the scriptures, using the same figure of speech, declare that the earth that is, symbolically society will melt with the fervency of the heat of the strife and contention and anarchy which will prevail the entire social fabric will melt in the fire of that day, symbolical fire.

As a result of these experiences a great blessing will come to the world. Indeed, the Lord now only permits the selfishness of man to work the destruction of civilization because the proper time has come because the time has come for the establishment of the Kingdom of God's dear Son. In the past God did not utter His voice, else the world would have melted long ago, the savage passions of humanity would have been loosed long ago. He reserved the uttering of His voice, His bestowal of justice and recompense to mankind, until this time, when He is ready to make use of the trouble for the advantage of our race in general. He deferred the utterance of His voice, calling for justice and vengeance, until first the redemption had been accomplished by our dear Redeemer at Calvary and until, subsequently to that, the elect church, His Bride, had been selected. And this heavenly Bridegroom and Bride changed from earthly to spiritual, heavenly conditions and glory are to be the divine power in the world for the blessing of every creature, the teaching of the whole world a better way than the way of selfishness.

Six thousand years the Lord has allowed the world to try under various expedients and in various ways the operation of the law of selfishness, to prove its good and its bad elements and features and results; and now, when civilization has attained its highest degree of development, it has also attained its highest destructive power and is about to accomplish its own collapse. Then the Lord will speak through the glorified Christ to the world in peace and with power. He will speak peace through Jesus Christ to all those who will submit to the terms and conditions of righteousness. He will speak forth tribulation to all who will not submit their wills to that new arrangement called in the scriptures a "new earth wherein dwelleth righteousness."

BE STILL AND KNOW THAT I AM GOD

This is clearly set forth in the context, which represents the Lord as commanding the world to be still and to recognize Him, His law, His way, His plans, His methods, thus implying what we know has been the truth that the world for some time has been disposed to ignore the Lord and to follow its own way, its own course, a course that is rapidly leading to anarchy.

A part of the same statement is, "I will be exalted amongst the nations, I will be exalted in the earth." It will be the Millennial Kingdom of Christ that will thus exalt the law and word of Jehovah throughout the whole earth, causing all nations, peoples, kindred and tongues to know and to obey. A blessing will follow the institution of this Kingdom; the nations will find it to be to their advantage, as it is written, "The desire of all nations shall come." In their trouble and anarchy they will find consolation and rest in obedience to the institutions and laws of the Kingdom of Immanuel, and as the prophet again declares, "Many nations shall come and say, "Let us go up to the mountain of the Lord's house; He will teach us of His ways and we will walk in His

paths." (Isa. 2:3.) Thus the promised blessing shall fill the earth, for Satan shall be bound, all evil shall be restrained, and during that thousand years the world of mankind shall come to fullest opportunity for comparing sin with righteousness, selfishness with love, and then those who love righteousness will be manifested and those who have still a hankering for selfishness will also be manifested, and the latter will be utterly destroyed, we are told, in the Second Death, from which there will be no recovery. Our hearts cry out in the language of our Lord's prayer, "Our Father who are in heaven, hallowed by thy name. Thy Kingdom come. Thy will be done on earth, as in heaven."

Pittsburgh Gazette -- Oct. 16, 1905

"THY WORD IS TRUTH"

Sound doctrine, the foundation of correct hopes and honest living, is very essential.

His text was: "Your faith should not stand in the wisdom of men, but in the power of God." -1 Cor. 2:5.

So-called "higher criticism" is rapidly effacing all Bible doctrines, discrediting them and claiming that they are unnecessary to the Christian life. We hold, to the contrary, that the sound faith is essential to a proper Christian living. The unchristian persecutions of the dark ages were founded upon false doctrines, the traditions of men, which made void the word of God. With the clarifying of the faith came proportionately better Christian living and proportionate cessation of persecutions.

The tendency today is to the opposite extreme toward the loss of all scriptural faith, hope and love. The claim that education will take the place of a divinely inspired faith, and will promote righteousness and love, is a misleading one. So long as selfishness constitutes the basis of the fallen human nature, that long it cannot be trusted to lift itself above selfishness into the realm of loving righteousness. The calamity of this error will be manifested to the world within a decade. It will manifest itself in selfishness and lawlessness anarchy.

THE OLD PATHS

Meantime it is expedient that all true Christians shall seek earnestly for the old paths and for the "faith once delivered to the saints." As our text declares, our faith shall not stand in the wisdom of men, however conceited they may be of their own wisdom as Higher Critics, Evolutionists, etc. The true Christian, if at all logical, will quickly discern that granting that the Bible is a divine revelation its testimonies should be received absolutely. If its divine inspiration be denied, it should be accredited

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no more honor than another book, but as the eyes of our understanding open more and more widely we discern internal evidences in the scriptures which demonstrate to their truthfulness and establish the believer's faith more and more firmly its records do stand investigation. The difficulty with many is that they do not investigate the old book on its own merits, but persistently they present to their own minds and to those of others the erroneous theories of the dark ages instead of the divine word. Thus they misrepresent the word of the Lord, and unintentionally hoodwink themselves and others.

FAITH'S FOUNDATION STRONG

We propose a series of discourses setting forth the credibility of the scriptures, and showing wherein various doctrines common to the creeds of Christendom, and gradually becoming more and more unreasonable and nauseating to the intelligent mind, are in reality perversions and misrepresentations of the divine message. As step by step we shall establish confidence in the word of God by exposing the unreasonable and false doctrines of sundry creeds, it will be our hope that thus we shall strengthen the faith of God's true people, with the result that, in the words of our text, their faith shall not stand hence-forth in the wisdom of men but in the power of God as revealed to us in the word of God.

AN INTELLIGENT CREATOR

The Bible does not attempt to prove the existence of a first great cause; on the contrary, it assumes and declares that the whole universe demonstrates God's existence and intelligence. It declares that "day unto day uttereth speech and night unto night showeth knowledge, and there is no place where their voice is not heard." (Psa. 19:2,3.) Furthermore it declares, and mankind universally admits that the one who at heart denies the existence of a God is silly--non compos mentis. The declaration is, "The fool hath said in his heart, there is no God." (Psa. 14:1.)

If we knew no Bible, no revelation of the divine plan in connection with our earth and its inhabitants, we should instinctively look for one. Reason would teach us that the great system, the universe of which we are a part, could not have come by chance, and that the one so great, so powerful, must be correspondingly wise, correspondingly just, correspondingly loving. Such being his character he must have created our race with some good, just, wise, loving intention, which he would not be ashamed to have his creatures know.

Moreover, having endowed us with mental powers and aspirations, he must know that some at least of the human family would be deeply interested in every feature of his plan, however satisfactorily other minds might be able to satisfy themselves with the earthly things of yesterday, today and tomorrow. May

we not assume, then, that the Almighty would be pleased to note the interest of some of His creatures in His plans, and that He would have pleasure in making known to them, from time to time, such features of His program as would be for their comfort and welfare? The very attributes of divine character, as we might conceive those without any revelation, would seem to imply that divine justice, wisdom, love and power would provide a revelation, a Bible. Our question then should be “Does the Bible furnish satisfactory proof of its divine authority, so that we can rest our faith upon its testimonials?”

EXTERNAL AND INTERNAL EVIDENCE OF THE INSPIRATION OF THE SCRIPTURES

Unbelief usually assails the Bible from the outside, claiming lack of evidence that it came from God, asserting that it is merely human production. We will not discuss this phase of the subject in detail, but will go rather to the internal evidences, remarking by the way, however, that no other book bears stronger outward evidences of the sincerity of its writers, and that the complete harmony, the oneness of these writings, spreading over a period of eighteen centuries, well corroborates their testimony that they spoke and wrote under divine inspiration. What other collection of writings covering so long a period could be found in absolute accord, one with the other? We know of none, and assert that this harmony of the sacred writings corroborates their old claim that they were all indited by the one spirit the Holy Spirit.

True, there are other books, heathen books, from which wise and just sayings may be quoted, but we believe that no one thoroughly acquainted with those writings would for a moment claim for them a parity with our Bible. Those, for instance, who claim that the Genesis account of creation is not sufficiently ample and scientific, will not appreciate the reasonableness and simplicity of the record until they begin to compare it with the statements of the heathen Bibles. Take for instance the teachings of the Chinese Bible upon this subject as an illustration. It represents the great God and His Son in a skiff. To prevent grounding, the Son-God put out His hand to push off from the shore and shallows and incidentally caught a handful of pebbles and mud, which he shaped into a ball and tossed out upon the waters, and which grew and grew until it became the present earth. The most obstinate critic who will turn from this record of creation to the one given in our Bible will cheerfully admit that the Genesis account is sublimely grand, clear and explicit in comparison.

“THY WORD IS TRUTH”

It is when we examine the internal evidences of the Bible respecting its credibility as the word of God that we find ourselves astonished. Happily astonished, because its testimony is so satisfactory and so far superior not only to the creeds of the

dark ages, but towering high above the theories of its modern critics. Even its opponents must admit that it has been a torch of civilization and liberty. Its influence for good in society has been recognized by the greatest statesmen, even though they for the most part have viewed it through the various glasses of conflicting creeds, which, while upholding the Bible, grievously misrepresent its teachings.

The central figure of the Bible is Jesus of Nazareth. Every promise and every prophecy of the old testament points to Him as the one through whom comes hope for a fallen and condemned race. Every testimony of the new testament points to Jesus as the one through whose sacrificial death atonement alone has been effected, and they all point also

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to Him as the coming one, at whose second advent the blessing of God will be poured out in harmony with all the prophecies of the past. They give us the assurance that the work of this gospel age has been the selection from amongst believers of a "little flock" of fully consecrated followers of Jesus who through disciplines and trials shall ultimately be perfected in the first resurrection, constituting with their Lord Jesus the long promised kingdom of God, through whose just and loving rule all the families of the earth shall be blessed, and as many as will come into heart accord with righteousness shall obtain eternal life.

We hold that a plan of salvation so deep, so broad, so just, so kind, so far beyond the scope of human ingenuity, demonstrates that those who promulgated this gospel with such absolute unanimity and with such absolute faith in it themselves were indeed supremely directed. The sincerity of the prophets and the apostles is demonstrated by the fact that their faith was not to their earthly advantage, but, contrariwise, brought to them trials, testings and in many cases persecutions even unto death. The apostle Paul sums up the experiences of Abraham and of all the faithful who walked in his steps down to the time of Jesus, saying, "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented, of whom the world was not worthy." (Heb. 11:37,38.) The writers of the new testament give similar evidences of their sincerity. Their advocacy of Jesus as the Messiah brought them not wealth and influence and honor of men, but self denials, persecutions, etc.

According to all reasonable rules of evidence such men must be considered truthful, honorable, upright, witnesses of the highest character. No other history in the whole world stands upon such unimpeachable foundations, and we may therefore properly enough go on with our investigation. Let us examine the character of the writings claimed to be inspired, to see whether

their teachings correspond with the character we have reasonably imputed to God, and whether they bear internal evidences of their truthfulness.

HISTORICAL AND DOCTRINAL DIVISIONS— THE BOOKS OF MOSES

The first five books of the new testament and several of the old testament are narratives of histories of facts known to the writers and vouched for by their characters. It is manifest to all that it did not require a special revelation simply to tell the truth with reference to matters with which they were intimately and fully acquainted.

It in no way invalidates the truthfulness of certain books of the Bible, such as Kings, Chronicles, Judges, etc., when we say that they are simply carefully kept histories of prominent events and persons of their times. When it is remembered that the Hebrew scriptures contain history, as well as the law and the prophecies, and that their histories, genealogies, etc., were the more explicit in detailing circumstances because of the expectancy that the promised Messiah would come in a particular line from Abraham, we see a reason for the recording of certain facts of history considered indelicate in the light of this nineteenth century.

For instance, a clear record of Judah's children is given, of whom came David, the king, through whom the genealogy of Mary, Jesus' mother, as well as that of Joseph, her husband (Luke 3:23,31,33,34; Matt. 1:2-16), is traced back to Abraham. Doubtless the necessity of thoroughly establishing the pedigree was the more important, since of this tribe (Gen. 49:10) was to come the king of Israel, as well as the promised Messiah, and hence the minutiae of detail not given in other instances.—(Gen. 38.) Similarly in the archives of the royal families of Europe records are kept of the illegitimate offspring, that there may be no doubt as to the true heirs to their thrones. It is well, furthermore, to remember that the same facts may be more or less delicately stated in any language; and that while the translators of the Bible were, rightly, too conscientious to omit any of the record, yet they lived in a day less particular and pure in the choice of refined expressions; and the same may be surmised of the early Bible times and habits of expression. Certainly the most fastidious can find no objection on this score to any expression of the New Testament.

The omission of the positive statement that these books were written by Moses is no proof against the thought; for had another written them to deceive and commit a fraud, he would surely have claimed that:

Thus it appears that the distinguished law-giver Moses, so far from seeking to perpetuate or increase his own power by placing the government of the people under the control of his direct

relatives of the priestly tribe, to use their religious authority to fetter the rights and liberties of the people, on the contrary introduced to the people a form of government calculated to cultivate the spirit of liberty. The histories of other nations and rulers show no parallel to this. In every case the ruler has sought his own aggrandizement and greater power. Even in instances where such have aided in establishing republics, it has appeared from subsequent events that they did it through policy, to obtain favor with the people, and to perpetuate their own power.

MOSES A CHAMPION OF FREEDOM

So completely was the government of the people put into their own hands, that though it was stipulated that the weightier cases which those governors, could not decide were to be brought unto Moses, yet they themselves were the judges as to what cases went before Moses—"The cause which is too hard for you, bring it unto me, and I will hear it." Deut. 1:17.

Thus seen, Israel was a republic whose officers acted under a divine commission. And to the confusion of those who ignorantly claim that the Bible sanctions an imperial rule over the people, instead of "a government of the people, by the people," be it noted that this republican form of civil government continued for over four hundred years. And it was then changed for that of a kingdom at their own urgent request.

The instructions given those appointed to civil rulership as from God are a model of simplicity and purity. Moses declares to the people, in the hearing of those judges: "I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger (foreigner)

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that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment is God's; and the cause that is too hard for you, bring it unto me, and I will hear it."—(Deut. 1:16,17.)

In view of these facts, what shall we say of the theory which suggests that these books were written by knavish priests to secure to themselves influence and power over the people? Would such men for such a purpose forge records destructive to the very aims they sought to advance records which prove conclusively that the great Chief of Israel, and one of their own tribe, at the instance of God, cut off the priesthood from civil power by placing that power in the hands of the people? Does anyone consider such a conclusion reasonable?

Again, it is worthy of note that the laws of the most advanced civilization, in this nineteenth century, do not more carefully provide that rich and poor shall stand on a common level in

accountability before the civil law. Absolutely no distinction was made by Moses' laws. And as for the protection of the people from the dangers incident to some becoming very poor and others excessively wealthy and powerful, no other national law has ever been enacted which so carefully guarded this point. Moses' law provided for a restitution every fiftieth year, their jubilee year. This law, by preventing the absolute alienation of property, thereby prevented its accumulation in the hands of a few.—(Lev. 25:9, 13-23, 27-30.)

All the laws were made public, thus preventing designing men from successfully tampering with the rights of the people. The laws were exposed in such a manner that any who chose might copy them; and, in order that the poorest and most unlearned might not be ignorant of them, it was made the duty of the priests to read them to the people at their septennial festivals. (Deut. 31:10-13.) Is it reasonable to suppose that such laws, and arrangements were designed by bad men, or by men scheming to defraud the people of their liberties and happiness?

In its regard for the rights and interests of foreigners and of enemies, the Mosaic law was thirty-two centuries ahead of its times if, indeed, the laws of the most civilized nations of today equal it in fairness and benevolence. We read: "Ye shall have one manner of law as well for the stranger (foreigner) as for one of your own country; for I am the Lord your God." Lev. 24:22; Exod. 12:49.

"And if a stranger sojourn with thee in your land, ye shall not vex him; but the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt." Lev. 19:33,34.

"If thou, meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, wouldst thou cease to leave thy business and help him? Thou shalt surely leave if, to assist him." Exod. 23:4,5, margin.

Even the dumb animals were not forgotten. Cruelty to these as well as to human beings was prohibited strictly. An ox must not be muzzled while threshing the grain, for the good reason that any laborer is worthy of his food. Even the ox and the ass must not plow together, because so unequal in strength and tread; it would be cruelty. Their rest was also provided for. Deut. 25:4; 22:10; Ex. 23:12

PRIESTHOOD NOT PRIVILEGED CLASS

The priesthood may be claimed by some to have been a selfish institution, because the tribe of Levites was supported by the annual tenth, or tithe, of the individual produce of their brethren

of the other tribes. This fact, stated thus, is an unfair presentation too common to skeptics. It was, in fact, founded upon the strictest equity.

When Israel came into possession of the land of Canaan, the Levites certainly had as much right to a share of the land as the other tribes; yet, by God's express command, they got none of it, except certain cities or villages for residence, scattered among the various tribes, whom they were to serve in religious things. Instead of the land, some equivalent should surely be provided them, and the tithe was therefore this reasonable and just provision. Nor is this all; the tithe, though, as we have seen, a just debt, was not enforced as a tax, but was to be paid as a voluntary contribution. And no threat bound them to make those contributions; all depended upon their conscientiousness. The only exhortations to the people on the subject are as follows:

“Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.” (Deut. 12:19.) “And the Levite that is within thy gates, thou shalt not forsake him; for he hath no part nor inheritance with thee” (in the land). Deut. 14:27. The evidently pious and noble law-giver, Moses, denies that the laws were his own, and attributes them to God. (Ex. 24:12; Deut. 9:9-11; Ex. 26:30; Lev. 1:1.) In view of his general character, and his commands to the people not to bear false witness and to avoid hypocrisy and lying, is it reasonable to suppose that such a man bore false witness and palmed off his own views and laws for those of God? Although bad men were among Moses' successors, who did seek their own and not the people's good, it is evident that they did not tamper with the sacred writings, which are pure to this day.

THE PROPHETS OF THE BIBLE

Glance now at the general character of the prophets of the Bible and their testimonies. A rather remarkable fact is that the prophets, with few exceptions, were not of the priestly class; and that in their day their prophecies were generally repugnant to the degenerating and time-serving priesthood, as well as to the idolatrously inclined people. The burden of their messages from God to the people was generally reproof for sin, coupled with warnings of coming punishments, intertwined with which we find occasional promises of future blessings, after they should be cleansed from sin and should return to favor with the Lord. In some instances it was years after their death before their true character as God's prophets was recognized.

We should remember that in the giving of the law to Israel there was no priestly intervention; it was given by God to the people by the hand of Moses. (Ex. 19:17-25; Deut. 5:1-5.) And, furthermore it was made the duty of every man seeing a violation

of the law to reprove the sinner. (Lev. 12:17.) Thus all had the authority to teach and reprove; but since, as in our own day, the majority were absorbed

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in the cares of business, and became indifferent and irreligious, the few comparatively fulfilled this requirement by reprovng sin and exhorting to godliness; and these preachers are termed "prophets" in both the Old and New Testaments. The term prophet, as generally used, signifies public expounder, and the public teachers of idolatry were also so called. Out of the large class called prophets, Jehovah at various times made choice of some whom he specially commissioned to deliver messages, relating sometimes to things then at hand, at other times to future events. It is to the writings of this class, who spoke and wrote as they were moved by the holy spirit, that we are now giving attention. They might with propriety be designated

DIVINELY COMMISSIONED PROPHETS OF SEERS

When it is remembered that these prophets were mainly laymen, drawing no support from the tithes of the priestly tribe, and when, added to this, is the fact that they were frequently not only the reprovers of kings and judges, but also of priests though they reprovd not the office, but the personal sins of the men who filled it, it becomes evident that we could not reasonably decide that these prophets were parties to any league of priests, or others to fabricate falsehood in the name of God.

Let us next inquire whether there exists any link, or bond of union, between the records of Moses, those of the other prophets, and those of the New Testament writings, writers. If we shall find one common line of thought interwoven throughout the law and the prophets and the New Testament writings, which cover a period of fifteen hundred years, this, taken in connection with the character of the writers, will be a good reason for admitting their claim that they were divinely inspired, particularly if the theme common to all of them is a grand and noble one, comporting well with what sanctified common sense teaches regarding the character and attributes of God.

THE BIBLE ONE AND HARMONIOUS

This we do find: One plan, spirit, aim and purpose pervades the entire book. Its opening pages record the creation and fall of man; its closing pages tell of man's recovery from the fall' and its intervening pages show the successive steps of the plan of God for the accomplishment of this purpose. The harmony, yet contrast, of the first three and the last three chapters of the Bible is striking.

The one describes the first creation, the other the renewed or restored creation, with sin and its penal curse removed; the one shows Satan and evil entering the world to deceive and destroy,

the other shows his work undone, the destroyed ones restored, evil extinguished and Satan destroyed; the one shows the dominion lost by Adam, the other shows it restored and forever established by Christ, and God's will done on earth as in heaven; the one shows sin the producing cause of degradation, shame and death, the other shows the reward of righteousness to be glory, honor and life.

Though written by many pens, at various times, under different circumstances, the Bible is not merely a collection of moral precepts, wise maxims and words of comfort. It is more; it is a reasonable, philosophical and harmonious statement of the causes of present evil in the world, its only remedy and the final results as seen by divine wisdom, which saw the end of the plan from before its beginning, marking as well the pathway of God's people, and upholding and strengthening them with exceeding great and precious promises, to be realized in due time.

The teaching of Genesis, that man was tried in a state of original perfection in one representative, that he failed, and that the present imperfection, sickness and death are the results, but that God has not forsaken him, and will ultimately recover him through the Redeemer, born of a woman. (Gen. 3:15), is kept up and elaborated all the way through. The necessity of the death of a redeemer as a sacrifice for sins, and of his righteousness as a covering for our sin, is pointed out in the clothing of skins for Adam and Eve, in the acceptance of Abel's offerings, in Isaac on the altar, in the death of the various sacrifices by which the patriarchs had access to God, and of those instituted under the law and perpetuated throughout the Jewish age.

JESUS IN PROPHECY

The prophets, though credited with understanding but slightly the significance of some of their utterances, (1 Pet. 1:12) mention the laying of the sins upon a person instead of a dumb animal, and in prophetic vision they see him who is to redeem and to deliver the race led "as a lamb to the slaughter," that "the chastisement of our peace was upon him," and that "by his stripes we are healed." They pictured him as "despised and rejected of men, a man of sorrows and acquainted with grief," and declared that "The Lord hath laid on him the iniquity of us all." (Isa. 53:3-6) They told where this deliverer would be born (Mic. 5:2), and when he should die, assuring us that it would be "not for himself." (Dan. 9:26). They mention various peculiarities concerning him, that he would be "righteous" and free from "deceit," "violence," or any just cause of death (Isa. 53:9-11); that he would be betrayed for thirty pieces of silver (Zech. 11:12; that he would be numbered among transgressors in his death (Isa. 53:12); that not a bone of him should be broken (Psa. 34:20; John 19:36); and that though he should die and be buried, his flesh would not corrupt, neither would he remain in the grave. (Psa. 16:20, Acts 2:31)

The New Testament writers clearly and forcibly, yet simply, record the fulfillment of all these predictions in Jesus of Nazareth, and by logical reasonings show that such a ransom price as he gave was needful, as already predicted in the law and the prophets, before the sins of the world could be blotted out. (Isa. 1:18) They trace the entire plan in a most logical and forcible manner, appealing neither to the prejudices nor to the passions of their hearers, but to their enlightened reason alone, furnishing some of the most remarkably close and cogent reasoning to be found anywhere on any subject. See Rom. 5:12-19, and onward to the 12th chapter.

Moses, in the law, pointed not alone to a sacrifice, but also to the blotting out of sins and a blessing of the people under this great deliverer, whose power and authority he declares shall vastly exceed his own, though it should be "like unto" it. (Deut. 18:15-19) The promised deliverer is

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to bless not only Israel, but through Israel "all the families of the earth." (Gen. 12:3; 22:18; 26:4) And, notwithstanding the prejudices of the Jewish people to the contrary, the prophets continue the same strain, declaring that the Messiah shall be also "for a light to lighten the Gentiles" (Isa. 49:6; Luke 2:32); that the Gentiles should come to him "from the ends of the earth (Jer. 16:19); that his name "shall be great among the Gentiles" (Mal. 1:11); and that "the glory of the Lord shall be revealed and all flesh shall see it together." Isa. 40:5; 42:1-7.

THE INSPIRATION OF THE APOSTLES

The New Testament writers claim a divine anointing, which enabled them to realize the fulfillment of the prophecies concerning the sacrifice of Christ. They, though prejudiced as Jews to think of every blessing as limited to their own people (Acts 11:1-18), were enabled to see that, while their nation would be blessed, all the families of the earth should be blessed also, with and through them. They saw also that, before the blessing of either Israel or the world, a selection would be made of a "little flock" from both Jews and Gentiles, who, being tried, would be found worthy to be made joint heirs of the glory and honor of the Great Deliverer, and sharers with him of the honor of blessing Israel and all the nations. Rom. 2:17.

These writers point out the harmony of this view with what is written in the Law and the Prophets; and the grandeur and breadth of the plan they present more than meets the most exalted conception of what it purports to be, "Good tidings of great joy, which shall be unto all people."

The thought of Messiah as a ruler of not only Israel, but also of the world, suggested in the books of Moses, is the theme of all the prophets. The thought of the kingdom was uppermost also in

the teaching of the apostles; and Jesus taught that we should pray, "Thy Kingdom come," and promised those a share in it who would first suffer for the truth, and thus prove themselves worthy.

This hope of the coming glorious kingdom gave all the faithful ones courage to endure persecution and to suffer reproach, deprivation and loss, even unto death. And in the grand allegorical prophecy which closes the New Testament, the worthy "Lamb that was slain" (Rev. 5:12) the worthy "overcomers" whom he will make kings and priests in his Kingdom, and the trials and obstacles which they must overcome to be worthy to share that Kingdom, are all faithfully portrayed. Then are introduced symbolic representations of the blessing to accrue to the world under that Millennial reign, when Satan shall be bound and Adamic death and sorrow wiped out, and when all the nations of earth shall walk in the light of the heavenly Kingdom the new Jerusalem.

THE BIBLE UNIQUE AMONG BOOKS

The Bible, from first to last, holds out a doctrine found nowhere else, and in opposition to the theories of all the heathen religions, that a future life for the dead will come through a resurrection of the dead. All the inspired writers expressed their confidence in a redeemer and one declares that "in the morning," when God shall call them from the tomb, and they shall come forth, the wicked shall no longer hold the rulership of earth for "the upright shall have dominion over them, in the morning." (Psa. 4:14). The resurrection of the dead is taught by the prophets; and the writers of the New Testament base all their hopes of a future life and blessing upon it. Paul expresses it thus: "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain and your faith is also vain; then they which are fallen asleep in Christ are perished. But now is Christ risen from the dead and become the first fruits of them that slept; for as all in Adam die, even so all in Christ shall be made alive." 1 Cor. 15:13-22.

Like a watch, whose many wheels might at first seem superfluous, but whose slowest moving wheels are essential, so the Bible, composed of many parts, and prepared by many pens, is one complete and harmonious whole. Not a single part is superfluous, and though some parts take a more active and prominent place than others, all are useful and necessary. It is becoming popular among the so-called "advanced thinkers" and "great theologians" of the present day to treat lightly, or to ignore if they do not deny, many of the "miracles" of the Old Testament, calling them "old wives' fables." Of these are the accounts of Jonah and the great fish, Noah and the ark, Eve and the serpent, the standing still of the sun at the command of Joshua, and Balaam's speaking ass.

Seemingly these wise men overlook the fact that the Bible is so interwoven and united in its various parts that to tear from it these miracles, or to discredit them is to destroy or discredit the whole. For if the original accounts are false, those who repeated them were either falsifiers or dupes, and in either case it would be impossible for us to accept their testimony as divinely inspired. To eliminate from the Bible the miracles mentioned would invalidate the testimony of its principal writers, as well as that of our Lord Jesus.

MIRACLES WITH US DAILY

Those miracles, not common to our experience, find parallels about us every day which, being more common, are passed by unnoticed. We plant two seeds side by side; the conditions, air, water and soil, are alike; they grow, we cannot tell how nor can the wisest philosopher explain this miracle. These seeds develop organisms of opposite tendencies; one creeps, the other stands erect, form, flower, coloring, everything differs, though the conditions were the same. Such miracles manifest a power as much beyond our own, and beyond our limited intelligence, as the few miracles recorded in the Bible for special purposes, and as intended illustrations of omnipotence, and of the ability of the Great Creator to overcome every obstacle and to accomplish all his will even to our promised resurrection from the dead, the extermination of evil, and the ultimate reign of everlasting righteousness.

Here we rest the case. The depth, the power, the wisdom and scope of the Bible's testimony convince us that not man, but the Almighty God, is the author of its plans and revelations.

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[Pittsburgh Gazette, Oct. 22, 1905](#)

HARMONY OF THE SCRIPTURES

Pastor C. T. Russell, of Allegheny, Pa., preached twice today in Infantry Hall to large audiences. We report his evening discourse as follows:

Continuing our examination of the eternal evidences of the reliability of the Bible, we consider this evening the center of the divine message, "Jesus Christ the Righteous." No other name in the world's history fills such a place as the name of Jesus. His character and His message have met the demands of the human heart, and satisfied its longings as nothing else ever did or could do. And this notwithstanding the fact that the world and but a comparatively small proportion of the church have ever caught more than a passing glimpse of the divine plan which centers in this "Son of God."

The Bible may be said to be a revelation of Jesus, who in turn is a revelation of the Father. Its opening pages tell us of the fall of the first human Son of God, Adam, point to the death penalty upon him, and indicate the need of a Savior and Redeemer and more than this, inferentially promise such an one as the seed of the woman who ultimately shall bruise the serpent's head, crush, subdue all evil. Its intermediate pages are prophecies and types respecting Jesus and the work he would accomplish as a redeemer, and later as a deliverer of the race. And further on it records his birth, his ministries, His death, resurrection, glorification, and the messages he gave to all who would become His followers, including His promise to come again and receive them unto Himself. The closing pages of the Bible picture in symbolical language the completion of the present age, the inauguration of the millennial age, the work that it will accomplish in the blessing and uplifting of the human family and the ultimate purging of the earth from all sin, imperfection, evil, when every voice in heaven and earth shall be heard praising the Lord.

We submit to intelligent minds the proposition that no other book no other record, no other combination of writings and sermons by scores of preachers and teachers, covering a period of thousands of years, present any such harmony as the foregoing. And this harmony centering the divine plan upon Jesus, the Messiah, is the more wonderful in proportion as the minutia of the scriptural statements respecting Him are clearly discerned. But in order to appreciate these scriptural statements, in order to see the beauty and harmony of the word of God, we must divest ourselves of the teachings of the dark ages, which becloud the beauties of the divine word and tend to make its statements of no effect yea, worse than that, tend to make the divine record appear unreasonable, contradictory, non-sensical. Let us, then, divest our minds of the traditions of the ancients so carefully handed down to us in the various creeds, Catholic and Protestant, and let us look to the word of the Lord for the instruction and guidance necessary to see its beauty and harmony.

ALL THINGS WERE MADE BY HIM

The teachings of higher criticism are very misleading on this subject. They would have us consider that all miracles are impossible; that our Lord was born as other men; that He happened to be a rather superior type of man; that He never had a pre-human existence. The scriptures teach to the contrary of this most explicitly, that Jesus was the "Son of God;" that "He left the glory which He had with the Father before the world was;" that "He who was rich for our sakes became poor," taking a human form for a particular, specific purpose—"for the suffering of death," that He might be our Redeemer. John 17:5; 2 Cor. 8:9; Heb. 2:9.

The inspired writers go further and declare, "All things were made by Him and without Him was not one thing made that was made." The context tells us that He was in the beginning with the Father, and was the word or mouthpiece and personal representative of the Father in all the work of the creation of all the remainder of the works of God. Our common translation of John 1:1-3 only partly discloses the beauty and force of the Greek original, which should be rendered thus, "In the beginning was the logos (the divine mouthpiece, the representative), and the logos was with the God and the logos was a God, the same was in the beginning with the God. All things were made by Him, and without Him was not one thing made that was made."

TO US THERE IS BUT ONE GOD

We should note in passing the consistency of the scriptures in respect to the supremacy of Jehovah God. From first to last with one voice the scriptures declare that there is but one supreme in the universe. For instance, in the Lord's address to His people Israel, He said, "Hear, O Israel, the Lord your God is one, Jehovah." (Deut. 6:4) On every reasonable occasion the Israelites were warned against recognizing any but one supreme God. The new testament is in thorough agreement with this, as for instance, the Apostle Paul's words "To us there is one God, the Father... and one Lord Jesus Christ." 1 Cor. 8:6.

How comes it then that the record is that Jesus, our Master, in his pre-human condition was the logos, a God with the God? Is this testimony out of accord with the remainder of scriptural testimony? We answer, No! The name Jehovah was never permitted to any but the one, the Father supreme; but the title God, which in the Hebrew is Elohim, and sometimes abbreviated El, signifies a mighty one, and might be applied to any mighty one in authority and power, Jehovah Himself being superior to all Elohim.

An examination of the scriptural uses of the word Elohim substantiates the foregoing. We find, for instance, that it has not only been applied to the Father and to the special representatives and prime minister, the logos, the Son of God manifest in the flesh, but we find also that the word is used in respect to angels when

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they directly represented the Lord as His special messengers, they who are His mighty ones. We find also that this title Elohim was used in respect to the first elders of Israel when God recognized them as His representatives in judging their brethren. For instance, see Ex. 21:6, "Bring him unto the judges" (elohim); 22:8, "Brought unto the judges" (elohim) 9, "Come before the judges" (elohim), "and whom the judges" (elohim); 28, "Thou shalt not revile the gods (elohim), margin, judges.

Similarly we read God's declaration to Moses, "I have made thee a God (elohim) to Pharaoh." (Ex. 7:1.) From these illustrations and others which we might give it will be seen that the word elohim signifies instead of God a representative of God. Sometimes, when the true God is mentioned in connection with other Gods or representatives or counterfeits, He is called the Almighty God, or by His name, Jehovah God, but at other times where the sense is evident or no particular emphasis is necessary, the very same word is used in referring to Jehovah and to those who are His representatives. For instance, in Psa. 82:1 we read, "God (elohim) standeth in the congregation of the mighty (El) He judgeth among the Gods (elohim)." In verse six of the same Psalm the Almighty (Elohim) prophetically addresses the Gospel church, who throughout the scriptures are called the Sons of God. We read, "I have said, ye are gods (elohim), all of you sons of the Highest."

NOW ARE WE THE SONS OF GOD

It will be remembered that the Jews were angry with our Lord Jesus, not because He called Himself Jehovah or intimated any usurpation of the Father's place, honors or prerogatives, but simply because he called himself the Son of God and referred to Jehovah God as His Father. On one occasion when they were about to stone Him, Jesus inquired why, and the Answer--was that in calling Himself the Son of God He was affecting to be superior to them and to others of mankind, and affecting a relationship with the great Jehovah which they termed blasphemy, because they said it was affecting an equality with Jehovah; but our Lord contradicted that thought, and pointed out to them that the claim to be the Son of God was not to put Himself on an equality with Jehovah, but that the scriptures fully sanctioned such a title as the Son of God.

Jesus referred them to the passage in the 6th Psalm already quoted, "I have said, Ye are gods." (elohim) Our Lord's logical suggestion is that if God himself, through the prophet David, gave the name, the title of gods, thus to human beings, to the followers of Christ, to the church of this gospel age, why should it be considered blasphemous that the special Son of God, whom the Father had specially set apart and sent into the world as His representative, should be called the Son of God. His persecutors were unable to Answer--Him, nor can any logical objection be found to our Redeemer's words. He was indeed pre-eminently the representative of Jehovah and pre-eminently He was His Son

[Pittsburgh Gazette, Nov. 12, 1905](#)

WHAT AND WHERE IS PURGATORY?

Pastor C. T. Russell of Allegheny, Pa., preached twice here yesterday. One discourse was his Answer--to infidelity entitled, "To Hell and Back. Who are There? Hope for the recovery of many." The other discourse was from 1 Cor. 5:5, "To deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

Luther, Zwingli and others of the early reformers withdrew from the doctrines of Roman Catholicism because they believed them to be erroneous because they believed that they had found clearer and truer light in the word of God. But, alas, they brought with them at least a partial truth. We do not wish to give the impression that we have any sympathy whatever with the Roman Catholic view of purgatory that all Roman Catholic believers (except the merest handful of saints) are saved from an eternity of torture by being put into an inferno, there to suffer physical torture for years or for centuries, and of more or less severity according to the heinousness of their sins and the carelessness of their earthly friends in the matter of paying for masses whereby they might be sooner relieved and granted access to heaven.

It was probably because the reformers felt a righteous indignation against all thought of masses for the sins of the dead, against all thought that anything could make atonement for sins except the precious blood of Christ, that they rejected the doctrine of purgatory so absolutely and adopted instead the thoroughly inconsistent theory that only the handful of saints would ever reach heaven and that the great mass of the human family would experience endless torture.

ONLY THE PURE ENTER HEAVEN

Our common sense corroborates the word of Jesus, "Blessed are the pure in heart: for they shall see God," and again the Apostle's words to the saints, "We shall be like him, for we shall see him as he is." (Matt. 5:8; 1 John 3:2.) But the acceptance of this reasonable scriptural view leaves Protestants in a sad dilemma. On the one hand they know that remarkably few are saintly, "pure in heart," that remarkably few live or "walk not after the flesh but after the spirit," and that these few would not take in very many of their dear ones of earthly relationship, nor very many of their friends of the nominal church relationship either. It is impossible for them to think of these as all going to a hopeless eternity of torture when they realize that many of them have never really had the eyes of their understanding opened to see, to know, to appreciate the Lord and the message of his grace; and that many others, millions upon millions, of humanity, have never heard of God or of the Lord Jesus

or of the gospel message in the most indefinite and remote sense.

But as they cannot think of these going to eternal torment, in their measurable or total ignorance of God and the companionship of the holy angels and an eternity of bliss. What would heaven be anyway if, mixed with its angelic hosts and handfuls of saints, there were nearly 20,000,000,000 of Adam's race who died without being saints, and many of them in absolute darkness and ignorance what kind of a place would heaven be composed of such an incongruous mass? What an amount of teaching and labor and teaching would be necessary to bring these savage, brutal, unregenerate ones into full accord with the divine character and law. The very thought suggests to us a pandemonium in heaven worse than anything by far that we have known on earth, because here the scenes are gradually changing and the worst as well as the best are continually passing off the stage of action, while there, according to the general thought on the subject, the numbers of heathen and otherwise darkened ones are being increased by 90,000 deaths every day. Every reasoning mind must conclude that either there is some great mistake in this theory or else that heaven will not be one tenth as desirable a place to go to as we had hoped.

BIBLE TEACHES TWO PURGATORIES

It may seem a startling thought to some Protestants that the Bible teaches distinctly two different purgatories one for the church the other for the world. The world's judgment and purgatory lie beyond the second coming of Christ. Meantime, as the Scriptures distinctly show, the world of mankind in general at death go to sheol, to hades, to the grave, to the tomb, to the state of death, where they are utterly unconscious until their awakening shall occur during the Millennial age. Then they will come forth from the tomb for their purgatorial experiences on the earth, the object and purpose of those experiences being their reformation that they may all come to a knowledge of the Lord and to a full, complete salvation from sin and death. We will consider these and the character of their purgations further on. We must first examine in some detail the church's purgatory, which is open and in full operation at the present time.

Be it understood that the church consists not of everyone who has heard of Jesus nor of everyone who believes that he is the Son of God. The church, according to the Bible, consists only of those who have renounced sin and accepted the merit of Christ's atoning sacrifice as their ransom price, and who, under Christ's robe of imputed righteousness, have approached the Father through him and presented their bodies living sacrifices, holy, acceptable to God and their reasonable service. (Rom. 12:1) This class, accepted of God through Christ, are begotten of the Holy Spirit and reckoned as new creatures. They at once are enrolled

in the Lamb's book of life, with the assurance that their names will never be blotted out if they remain faithful to their pledge, their covenant, their consecration. These have a crown of life apportioned to them, with the promise that if they are faithful the crowns shall be theirs and not be given to another. (Rev. 3:5,11; 2:10.) These, as the apostle explains, are forthwith in the school of Christ, to be taught of him, the lessons and experiences necessary to their attainment of the glory, honor and immortality promised to the faithful.

They are forewarned to expect that there will be trials and difficult lessons in this school; that every son whom the Father receiveth must need have chastisements and schoolings, lessons, experiences in life, to teach him the way of the Lord more perfectly, to help him to conquer his own self-will, and to cultivate the fruits and graces of the spirit exemplified in his great teacher, our Lord. These experiences the Apostle Peter refers to saying, "Think it not strange concerning the fiery trials that shall try you, as though some strange thing happened unto you." (1 Pet. 4:12). If rightly informed as to what we are undertaking when we become disciples of Jesus we would know to expect fiery trials and disciplines, and that we are in the school of Christ for the very purpose of learning these lessons. Nevertheless while under going these fiery trials, all the faithful are assured that they may enjoy the while the peace of God which passeth all understanding ruling in their hearts. Such as are faithful have no need to be put into purgatory, for they joyfully and thankfully accept the experiences of life and learn as the Apostle says, to rejoice in tribulation, knowing that tribulation worketh experience, patience, hope.

DELIVERED OVER TO SATAN

The purgatory for the church is not entered at death, but as soon as any individual in the church, any of the consecrated ones, step aside from their consecration and with a measure of willfulness go into sin and error these are put forthwith into purgatory and our text describes the manner. The context shows us that in the church at Corinth was a brother who not only stepped aside from the properties of the elect but he was inclined to glory in his sins; the apostle assures the other members of the church that they should have rebuked the brother, and if he then failed to reform they should have withdrawn all brotherly relationship from him until he would reform not that they should have misused him or tortured him, but simply that they should have treated him as a worldly man and not as a brother in Christ. After upbraiding them the apostle says that wherein the church failed in its duty, he as an apostle of the Lord would undertake to do this duty for them, and accordingly in this letter he excommunicates the

wrongdoer, subject to his reform. His words are that he delivered him over to Satan for buffeting, for the “destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus” at the second coming of Christ.

What did the apostle mean by this expression, “delivered over to Satan?” We reply that the church in God’s providence is especially under Divine care, so that, as the apostle expresses it, the wicked one touches not, injures not, those who are in proper relationship with the Lord as members of the elect church. It is not for us to say what power is granted to Satan in respect to the world; but we have the assurance that the members of the elect church in their every interest are protected by the Lord’s care, so that he can guarantee them that

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anything that he permits to come upon them will work for their good. But in the case of the evildoer under consideration, he was specially delivered over to Satan that is to say, the apostle wishes us to understand that the Lord’s will respecting such would be that Satan might have special power over them to work them injury, to work them trouble, distress, financial or physical or otherwise. But even this opposition of the adversary would still be subject to the Divine supervision, to the intent, as the apostle explains, that the spirit might be saved in the day of the Lord Jesus.

Any punishment approved by the Lord, we may rest assured, are intended to be remedial, reformatory. The man mentioned in our text, then, we may be sure, passed into troublesome experiences at the hands of the great adversary, and in these experiences he was bereft of the fellowship of the church and cut off from the throne of grace, at least temporarily. We cannot be sure that he endured more severe trials and difficulties than did some of the faithful; indeed our Lord and the apostles suffered severely because of their loyalty to truth and righteousness, but in the midst of all their persecutions and sorrows and stripes and experiences and crucifyings they had the holy love, joy and peace divine ruling in their hearts which enabled them to rejoice in all those experiences. But this poor man mentioned in our text had nothing of consolation in his trying experiences, only the bitter reflection that he was now enduring punishment for sin. We may be sure that, according to his appreciation of his wrong course and his desire to return to the Lord and to harmony with righteousness, in that same proportion would his punishment at the hands of the adversary be shortened.

The apostle’s suggestion that his spirit might be saved in the day of the Lord Jesus is not an intimation that he might come back into harmony with the Lord and his people at any time, rather he is giving the ultimate design of the matter, namely, that if the evildoer persists in his wrong course it would eventuate in the

destruction of his flesh, of his mortal body, instead of its sacrifice, which he had pledged; and that thus, even if it were slowly, he might be recovered from his wrong course and eventually be purged, purified, that he might attain salvation at the second coming of Christ. But on the other hand the Scriptures assure us that if these purgatorial experiences through which such would pass fail of having the effect of purifying them from sin and bringing them back into harmony with God, then they would die the Second Death the spirits would not be saved in the day of the Lord Jesus all means for their recovery from sin would have failed. It is probable that quite a good many of the Lord's people during the past eighteen centuries have passed through Purgatory fiery experiences.

“GREAT TRIBULATION” OF PURGATORY

The Scriptures clearly show that in the closing time of this Gospel Age great light and blessing will be bestowed upon the Lord's people, all of whom are classed as “virgins” pure ones forgiven ones covered with the robe of Christ's righteousness. The light and testing of the end of this age will prove some of these “wise virgins” and some to be “foolish virgins.” The parable which illustrates this is located at the end of this age at the second coming of the Son of man. The wise virgins represent those of the Lord's faithful who will be prepared, and enter into the joys of their Lord as members of the bride of Christ the “Bride, the Lamb's Wife.” (Rev. 21:9.) The foolish virgins, overcharged with the cares of this life, not sufficiently zealous, who do not comply with the terms of their consecration, fail to sacrifice earthly interests in favor of the heavenly ones these are unwise virgins, and in the parable they are represented as being without light because without oil.

The oil of the holy spirit is necessary in our earthen vessels as well as in the lamp, the word of God, and all the children of the light should have the oil abundantly both in themselves and in the word. The foolish virgins are represented as finally getting the light, the oil, the holy spirit, but too late to enter in with the wise virgins to the marriage. They cannot be of the Bride class, therefore, even though they get the necessary oil and light by and by. In the parable they are represented as standing outside the closed door, and are informed that the Lord does not recognize them and that they must have their portion, experiences, in the great time of trouble. That great time of trouble will be their purgatory the time when they will learn what a great mistake they have made in setting their affections too much upon the things of earth and failing to sufficiently set them upon heavenly things.

Thus viewed from the scriptural standpoint the Lord's people are seen in two different phases—(1) Those who live faithfully up to their covenant engagement, and joyfully lay down their lives in sacrifice and service of the truth. (2) Those who, while

acknowledging the Lord and holding fast to him, do not live up to their covenant engagements of self sacrifice, and whose flesh therefore must be destroyed if they would be counted worthy of life on any heavenly plane. The purgatorial tribulations upon these is referred to in Revelations 7:9-15. There the Little Flock is represented as completing the elect 144,000 of spiritual Israel a Little Flock. The remainder of spiritual Israel, who finally pass through the purgatorial trial successfully, are declared to be “a great multitude whose numbers no man knoweth (not a predestined number).” These, we are assured, will reach their high position as palm-bearers before the throne (not as crown-wearers in the throne, the position and honor of the Little Flock) by coming through great tribulations and washing their robes and making them white in the blood of the Lamb. Thus symbolically their purification, their perfecting, is set before us. Their spirits are saved in the day of the Lord Jesus.

The Apostle Paul refers us to this class again and likens their purification to a fiery ordeal, saying, “The fire of that day shall try every man’s work of what sort it is.” (1 Cor. 3:13). He then pointed out that some of the Lord’s people are building faith and character with gold and silver and precious stones, and that these will obtain a more excellent glory and honor. Others he tells us have built upon the true rock foundation, Christ Jesus, but with a mixture of hay and stubble. Of these he tells us that they shall be saved so as by fire, but their works shall suffer loss: that is to say, they will fail in getting the highest reward, joint-heirship with Christ in the Kingdom, but they will get salvation, everlasting

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life, after and by means of the purifying fires of trial, difficulty, trouble, through which they will pass. As already intimated, the end of this age is to be such a time of fiery trial, especially upon those who are faint-hearted, laggards. We are assured that upon all Christendom it will be a time of trouble such as was not since there was a nation.

The apostle writing to Timothy, refers to two brethren, Hymenaeus and Alexander, who had gone astray from the truth, and says, “Whom I have delivered unto Satan, that they may learn not to blaspheme.” 1 Tim. 1:20. It is doubtless because many of the Lord’s people at the present time are not sufficiently reverential toward God and his word and sufficiently zealous for his cause that they will go into the time of trouble, failing to come off “more than conquerors.” The doctrine of eternal torment is as gross a blasphemy against the holy name as could possibly be imagined, yet in this blasphemy are associated a very large portion of those who have consecrated themselves to lay down their lives in defense of the Lord and his cause. While we may excuse many of those on the score of ignorance, we must remember that now the true light on the subject is shining, and

that daily the excuse is less and less potent. In the great time of trouble, when all the various systems of men, financial, social, political and religious, will all go down in anarchy, in preparing for the establishment of the Lord's kingdom, then those who have blasphemed the holy name, and others who have been too busy with worldly cares to study the Divine word, will be in sore straits, represented in the Scriptures as "weeping, wailing and gnashing of teeth," chagrin and disappointment. In that trouble they will wash their robes and make them white in the blood of the Lamb; they will trim their lamps, get the oil which now they lack, and see and understand clearly the true situation and be delivered their spirits saved in the day of the Lord Jesus.

THE WORLD'S PURGATORY

The time of trouble with which the present Gospel Age will end and the last members of the consecrated class be tested and proven will also do a work for the world in general. To whatever extent men have not lived up to their best conceptions of right and wrong, the flickering light of nature left them through the fall, and subsequently at times by the light of grace reflected from God's consecrated ones to that extent they are blameworthy and deserve stripes or punishment of a purgatorial kind, and will surely get them. But whatever proportion of their misconduct is due to ignorance and superstition, the results of the fall, in themselves or in others, to that extent their wrong doing is pardonable and excusable under the Divine arrangement through the blood of Christ. The world-wide trouble already referred to serves as a purgatorial flame to purge the world in general of much of the sin and shame which now it licenses and approves.

The plowshare of trouble will cut deep furrows through human hearts, breaking up fallow ground and making the world of mankind more ready to hear the voice of peace and reconciliation from him who speaketh from heaven, the great Mediator, the great Christ our Lord Jesus the Head, the church His body, His bride. The Scriptures teach that the entire Millennial age will be a period of judgments or disciplines disciplines and punishments for wrong doing and wrong intending, and of rewards for every right intention and effort. Thus the entire Millennial age will be a period of world's purgatory. At its beginning sin and degradation will cause shame and contempt, but as the great King of Glory and his associate judges (1 Cor. 6:2) shall progress with the work of judging, disciplining, uplifting and restoring the poor fallen race from its conditions of sin and degradation and death, marvelous changes will go on daily, hourly, until finally, at the close of that period of purgation and discipline and correction in righteousness, all will have been brought to perfection who were willing to return, and of the others it will be true as written, "It shall come to pass that the soul will not hear (obey) that prophet shall be destroyed from among the people." Acts 3:23.

At the close of that world's day of purgatory, having accomplished the work intended of the Father, Christ will deliver up the kingdom, the rule of the earth, to God, even the Father. The elect church will still be His bride and co-laborers with Him in His further honor, glory and service, while the remainder of mankind, as many as will receive the grace of God, the gift of life eternal, on God's terms, being absolutely perfect, will need no mediator, no intermediary to cover blemishes for them. Satan, who will be bound through out that thousand years of the world's purgatory, will be loosed then that he may test and try all those perfect ones of the human family as at first he was permitted to try and test our first parents in their perfection. As many as will then yield to error and disobedience will die the second death, while all the remainder, perfectly proven and tested, will have the gift of eternal life at the hands of their creator, having attained it through the merit of him who loved us and bought us with his precious blood by his sacrifice and afterwards by the purgatorial experiences through which they will pass under his loving care.

[Nov. 27, 1905](#)

PASTOR RUSSELL IN PULPIT IN THE SOUTH

A convention of "Believers in the Atonement Sacrifice of Christ `a ransom for all'" has been held here during three days in the Casino, our immense auditorium. Pastor C. T. Russell, of Alleg-heny, spoke twice, one of the discourses was based on 1 John 2:15; as follows:

Our text clearly indicates that there are two kinds of love in the world, with votaries for each the love for the world versus the love for God. The two are stated to be opposites to such a degree that they cannot be blended. We must be on one side or on the other side. As our Lord on one occasion declared, "Ye cannot serve God and Mammon," and as the Apostle declared "his servants ye are to whom ye render service." Matt. 6:24; Rom. 6:16.

So then, dear friends, we who are assembled here are either servants of God or servants of Mammon, and are possessed of one or the other spirit the spirit of the world, which loves the world, or the spirit of Truth, which delights to do the Father's will. It is important that we get this clearly before our minds, as we live in a day when theological teachings are very much mixed, confused, and almost anything passes for Christianity that has with it some degree of respectability, and anything not classed by the world as respectable and in accord with its sentiments is styled fanaticism. From this standpoint of worldly criticism, from the standpoint of Churchianity, our Lord was a

fanatic, also the apostles were fanatics, and Luther, Melancthon, Bunyan, Calvin, Knox, were all fanatics. I hope, dear friends, that we by the grace of God are counted worthy to be numbered with these fanatics.

ALL GAINED NEW SWEETNESS

Did the Holy Spirit, speaking through the Apostle, mean to teach us that we should not love those things in the world that are beautiful, beautiful prospects, flowers, birds, etc., etc. Some in times past and at present take this view and go into cloisters, nunneries, monasteries, etc., and shut themselves away from things beautiful and pleasing to their senses. Not only are there such orders amongst Roman Catholics, but also amongst Episcopalians, and a few holiness people in all denominations of Protestants are inclined to feel that if they take pleasure in anything of an earthly kind it signifies sin in the sight of God. It was along this line that the Puritans of New England passed the laws which even forbade a parent to kiss his child on the Lord's day, and which in its strictest interpretation almost implied that a smile or a happifying thought was a sin. It is in harmony with this view of matters that the poet wrote, and that our old hymn books used to contain, the hymn which reads:

*“Sweet prospects, sweet birds and sweet flowers
Have all lost their sweetness to me.”*

Those who have taken such a view of life have usually done so from a misunderstanding of our text and others of similar import. In our understanding long-facedness is not piety, sour and sullen thoughts are not pleasing to the Lord neither beneficial to our hearts. Quite to the contrary, as we endeavored to show in our discourse of last Sunday, the Lord's people are to be full of good cheer on all occasions, because they realize that all things are working for their good.

In a hymn book of our arrangement we incorporated the beautiful hymn above referred to, but changed its entire sentiment so that it reads:

*“Sweet prospects, sweet birds and sweet flowers,
Have all gained new sweetness to me.”*

From this you will perceive, dear friends, that it is not our thought that our text signifies that moroseness, a lack of appreciation of the world's beautiful things, is what our Lord wished to inculcate. Properly then we inquire, what does our text mean when it says, Love not the world? What is there in the world to attract our attention aside from the birds, flowers, landscapes, etc.? What else could be meant by the world? We reply that the world as it came from the hands of the Creator was pronounced very good, and was certainly intended to be appreciated and enjoyed by all creatures in harmony with the Creator. The word world in our text is from the Greek Kosmos,

and signifies the present order of things, especially the social and moral conditions including financial, political and social arrangements.

THE PRESENT EVIL WORLD

The Scriptures everywhere contrast what they denominate this world or present order of things with the world to come or future order of things, assuring us that the present social order or arrangement is imperfect, unsatisfactory, sinful and that it must give place in God's due time to the perfect order or arrangement, under the dominion of the Millennial Kingdom of Christ, for which we pray, "Thy Kingdom come, Thy will be done on earth as it is done in heaven." It is in accord with this that the Apostle speaks of the present conditions as the present evil world, and refers to the future conditions of things as "the world to come in which dwelleth righteousness." The thought then prevalent throughout the Scriptures is that unrighteousness is reigning or governing amongst men at the present time, and will hold sway until the second coming of Christ who will overthrow the present order of things and establish the reign of righteousness, the world or order of things promised to come.

Many in the world are totally unable to see why present conditions should be designated "evil." It suits them well enough. They would be sorry to see it discontinued or set aside or changed in any manner lest the results to themselves would be less favorable. It is mainly the poor that are unsatisfied with the present state of affairs, that long for more favorable opportunities for still brighter prospects for themselves and their posterity. It is only as we become the Lord's people that we are able to see matters in their true light, because after we have been inducted into the school of Christ, and begin to be taught of him, the eyes of our understanding open more widely and our hearts fill more thoroughly with the sentiments of love and benevolence.

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From this new standpoint, both rich and poor alike, can see the situation, because both may see it from the Divine standpoint. They do not see it exactly alike, but they both see light in His light and approximately see eye to eye.

They see that only a fragment of mankind possesses the wealth, the honors, the distinctions of the world at the present time; they see that these are not distributed according to the real character and morality of the individual who possesses them. Their sentiments are expressed in the Scriptures in the words, "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered, and again, "The wicked have more than heart could wish." Mal. 3:15; Psa. 73:7

It is far from our heart to proclaim against riches and honors, positions and authorities. It is far from our intention to set forth

that all riches are unjustly, unrighteously acquired, and that the rich of the world are the most lacking in principle, the most deficient in respect to justice. Quite to the contrary, we know rich men who are naturally disposed to be noble-minded and generous, while we know of poor people much more selfish, much more grasping, and who if possessed of the same opportunities and power and riches would use them much less generously, much less equitably.

SOCIAL CONDITIONS DISORDERED

Our thought on the subject is expressed by the Psalmist when he declares that “all the foundations of the earth are out of course.” (Psa. 82:5.) His words mean that all the basic principles of the present social structure are distorted out of proper relationship to each other, are in confusion. Society for centuries has been endeavoring to serve its interests as wisely as possible, yet selfishness inherent in the entire human family since the fall affects, influences, warps and twists the judgment on every subject. As a consequence, while it has endeavored to have matters right and just and true, while it has endeavored as a whole to regulate its affairs on lines of justice, sympathy, truth and equity, nevertheless individual selfishness and class preference have distorted the whole arrangement, until we have the conditions which prevail today.

We are not by any means saying that present conditions are intolerable, nor that they are the worst that could be imagined. Much indeed could be said in favor of what has already been attained in the way of laws, regulations, etc. Indeed the judicial mind is astounded at the character of the laws that are upon the statute books of our civilized lands and surprised at how well these laws are executed. Nevertheless, as is the case with all human arrangements, changes are continually in progress, and the selfishness of heart which is innate to all permits each one who has opportunity and discernment of mind to grasp the special blessings for themselves rather than to distribute them equally with all. We are not so much finding fault with those who possess wealth, but our claim is that the present order of the whole world is unsatisfactory, that it does not work equitably for the blessing of the whole world, that it fosters class distinctions, that it favors the few who have the superior intellects, and especially those who by fortune or wisdom have attained the blessings of influence and power and authority. The history of the whole world shows that this condition of things is bound to continue so long as selfishness reigns in the human heart and so long as the present order of society continues.

We are not advocating political, social and financial doctrines, revolution, etc. Quite to the contrary, we claim that the present condition of things as a whole is about as good as it is possible for men to make it. We hold that any attempt to establish socialism, and to deprive the most intelligent and most wealthy

of the advantages which they possess, would result in violent trouble and anarchy; and that on the whole the best that the poor world can do for itself is to seek to hold matters as nearly level, as nearly equitable as possible without provoking the anarchy and strife to get all of the riches and liberty and justice properly belonging to the whole world into their hands so far as this can be done along peaceable lines.

[Auburn, Ind., March 18, 1906](#)

BLOOD SPRINKLING OF THE PASSOVER

Pastor C. T. Russell, of Allegheny, Pa., preached here twice yesterday. The opera house was crowded to hear his defense of the Bible entitled, "To Hell and Back." We report the morning discourse from the text, "Ye shall take a bunch of hyssop and dip it in the blood that is in the basin and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." Ex. 12:22, 23

The Passover season draws near its beginning, as celebrated by the Jews, on the 29th of this month; but the interest of Christians centers especially in the slaying of the lamb, which preceded the Passover feast, and their celebration therefore properly begins on the evening of March 28th. We greatly regret, however, that while millions of Christians and Jews will in some formal ceremonies and in a perfunctory manner celebrate this great event of history but few of either religion discern the real signification of the celebrations.

THE PASSOVER INSTITUTED

Could their minds be awakened thoroughly to the true significance it would mean a religious revival such as the world has never yet known. But, alas! as the apostle declares, The god of this world has blinded the minds of many, and even some whose eyes of understanding are partially opened he describes as being blind and unable to see afar off, or holden and unable to see the deep things of God in respect to these ceremonies, which have been

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celebrated in the world, for now more than 3,300 years. And, by the way, it must be admitted even by the higher critics and agnostics in general that an event so prominently marked, widely observed for so long a time, must have a foundation in fact.

There must have been just such an occurrence in Egypt; the first born of Egypt must have perished in that tenth plague, and the first-born of Israel must have been preserved free from it all that observed the rule to remain under the blood else this widespread celebration of the event would have been inexplicable.

I need not remind you of the particulars connected with the institution that the Israelites were held in a measure of serfdom by the Egyptians, and that when the time, in the Lord's providence, arrived for their deliverance, their masters sought selfishly to maintain their bondage and refused to let them go forth to the land of Canaan. One after another the Lord sent during the year nine different plagues upon the people of the land of Egypt, relieving them one after another when their king craved mercy and made promises which he afterwards broke. Finally the servant of the Lord, Moses, announced a great crowning disaster that the first-born in every family of Egypt would die in one night, and that in the home of the humblest peasant as well as in the home of the king there should be mourning, as a result of which they would be glad finally to yield and let the Israelites go yea, urge them to go, and in haste, lest the Lord should ultimately bring death upon the entire people if their king continued to harden his heart and resist the divine mandate.

The first three plagues were common to all Egypt, including the district in which the Israelites resided; the next six plagues affected not the district occupied by the Israelites; and the last, the tenth plague was declared to be common to the entire land of Egypt, including the land of the Israelites, except as the latter should show faith and obedience by providing a sacrificial lamb whose blood should be sprinkled upon the sides and lintel of their doorways and whose flesh was to be eaten in the same night, with bitter herbs and unleavened bread, the eaters standing staff in hand and girded ready for the journey with full expectancy that the Lord would smite the first-born of the Egyptians with death and make them willing to let the Israelites go and with full faith also, that they would share in this calamity were it not for the blood upon their door-posts and lintels. As our text declares, this was the express command of the Lord.

WHEN HE SEETH THE BLOOD

The Israelites were commanded to celebrate this as the first feature of the Jewish law and one of their greatest memorials as a nation. As a matter of fact, we find that in some degree the Passover is celebrated by Jews in all parts of the world even by those who claim to be agnostics and infidels. They still have a measure of respect for it as an ancient custom. But is it not strange that, with the bright minds which many of them possess, our Jewish friends have never thought it worth while to inquire the meaning of this celebration? Why was the lamb slain and eaten? Why was the blood sprinkled upon the door posts and

lintels? Because God so commanded, of course; but what reason, motive, object or lesson was there behind the Divine command? Truly a reasonable God has reasonable commands and in due time will be willing that his faithful people should understand the significance of every requirement. Why are the Hebrews indifferent to this subject? Why does prejudice hold their minds? It is for them to answer, and, answering, to get light and joy from the knowledge.

Although Christianity has the Answer--to this question we regret that the majority of Christians, because of carelessness, would be unable to give a reason and ground for any hope in connection with this matter. If the Jew can realize that his Sabbath day is a type of foreshadowing of a coming epoch of rest and blessing and release from toil, sorrow and death, why can he not see that similarly all the features of the Mosaic institution were intended by the Lord to be typical foreshadowings of various blessings, to be bestowed in due time? Why can it not be discerned by all that the Passover lamb typified, represented, the Lamb of God? that its death represented the death of Jesus, the just for the unjust? and that the application of its blood symbolizes, represents, the application of the merit of the death of Jesus to the entire household of faith? Blessed are those whose eyes see that Jesus was indeed "the Lamb of God that taketh away the sin of the world" that the cancellation of the world's sin is effected by the payment of man's penalty that as the whole world lost divine favor and came under divine sentence of death with its concomitants of sorrow and pain, it was necessary before this sentence or curse could be removed that a satisfaction of justice should be made, and that therefore, as the Apostle declares, Christ died for our sins the just for the unjust, that He might bring us back to God. Thus He opened up a new and living way a new way to life everlasting.

A KIND OF FIRST-FRUITS

Those familiar with the Bible have noticed that therein the Church of Christ is called the Church of the First-Born and again a kind of first-fruits unto God of His creatures. (Heb. 12:23; Jas. 1:18.) This implies others ultimately of God's family later born; it implies after-fruits. Christian people seem to have overlooked these Scriptures so far as making application of them is concerned, and have generally come to believe that only those who are of the first-fruits will ever be saved, and that there will be no after-fruits. But let us look at this type of the Passover let us notice that it was God's intention to save all Israelites, and that as a nation they represented all mankind that will ever come into harmony with God and be granted eternal life in the land of promise. Let us notice that there were two passovers: a great one,

when the whole nation by divine power was miraculously delivered by the Lord and led by a sandbar across the channel of the Red Sea especially prepared for them by the accentuation of winds and tides.

That picture or type shows the ultimate deliverance from the power of sin and Satan of every creature who will ultimately come into accord with the Lord and desires to render Him worship not an Israelite was left behind. But that passover at the Red Sea is not the one we are discussing particularly on this occasion not the one we are about to celebrate. No, the event which we celebrate was merely the passing over or sparing of the first-borns of Israel. Only the first-born were endangered, though the deliverance of all depended upon the salvation of the first-born. Applying

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this in harmony with all the Scriptures we see that the Little Flock, the first-fruits unto God of His creatures, the Church of the First-Born alone, is being spared at the present time being passed over, provided they are under the blood. We see that the remainder of mankind who may desire to enlist and to follow the great antitypical Moses when He shall ultimately lead the people forth from the bondage of sin and death are not now endangered merely the first-born.

THE CHURCH OF THE FIRST-BORNS

The first-born—"The Church of the First-Born" are those of mankind who in advance of the remainder have had the eyes of their understanding opened to a realization of their condition of bondage and their need of deliverance and to God's willingness to fulfill to them His good promises. More than this, they are such as have responded to the grace of God, have made a consecration of themselves to Him and His service, and in return have been begotten by the Holy Spirit. With these first-born ones it is a matter of life and death whether or not they remain in the household of faith behind the blood of sprinkling. For these to go forth would imply a disregard of divine mercy. It would signify that they would do despite to divine goodness, and that, having enjoyed their share of the mercy of God as represented in the blood of the Lamb, they were not appreciative of it. For such the Scriptures declare, "There remaineth no more a sacrifice for their sins," they are to be esteemed as adversaries of God, whose fate was symbolized in the destruction of the first-born of Egypt.

We do not mean to say that the first-born of Egypt who died in that night and any of the first-born of the Israelites who departed from their homes contrary to command and who died therefor we do not mean to say that any of these have gone into the Second Death. Quite to the contrary, we understand that all those matters were types, figures, illustrations, foreshadowings of matters on a higher plane, and that the realities belong to the Church of Christ

during this Gospel Age since Pentecost. If we sin willfully after that we have received a knowledge of the truth, after that we have tasted of the good word of God, after that we have been made partakers of the Holy Spirit and thus members of the Church of the First-Born if we should fall away it would be impossible to renew us again to repentance God would have nothing further for us, our disregard of His mercy would mean that we would die the Second Death. From this standpoint the Church of the First-Born, through the begetting of the Holy Spirit and the greater knowledge and privileges they enjoy every way, have a greater responsibility in the world, for they are the only ones as yet in danger of the Second Death. This is the lesson of the type, and applies to Christians only.

By and by the night will have passed, the glorious morn of deliverance will have come and the Christ, the antitypical Moses, will lead forth, will deliver all Israel all the people of God all who when they shall know shall be glad to reverence, honor and obey the will of God. That day of deliverance will be the entire Millennial age, at the close of which all evil and evil doers, symbolized by the hosts of Egypt, will be utterly cut off in the Second Death.

AS OFT AS YE DO THIS

The apostle clearly and positively identifies the Passover lamb with our Lord Jesus, saying, "Christ our Passover is slain for us; therefore let us keep the feast." (1 Cor. 5:7-8) He informs us that we all need the blood of sprinkling, not upon our houses but upon our hearts. (Heb. 12:24; 1 Pet. 1:2) We are also to eat the unleavened bread of truth if we would be strong and prepared for the deliverance in the morning of the new dispensation. We also must eat of the Lamb must appropriate Christ, His merit, the value that was in Him, to ourselves. Thus we put on Christ, not merely by faith, but more and more to the extent of our ability we put on His character and are transformed more and more to His glorious image in our heart. We are to feed upon Him as the Jews fed upon the literal lamb. Instead of the bitter herbs, which aided and whetted their appetites, we have bitter experiences and trials which the Lord provides for us, and which help to wean our affections from earthly things and give us more and more appetite to feed upon the Lamb and the unleavened bread of truth. We, too, are to remember that we have no continuing city, but are en-route as pilgrims, strangers, travelers, staff in hand, girded for the journey, that we may ultimately reach the heavenly Canaan and all the glorious things which God hath in reservation for the Church of the first-born, in association with their Redeemer, as kings and priests unto God.

Our Lord Jesus also fully identified himself with the Passover Lamb. On the same night that He was betrayed, and just preceding His crucifixion, He gathered His disciples in the upper room, saying, "With desire have I desired to eat this passover

with you before I suffer.” It was necessary that as Jews they should celebrate the Passover supper on that night the saving of the typical first-born from the typical prince of this world but as soon as the requirements of the type had been fulfilled our Lord instituted a new memorial upon the old foundation, saying, “As often as ye do this (celebrate the Passover annually) do it in remembrance of me!” (1 Cor. 12:24-25) Your Jewish neighbors, whose eyes of understanding have not been opened, will not appreciate the matter in its true antitypical sense, but you who recognize Me as the Lamb of God, who in God’s purpose has been slain from the foundation of the world you who recognize that I am about to give my life as the world’s redemption price, you will note this Passover with peculiar and sacred significance, different from all others. Henceforth you will not celebrate any longer the type but memorialize the antitype, for I am about to die as the Lamb of God, and thus to provide the blood of sprinkling for the Church of the First-Born and meat indeed for the entire household of faith.

THIS IS MY BODY, BROKEN FOR YOU

That the Lord’s followers should no longer gather as the Jews had done previously to eat the literal lamb supper in commemoration of the deliverance in Egypt, our Lord shows by choosing new emblems—“ unleavened bread” and the “fruit of the vine” to represent Him as the Lamb. Thenceforth His followers, in accord with His injunction,

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celebrated His death as their Passover Lamb every year until after the apostles had fallen asleep in death, and a great falling away had confused the faith of nominal Christendom, producing the epoch known as the “dark ages.” Even during the “dark ages” the teaching that Christ was the antitypical Passover Lamb persisted, though the celebration of His death in the Passover supper which Jesus instituted fell into disuse. It was crowded out by that most terrible blasphemy which has deceived and confused so many millions of Christendom the mass, introduced by Roman Catholicism. This in the Scriptures is called “abomination of desolation,” because of the disastrous influence it has had upon the faith and practice of the Lord’s people. Although Protestants in general have repudiated the mass, as being wholly contrary to the teachings of Christ and the Apostles, nevertheless the practices of Protestants are largely influenced yet by that terrible error, from which they have only partially escaped.

THE MASS IS NOT THE EUCHARIST

Many protestants will innocently ask, is not the mass merely the Eucharist, the Lord’s Supper, under another name? O, no! we Answer--it is wholly different. The Lord’s Supper celebrates the death of Christ accomplished at Calvary; the mass represents a

new sacrifice for sins, made every time it is performed. Our Roman Catholic friends believe that when the priest blesses the bread it becomes the actual body of Christ, in his hands for the very purpose of sacrificing Him afresh. High mass is a particular sacrifice of Christ for a particular sin by a particular individual. Low mass is a sacrifice of Christ for the general sins of a congregation. Roman Catholics claim to believe in the merit of Christ's sacrifice at Calvary that it covered original sin, general sins that are past; but they claim also that the daily sins, shortcomings, blemishes of every individual, require to be cleansed by fresh sacrifices of Christ from time to time.

Thus from their standpoint, as represented in the mass and as practiced by the Roman Catholics and Greek Catholics and high church Episcopalians, Christ is being sacrificed afresh all the world over every day. This in the scriptures is called an "abomination" in God's sight, because it disregards, sets at naught, the statement of the Scriptures that Christ dieth no more, that by one sacrifice He hath perfected forever all who come unto the Father through Him. Rom. 6:9

It will be readily seen that the repeated sacrifices represented in the mass would have the general effect of nullifying and minimizing the value of the great sacrifice at Calvary represented in the Passover and its memorial supper. How could those who had come to look especially to the mass for the cancellation of their sins be expected to look with as deep concern and as high an appreciation as otherwise, back to the antitypical Passover? While, therefore, the celebration of Good Friday has continued, the celebration of the memorial supper preceding it fell into disuse long ago.

Protestants have repudiated the dogma of the mass as wholly unscriptural, and as a result they have returned to a celebration of the Lord's Supper. Meantime, however, accustomed to the frequency of the mass, they have considered it merely a matter of expediency how often the Lord's Supper should be celebrated; hence we find some celebrating it every four months, some every three months, some every month, and some every Sunday. This general laxity and failure to reach a common ground of conformity is due to two things: (1) Because Christian people generally have overlooked the fact that our Lord's death was as the antitypical Passover Lamb, and that its celebration is the antitypical Passover Supper; (2) because they have misunderstood our Lord's words, "As oft as you do this," to mean, do this as often as you please; whereas the words really signify as often as you, my disciples (all of whom are Jews and accustomed to keeping the Passover) keep this Passover Supper, keep it in remembrance of me not in remembrance of the literal lamb and the typical deliverance from typical Egypt and its bondage through the passing over of the typical first-born.

Those who celebrate the Lord's Supper weekly consider that they have scriptural precedent for so doing because in the Bible we read that the early church met together on the first day of the week and on such occasions had the "breaking of bread." It is a great mistake, however, to confound such breaking of bread with the Memorial Supper, for the former was merely an ordinary meal. There is absolutely nothing whatever in the record to indicate otherwise; the wine, the fruit of the vine, is not mentioned in connection with it, and it is never said to represent the broken body of our Lord. It was a cheerful social custom in the early church to celebrate our Lord's resurrection on the first day of the week, and this common social custom helped to unite the bonds of brotherhood and fellowship. In many places the Lord's people follow this custom still. The Bible-House congregation at Allegheny has such a breaking of bread every Lord's Day between the afternoon and the evening services as a convenience for those living at a distance, especially as a desirable opportunity for extending fellowship amongst the Lord's people.

THE DATE OF THE MEMORIAL SUPPER

As we all know, the Jews used the moon more than we do in the reckonings of their time. Each new moon represented the beginning of a new month. Their new moon which closely followed the spring equinox was reckoned the beginning of the ecclesiastical year, and beginning the fifteenth day of that month the Feast of Passover, lasting a week, was celebrated. That week of seven days represents the joy, the peace, the blessing, which results from the passing over, and typified the complete joy, peace and blessing which every true Christian experiences through a realization of the passing over of his sins through the merit of Christ's redemptive sacrifice. All true Christians therefore in their hearts have a celebration of this feast of Passover continually the completeness of the matter being represented in the seven days, seven being a symbol of completeness. Not seeing the matter from the same standpoint, the Jew thought less of the killing of the Passover lamb and the eating of that supper than he did of the week following it; but our Lord emphasized the importance of the killing of the Passover lamb when He announced Himself as its antitype and when He invited us to celebrate His death on its anniversary until, at His second coming,

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our entrance into the kingdom would signify the complete fulfillment of all blessings.

It would be a great blessing, doubtless, to many Christians if they could see this subject in its true light, and lay more weight upon the value of the death of Christ, and join more heartily in its celebration on its anniversary, instead of at various other

times and seasons, irregularly and without special significance. However, there have sprung up all over the civilized world little groups of the Lord's people who are taking heed to this subject, and whose delight it is to celebrate the Master's death according to his request—"as often as ye do this" annually—"do it in remembrance of me." We believe that such a celebration brings special blessing to both heart and head. The nearer we come to the divine requirements the greater is the measure of our blessing the more closely are we drawn to our Master and Head, and to each other as members of His body. The date of this celebration this year will fall on March 28 after 6 p. m. because at that hour begins the fourteenth day of the month Nisan, according to the Jewish reckoning. We urge upon all of the Lord's people everywhere to gather as may best suit their convenience in little groups or families to do this in remembrance of our Lord's great sacrifice. The fact that it is the anniversary makes the matter more impressive.

LORD IS IT I

We recall the circumstances of the first memorial, the blessing of the bread and of the cup, the fruit of the vine, of our Lord's exhortation that these represented His broken body and shed blood and that those who are His followers should participate not only feeding upon Him but being broken with Him, not only partaking of the merit of His blood, His sacrifice, but also in laying down their lives in His service, in co-operating with Him in every and any manner. How precious these thoughts are to those who are rightly in tune with the Lord. Following this they may think of the course of Judas who though highly favored, loved filthy lucre to the extent that he was willing to sell his Master but who was bold enough even while his treachery was being exposed to ask the Lord, "Is it I?" The very thought that any who had companied with the Lord could thus deny Him and betray Him to His enemies causes a proper loathing of such conduct, and should properly fill us with caution if not with fear lest in any sense of the word we should for the sake of honor or wealth or any other matter sell the Truth or any of its servants, the members of the body of Christ.

Let our minds then follow the Redeemer to Gethsemane's Garden, and behold Him with strong cryings and tears praying to Him who was able to save Him out of death expressive of the Master's fear of death lest in some particular He might have failed to follow out the Father's plan and therefore be thought unworthy of a resurrection. We notice how our Lord was comforted by the Father through the angel with the assurance that He had faithfully kept his consecration vow and that He would surely have a resurrection as foretold. We behold how calm He was thereafter, when before the high priest and Pilate, and Herod and Pilate again, as lamb before her shearers is dumb so He opened not His mouth in self defense. We see Him

faithful, courageous to the very last, and we have His assurance that He could have asked of the Father and had had more than twelve legions of angels for His protection; but instead of petitioning for aid to escape His sacrifice, His petition was for aid to endure it faithfully. What a lesson for all who are His footstep followers!

On the other hand we remember that even amongst His loyal disciples the most courageous forsook the Lord and fled, and that one of them even in his timidity denied his Master! What an occasion is this for examining our own hearts as respects the degree of our faith and courage and willingness to suffer with Him who redeemed us! What an opportunity is thus afforded for us to buttress the mind with resolutions that we will not deny our Master under any circumstances and conditions that we will confess Him not only with our lips but also by our conduct. Next we are shocked with the thought that it was the Lord's professed people, the Jews, who crucified the Prince of Life! Not only so, but that it was the leaders of their religious thought, the chief priests, scribes and Pharisees and doctors of the law rather than the common people. We hearken to the Master's words saying: Marvel not if the world hate you, for ye know that it hated Me before it hated you: and when we see that He meant the religious world in His own case, we see also that He meant the religious world in our case.

DRINK YE OF THE SAME CUP

The lesson to us, then, will be that we shall not be surprised if the opposition to the Truth and the persecutions of the light bearers in the footsteps of Jesus should come from the most prominent exponents of Christianity. This, however, should neither cause us to hate our opponents nor those who persecuted our Lord to the death: rather we are to remember the words of the apostle respecting this matter: "I wot that in ignorance ye did it, as did also your rulers." Ah, yea! ignorance, blindness of heart and mind, are at the bottom of all the sufferings of Christ head and body. And the Father permits it to be so now, until the members of the body of Christ shall have filled up that which is behind of the afflictions of Christ. With the completion of the membership of the body, the very elect, and the completion of their testing as to faithfulness unto death, will come the conclusion of this Gospel age, the resurrection change of the church to be with and like her Lord. Then, as our Master declared, those who now partake of His broken body and are broken with Him in the service of the truth, those who now participate in His cup of suffering and self-denial, will by and by with Him drink the new wine of joy in the kingdom beyond the veil.

With that glorious morning will begin the great work of the world's release from the bonds of sin and death the great work of uplifting, or as the apostle calls that great epoch, "The times of

restitution of all things spoken by the mouth of all the holy prophets since the world began.” Acts 3:19-21. The thought before the minds of those who participate in this memorial should be the apostle’s words, “If we suffer with Him we shall also reign with Him”; “If we be dead with Him we shall also live with Him,” “for the trials of the present time are not worthy to be compared with the glory that shall be revealed in us.” (Rom. 8:17, 18:6-8). With these thoughts respecting the passing over of
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our sins of the First-born through the merit of the precious blood we may indeed keep the feast of the passover with joy notwithstanding trials and difficulties. So doing, continuing faithful as His followers, very soon we shall have the great privilege of leading forth the Lord’s hosts all who ultimately shall hear and know and obey the great King out of the dominion of sin and death, out of Egypt into Canaan. Yes, dear brethren, in the language of the apostle, “Christ, our Passover, is slain, therefore let us keep the feast.”

Louisville, Kentucky, March 25, 1906

“CAST THEM INTO A FURNACE OF FIRE”

Pastor Russell preached today to a large audience in McAuley’s theater from the text, “So shall it be in the end of this world (age). The Son of man shall send forth his angels, and they shall gather out of His kingdom all things that cause stumbling and them that do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.” (Matt. 18:40-42.) The speaker said: To those who fail to note that these words are part of a parable, to those who think of these words as a literal description of the future punishment of the wicked, and who, out of their imagination, supported by other passages of scripture which they do not comprehend, believe that the furnace and the fire and the burning will endure forever and ever, the thought is not only terrorizing, but repulsive to every reasonable conception of justice as well as of mercy. It is safe to say that no sane mind and no good heart would be inclined to take these words as a literal description of the Heavenly Father’s arrangements for His creatures, were it not that from childhood they have been mistaught after this manner. Alas! how seriously the Heavenly Father’s character has been maligned by his children! Alas! what aspersions have been cast not only upon his character but upon the book through which He reveals Himself to His people.

We hope, by the grace of God, to make clear to you all that our Lord’s words which constitute our text are reasonable, just, and loving, when rightly understood, and that they do not refer to an

eternity of torture, as they indeed make no mention of torture or eternity. One point should be noticed in advance, and that is that those who hold the theory of eternal torment usually claim that the poor victims pass into it immediately at death; to such we give at least a measure of comfort in calling attention to the fact that none will be cast into this furnace at death, but, as the record reads, "In the end of this age." We hope to show that the fiery furnace then to be established will much resemble the fiery trials which now test and approve and refine the Lord's truly consecrated saints; that it refers to an experience in the earth a period of world-wide anarchy, a dreadful suffering, described by the prophet as "a time of trouble such as was not since there was a nation." Dan. 12:1.

THE PARABLE OF WHEAT AND TARES

In order that we may have the entire context before our minds let us examine the whole parable (vs. 24-30,36-43). Our Lord calls it a parable of the kingdom of heaven not a representation of the kingdom in power and great glory, not a representation of the millennial kingdom; but a representation of the kingdom in its development showing how the kingdom class would be gathered out of the world of mankind and prepared for the glorification promised at the end of this age. Our Lord intimates that the truth would be the power of God by which this would be developed. He himself sowed the good seed the gospel or message of the kingdom which falling into good and honest ground, brought forth some thirty-fold, some sixty-fold and some a hundred-fold, as shown in the preceding parable, some of the good seed, however, being choked with thorns, and for various reasons not bringing forth results.

Our Lord after sowing the seed left the field and went to a far country, even heaven itself, leaving his servants in charge. The apostles were the earliest servants, and while they lived they carefully guarded the interests of the wheat field, so that the enemy found no opportunity for bringing in false doctrines and thereby producing a spurious crop, whose influence would tend to choke and check the development of the wheat. By and by, however, when the apostles fell asleep, in death, Satan the great enemy, found his opportunity and sowed the wheat-field liberally with tare-seed. The false doctrines planted produced a wonderful crop of tares, over-shadowing the wheat and choking its development.

This is a picture of Christendom as we see it today; the truths of the divine word are represented in the true wheat class, who recognize the terms and conditions of fellowship with the Lord and of prospective inheritance in the kingdom to be faith and obedience faith in the precious blood of Christ, the redemption obedience to Him who speaketh from heaven, to the extent of a full surrender of their wills, time, talent, all, to the Lord and His service. These are the true wheat and the Lord knoweth them that

are His in whatever corner of the field they may be, for by this time, contrary to the Master's word and example, the wheat-field has been divided by various creedal fences.

WHO ARE THE TARES

"The enemy came and sowed tares". In the night time, the "dark ages," our great adversary, Satan, planted the seeds of error which have developed so wonderfully, so alarmingly. We are not to understand this to mean that the adversary publicly inculcated immoralities, idolatries, etc., nor are we to expect that the tares will be immoral, vicious, murderers, thieves, gamblers, etc. If they were the danger to the wheat would probably be far less, for the outward immoralities and misconduct of such would but cause a wider separation between themselves and the wheat class there would be nothing whatever in common. No! The fallacies inculcated by the great adversary had a form

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of godliness but were without its power. He established a rival class in the wheat-field, imitations of the true wheat, and the deception has become so great that the world in general, looking at the wheat-field, admires the tares and considers the occasional stalk of wheat which they see as abnormal, fanatical, visionary and deluded. In other words, the tares pass for the best of wheat amongst those who know no better, and the true wheat are discredited.

The adversary's method for discouraging, discountenancing, choking and dwarfing the wheat was a clever one, worthy of such a past master in deception as we know the great adversary to be. Did the adversary teach that there was no God? Not so; he taught that there were three gods in one beyond anything that the Lord or the apostles ever taught. Did he seek to belittle Christ in claiming that he was a mere man like other men? Not so; on the contrary, his teachings affected to more abundantly glorify the Savior, asserting that He was more than he claimed to be, more than the Son of God that He was the Father himself. Did these seeds of error contain a suggestion to the effect that no worship should be rendered to the Savior and to the Heavenly Father? No, indeed! Going beyond anything that Jesus and the apostles had taught, he established would-be systems of worship, altars, incense, genuflections, not only to the Father and to Jesus, but also to the virgin, the apostles and various saints.

The seeds of error, moreover, inculcated the thought that the simplicity of worship in upper rooms, by the riverside, etc., as practiced by Jesus and the apostles, was quite inadequate that great temples should be built, and the structural effect should be such as would appeal to the children of this world and bring them into a form of godliness without its power, without a regeneration of the Holy Spirit and an adoption into the family of God. Did it succeed? As we look all about us and note the

records of the various denominations of Christendom respecting the numbers of their adherents, counting them by hundreds of millions, we are constrained to say, yes, the great adversary's method was a very successful one. The false conceptions of Christianity which he planned have sprung up and brought forth tares by the millions, so that the flock of the Lord's true wheat are scarcely to be recognized in any quarter of the field, and where recognized, they are for Christ's sake, for the truths sake, because they are loyal to the teachings of the divine word counted as were the early members of the church—"fools," "the filth and offscourings of the earth." 1 Cor. 4:10-14.

LET BOTH GROW TOGETHER

For the purpose of showing how prosperous would be the tare development, the servants are represented as inquiring of the Master of the wheat-field whether or not they should pull up the tares. The Answer--was that such a procedure would never do, as it would mean the uprooting of the wheat also so greatly do the tares prevail in numbers, influence and strength. The command was that the separation was not to be made until the harvest. So it has been for centuries; the true and the false have grown side by side, and the general name of Christian has been applied to all in every quarter of the wheat field. Wheat and tares bear so close a resemblance to each other in outward appearance that a person not acquainted with the distinctions would be unable to discern the one from the other, and even those familiar with the distinctions would need to look closely. So it is today with nominal Christians everywhere throughout the world the prominent in official positions, in the pulpits as well as in the chief seats of the synagogues, are sent forth and regarded as being examples of the true wheat. Yea, more, we doubt not that many of them, begotten of these errors, truly suppose that they are the genuine thing, that they are the real children of the kingdom, the real wheat class.

A distinguishing difference between the wheat and the tare is found in the seed produced. The one is valuable, nutritive, the other is comparatively worthless. So those who are taught of God know the real distinction between a true saint of God and a nominal Christian, the former trusting in the precious blood of Christ, and fully consecrated in his thoughts, words and doings to do the Master's will, is seeking to bring forth fruitage of meekness, patience, long suffering, brotherly kindness, love, in his own heart and in his conduct toward others. The latter has merely a form of politeness, a genteel drawing nigh to God with his lips while his heart is far from Him, and continually manifests the spirit of pride and worldly ambition, selfishness, and frequently the grosser qualities of anger, malice, envy, hatred, strife works of the flesh and of the devil.

IN THE TIME OF HARVEST SEPARATE

Those who have the impression that the present conditions are designed of the Lord to continue indefinitely, should note carefully that this parable indicates that a harvest time is at hand with the end of this age that then the Lord would make a complete separation between the true wheat and the imitation. The parable tells that at the appropriate time the Lord of the wheat field will send forth His servants to accomplish the separating work. Although these in some instances are spoken of as “angels” in the parable, it does not follow that the entire work will be accomplished by invisible spirit beings. Doubtless they will have to do with the harvest work of separating wheat from tares, but doubtless also the Lord in this, as in other matters, will make use of human instrumentalities for the accomplishment of this separation.

To our understanding we are now living in this harvest time, and this separating work is taking place. Truth is the sickle not only truth respecting spiritual things, which the scriptures represent as “meat in due season” that will be supplied to the faithful of the Lord’s people in this time of trial, but it consists also of other sickles of truth in the hands of other reapers than the saints, for be it remembered that the Lord permits the “wrath of man to praise him,” and that any overplus that would work injury to His plan would be restrained. As we look all about us we see the higher critics with their sickles gathering multitudes of the intelligent people; we see the evolutionary theory as a sickle gathering many of the bright minds; we see Christian Scientists with their sickles gathering multitudes; we see spiritism in its various forms gathering many, and we see the sickle of Present Truth gathering the ripe wheat, and it alone.

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What will the harvest be? Ah! evidently, as prophetically described, the proportion that will fall under the sickles of error will be as a thousand to one that will be gathered by the sickle of Truth. And we are to remember that the reapers of the tares will gather in the great mass of nominal Christians, especially its shining lights, for the Lord specifically informs us that not many great, not many wise, not many rich, not many learned according to the course of this world will be found in the “little flock,” which He will gather and acknowledge as His own in the kingdom. 1 Cor. 1:25-28; James 2:5; Luke 12:32.

GATHER TOGETHER MY SAINTS

Speaking through the prophet respecting this harvest time, the Lord says, “Gather together my saints unto me those who have made a covenant with me by sacrifice.” (Psa. 50:5.) “They shall be mine, saith the Lord, in that day when I come to make up my jewels.” (Mal. 3:17.) Several points here are worthy of notice. This gathering with the sickle of Truth is not to be into new

denominations or sects or parties, but reversely is to be a gathering out of sects, parties and denominations unto the Lord, “unto me” to a recognition of the fact that the true church of Christ are to be members of His body, under Him as the head, and that they have no right or authority longer to be identified with the former bodies or denominational systems which for centuries have posed as bodies of Christ, whereas there is but one body of Christ under the one head.

Another point to be noticed is that all these to be gathered have made with the Lord a covenant of sacrifice. This differentiates them entirely from the average nominal Christian, who draws nigh with his lips but having no heart knowledge of the Lord nor heart fellowship with Him. Such have entered into no covenant relationship with the Lord through Christ, and have not pledged themselves to become living sacrifices in His service. Such will not be of the jewels which throughout the gospel age He has been selecting and polishing, fitting and preparing for the kingdom glories and honors.

The work of gathering to the Lord in the field is the one we have just described; then follows the gathering of the wheat into the barn, the garner, which represents the first resurrection change from earthly to heavenly conditions. When this change shall have been accomplished in all of the true wheat class, the jewel class, speedily “then shall the righteous shine forth as the sun in the kingdom of their Father” to bless the world, to bring in the reign of righteousness, peace on earth, good will amongst men. Matt. 13:43; Luke 2:14.

GATHERING THE TARE BUNDLES

There is no intimation of any bundling of the wheat but the bundling spirit has long been manifest amongst the tare class. A disposition which the apostle terms the carnal mind has long influenced them to say, “I am of Paul, I am of Apollos, I am of Peter, I am of Luther, I am of Calvin, I am of Wesley,” etc., etc., etc. Naturally, therefore, in the harvest time the gathering of these, the masses of Christendom, will be in bundles. The bundling spirit is more manifest today than ever in the great federation arrangements which the scriptures foreshow will be quite successful, not only in bringing about a confederation amongst Christians, but in effectually throttling all liberty of thought on religious questions that none might buy or sell without the “mark of the beast” or the number of his name that only such as would come within the lines of the federation and its consorts will be permitted any liberty in respect to selling in the marts of truth and Christian knowledge.

But the same scriptures show that this triumph of tare organizations will be but a brief one, that suddenly the great system, Babylon, will be cast as a millstone into the sea of anarchy and confusion, desolation and trouble, financial,

political and religious. The figure in the parable we are considering is reversed Babylon, after all the ripe wheat shall have been separated, will as tare bundles go into a furnace of fire, of tribulation such as the world has never before witnessed. The French revolution, with its awful scenes, is set forth in the scriptures as a figure or limited illustration of the trouble which may be expected to engulf nominal Christendom as soon as the wheat class shall all have been gathered out in this harvest time.

In another parable our Lord, under the figure of wheat and chaff, represented the Jewish nation and the harvest which took place in the end of the Jewish age, and the separation there of all the true wheat and the chaff of that age, the latter being cast into the furnace of fire. As we look back at the fire which burned as a furnace, consuming the Jewish polity, we have a limited picture of what may be expected throughout Christendom now in the harvest, the end of this age. The trouble which fell upon the Jewish people after the work of their harvest had been completed, after all the true Israelites indeed had been brought in contact with the gospel message, lasted for several years with more or less intensity of burning or trouble, culminating in the year 69 A. D. in an awful experience which could not symbolically be better represented than by fire. History tells us of the famine, the pestilence, the anarchy which prevailed in Palestine, and especially in its capital city, Jerusalem, and that in the latter upwards of two million lives were sacrificed, the city and the temple having been utterly destroyed. This being an illustration of what is to come upon great Babylon, nominal Christendom, explains very well why the Lord has used such a terrible picture as a fiery furnace to symbolize it.

THE PARABLE OF THE NET

In the same chapter (vs. 47-52) the same general lesson is taught under another figure or parable. There the kingdom influence, the nominal church, is represented as a great dragnet cast into the sea and dragged for the shore. The representation is that this net has been catching all kinds of fish during the past eighteen centuries and more, and that it is not to be kept forever swimming in the sea, but is finally to be brought to shore, that the ones desired should be found and the others rejected. The bringing of the net to the shore corresponds to the commencement of the harvest time, and the examination and sorting of the good fish into baskets corresponds to the gathering of the wheat into the barn, and the casting away of the unsuitable fish corresponds to the burning of the tares.

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This parable concludes with a statement very similar to the words of our text, "So shall it be in the end of the age; the angels shall come forth and sever the wicked from amongst the just and shall cast them into a furnace of fire. There shall be wailing and

gnashing of teeth.” Again we note that the statement has a particular time of fulfillment, that it does not refer to anything that has been in progress through out the age, but to certain conditions that will prevail in the end of the age, in the harvest of the age. Again we note that there is no intimation of the furnace and the weeping and gnashing of teeth being perpetual, everlasting. All thoughts of this kind have come from other sources than the word. Destruction is the end of the wicked according to the divine law, as we read, “All the wicked will God destroy;” “He shall be punished with everlasting destruction;” “The wages of sin is death.” Psa. 145:20; 2 Thess. 1:19; Rom. 6:23

NO SALVATION FOR THE TARES

Are we to suppose that the tares in this furnace of fire, in this furnace of affliction to which they all go, will be refined or otherwise benefited by those experiences? We answer; No, not as tares. As tares they will be utterly consumed; for a tare is an imitation Christian, a deceiver, a false or spurious Christian. As such they should be destroyed, God will no longer permit any to masquerade as saints of God who know not and love not the truth, and whose godliness is only form. All such misrepresentation and ignorance must cease and be no more.

In the parable the field, the ground, is the world of mankind; the wheat are some who rise up out of the world, separate from the world, and rise above the ground, although still having rooting in and drawing physical nourishment from the ground for earthly conditions. The true wheat profess to be the Lord’s people living in the world, with their rooting in it, but really and actually not of the world, separate from it, risen above it.

The “tares” are really well-meaning worldly people. “Of the earth earthy,” they have never been begotten of the holy spirit to a newness of life, to a separateness from the world, and hence their rising up out of the world in imitation of wheat is a deception and a falsity unrecognized and unauthorized by the Lord. The fiery furnace of trouble, following the gathering of the wheat into the garner, will utterly destroy these as tares by reducing them to their original condition as part of the earth, as part of the world of mankind. As such they will be prepared then for the great blessings that are to come through the glorified church to all the families of the earth the millennial blessings and glorious opportunities for coming into harmony with God and righteousness and truth and experiencing full restitution to all that was lost in Adam. It will then be for them to decide either for or against righteousness. To decide in favor of righteousness will signify an acceptance of the Lord and the laws and regulations and blessings of the kingdom for their uplift; to decide against the Lord and righteousness will mean a resistance of the favorable conditions of the kingdom and ultimately to be utterly destroyed in the second death. Acts 3:19-23.

THE LESSON WE SHOULD LEARN

Aside from getting rid of the confusion of the “dark ages,” and therefore getting clearer views of our heavenly Father and His gracious plans for our salvation, there are lessons for us, dear friends, whether we belong to the wheat class or to the tare class. One lesson is that many tares highly esteemed amongst men are an abomination in the sight of the Lord, and another lesson is that some of the wheat counted foolish and as the offscouring of the earth are esteemed by the Lord as his jewels, and we are more and more to know one another, not according to the flesh, but according to the Spirit from the Divine standpoint.

Although it is not in the power of wheat to change to tares nor of tares to change to wheat, nor of one kind of fish to change to another kind of fish, it is in the power of a nominal Christian to become a true one. If any of you have been living a sham Christian life, not founded upon the recognition of yourself as a sinner and the recognition of Jesus as your Redeemer, who gave his life as your ransom price, you should begin now and through the exercise of faith repent, reform, and accept of the great salvation so freely provided as a robe to cover your blemishes and imperfections. Go on then to make your covenant with the Lord by sacrifice, consecrating time, talents, influence and all that is dear and precious to you of an earthly kind, gladly, counting all things as loss and dross as compared with the excellency of the relationship to the Lord by faith now, and hoping by and by for the change of the first resurrection and for a participation in the great work of the kingdom which soon is to bless the world.

There is a lesson also for those who are of the true wheat class. Such are to take heed lest they should be overcharged with the cares of this life and the deceitfulness of riches, etc., and become unfruitful, and thus be little better than tares. If we are fruit-bearing Christians of thirty-fold, let us strive by the grace of God to bring forth sixty-fold or one hundred-fold of good fruits and good graces and good services, that will have the Divine approval and bring us eventually the Master’s words, “Well done, good and faithful servant, enter thou into the joy of thy Lord.”

[National Labor Tribune, April 22, 1906](#)

RISEN WITH CHRIST

Pastor C. T. Russell preached twice here today. One discourse was his cure for infidelity—“To Hell and Back. Who are There. Hope for the Recovery of many of them by a Judgment resurrection.” We report the evening discourse from the text, “If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God. Set you affections

on things above, not on things of the earth. For ye are dead, and your life is hid with Christ in God.” Col. 3:3

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In our published discourse of last Sunday (for I know many of you follow these discourses in the public prints) we considered the general fact of our Lord’s resurrection that it was well attested, not only by the testimony of the apostles and the harmony between their testimony but by the typical and prophetic teachings. Today we look at the matter from another standpoint, and note that the doctrine of the resurrection of Jesus, and the hope of believers in a risen Savior who would come again in due time for their deliverance, became a fundamental in the Christian faith. It entered into all the philosophy of the plan of salvation. For instance, in our text the Apostle points out that the true followers of Christ reckonedly die to earthly aims, hopes and ambitions, sinful pleasures, etc., and reckonedly arise from a dead condition to newness of life as New Creatures in Christ Jesus, “risen with him to walk in newness of life.” To these “old things have passed away, all things have become new.” All of their interests, hopes and aims are indissolubly linked with the resurrection of Jesus and his exaltation to the heavenly Kingdom, spiritual condition and their hope, their aim, their endeavor is to live in the world as not of the world, as dead to the world and its interests and affairs, and alive toward God and the spiritual interests and heavenly promises through Jesus Christ.

Not that the Apostles taught that this reckoned death and reckoned resurrection are sufficient. On the contrary their teaching was that this reckoned state must be maintained until the actual state is reached. For instance, the follower of Christ who makes a full consecration of his life unto death not only reckons himself dead unto the world and to sin and reckons himself alive toward God as though risen from the dead, but he must maintain this condition until actual death shall finish and complete the reckoned state; and his hope is that the resurrection of the new mind in the present life is but the precursor, the preparation, for the actual resurrection of the dead at the second coming of the Redeemer. Hence it was that the Apostles were continually exhorting the Church to stand steadfast, waiting for the grace, the favor, that shall be brought unto you at the revelation of our Lord and Savior Jesus Christ at his second coming. (1 Pet. 1:13.) Again, he says that we should hope unto the end, unto the completion, until that which is perfect shall have come, until the actual glory, honor and immortality shall have taken the place of the reckoned conditions, “changed in a moment, in the twinkling of an eye.”

PICTURED IN BAPTISM

Under the guidance of the holy Spirit the Apostle introduced the Church to a new view of baptism, different from that which had

been promulgated amongst the Jews by John the Baptist. The latter signified merely the washing away of the filth of the flesh, and symbolized thereby a return so far as possible to righteous living, in harmony with Moses; but the new and different thought in baptism, introduced after Pentecost and especially applicable to all Gentiles who accepted Christ, was that it was a symbol of the death and burial of their human will into the will of Christ, that in the water, symbolically, they were immersed into death dead to the world, dead to sin, dead to self, dead to earthly ambition, and from the water they were raised up to walk in newness of life, not after the flesh but after the spirit, seeking those things which are above, where Christ sitteth at the right hand of God. Thus the Apostle declares that believers are buried with him (Christ) in baptism, wherein ye are also risen with him through faith in the operation of God, who raised him from the dead. And you, being dead in your sins, in the uncircumcision of your flesh, hath he quickened (made alive, resurrected) together with him, having forgiven you all your trespasses. —Col. 2:12-13.

The Apostle again in his letter to the Romans (6:3-5) similarly defines the meaning of baptism, explaining that believers are immersed, buried into Christ; that in a sense each one so buried loses his own individuality and self-control and becomes merged into the body of Christ as a member thereof; that the method by which he is thus inducted into the body of Christ, with its privileges and favors, is through his voluntary baptism into death, his consecration of his heart, his will, his all to the Lord, to be dead so far as earthly interests and affairs are concerned.

The Apostle proceeds to explain that the object of this reckoned dying and reckoned burial into Christ is that we may be reckoned as members of his body and reckonedly live a new life thenceforth as though we had risen from the dead, glorifying our Father in heaven. He assures us that those who are faithful to the significations of this baptism into death will be the Lord's likeness actually by and by in the resurrection, the First Resurrection, of which it is written, "Blessed and holy is he that hath part in the First Resurrection; on such the Second Death hath no power, but they shall be kings and priests unto God and shall reign with him a thousand years." Rev. 20:6.

CHANGED FROM GLORY TO GLORY

In however different forms the Apostle presents the hopes of the Church as respects the transformation from sin-and-death conditions, to holiness and life conditions, he always maintains the same general thought namely, that we became reckonedly dead to the earthly interests, service, hopes and aims, and simultaneously became more and more alive toward God and the holy things, until this changing process begun in the present life and maintained until death shall be finished in the actual resurrection of the Church described by the Apostle (1 Cor.

15:42-44)—" So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory: It is sown a natural body; it is raised a spiritual body." This changing process the apostles tell us, is accomplished by the spirit of the Lord.

The moment of full consecration to death the moment of baptism into his death is for such the moment of begetting to newness of life; the moment of quickening and anointing with the holy Spirit is the moment of resurrection from the former dead condition to walk in newness of life. Then in proportion as the holy Spirit dwells in the Lord's people and abounds in them in that same proportion will the change progress from glory to glory in the image of their Lord. This is not a fleshly image the flesh is reckoned dead; it is a heart likeness or image that is begotten and that is developed at the expense of the will of the flesh, but, mortifying it, he walks after the Spirit. He follows the

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example and spirit of the Lord's Word diligently, that he may attain unto the glorious perfection to which he has been invited, and which will be granted to the faithful early in the Millennial morning, in the actual resurrection.

ALIVE TOWARD GOD

The world is reckoned as dead because of sin and its sentence of death, but the Christian is reckoned as alive toward God through Jesus Christ through faith in his finished sacrifice that faith being tested by their acceptance of the divine invitation to become living sacrifices with Christ and reckonedly New Creatures in him. We have already pointed out that this is not a renewing of the flesh but of the spirit, the mind, the will, and that henceforth the world knoweth us not, as it knew him not.

The world, judging according to the flesh, may see some who are not the Lord's people that have inherited proportionately less of evil effects of the fall, and, contrasting these with some of the more fallen ones who have accepted Christ, they may fancy that some of the world are superior to some who are of the Church. But the Lord looketh not on the outward appearance merely, but chiefly at the heart the will, the intention. Those who have consecrated their all to the Lord and who are doing their best in warring a good warfare against the weaknesses of their flesh have the divine approval, while those who have not thus made a consecration to the Lord and become dead to sin have not the divine approval, even though they have inherited less depraved bodies. Herein behold the grandeur of the divine arrangement, whereby the weakest and most depraved is put upon equal footing of opportunity for the attainment of the Kingdom with those who are more favored according to the flesh. As the Apostle explains, where sin abounds there grace so much more abounds; the Lord's provision for each through Jesus is

according to the necessity of each, and his acceptance of us in him is according to our sincerity and whole heartedness.

QUICKEN YOUR MORTAL BODIES

As we have already seen, our mortal bodies are to die indeed they are reckoned dead at the moment of consecration, and continue to be so reckoned until they actually die. And there is no hope of the resurrection of the mortal bodies of the Church. On the contrary, as already pointed out, the Lord's faithful followers have the promise of a "better resurrection" a resurrection to spirit conditions, far superior to any earthly conditions. As the Apostle declares, there is an animal body and there is a spiritual body. We have an animal or fleshly body at the present time which is reckoned dead; and if faithful in keeping it dead, "keeping our bodies under," we will receive our glorious spiritual, immortal bodies in our resurrection change, when our Master at his coming shall say, "Well done, good and faithful servant, enter thou into the joys of thy Lord. Thou hast been faithful over a few things faithful to the covenant of self-sacrifice: I will make thee ruler over many things." Matt. 25:2.

However, the Apostle points out to us that we are not to be satisfied with merely reckoning our bodies dead to sin and our hearts and minds alive toward God, but he points out to us that in proportion as we receive of the holy Spirit in proportion as it enters into our hearts and lives with transforming power we will be enabled not only to will aright but more and more do aright. We will not only cease to walk after the flesh and in our minds or intentions walk up to the spirit, but the new mind will have such power, such influence over the mortal body, as to be able to use it more and more in the service of the Lord, in the service of righteousness. Mark the Apostle's words along these lines. He declares "If the Spirit of him that raised up Jesus dwell in you, he that raised up Christ Jesus from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8:11.

The Apostle is not here talking about the actual resurrection, which we have seen will not be an awakening of the mortal body but a creating of a new body, the spiritual body promised to the faithful. The Apostle's thought is that our mortal bodies, consecrated to death, may be so energized, so controlled, by the holy Spirit, the holy mind, the holy disposition of the Lord in us, that in the present life we may be more and more servants of God and of righteousness, bringing forth fruitage of godliness to the praise of him who hath called us out of darkness into his marvelous light.

It will be observed that we have confined our review of this resurrection to the Church that we have said nothing about the world's resurrection, which belongs to the next age, and is called in the Scriptures the judgment resurrection. (John 5:29.) It will

contain in its time wonderful possibilities for the human family. But now in this present time the Lord's special message is to the few, the little flock, the peculiar people, who, coming to a knowledge of the Truth and of his grace, and seeing the situation the mental, moral and physical depravity and death which sin has wrought and seeing the redemption which God proposes through Jesus, gladly accept the opportunity of casting in their lot with him in the warfare against sin and all unrighteousness, willingly laying down their lives in the service of truth and righteousness and the Lord's cause as against the cause of sin and Satan and death.

The resurrection of this class to the glories and perfections of the heavenly state are reckonedly begun in this present time, because it is necessary for the divine approval that we should not only make good resolutions and consecration, but that those resolutions, etc., should be tried and tested by what the Apostle terms "fiery trials" that thus the character likeness of the Savior, Jesus, may be developed in us by those trials and difficulties, and through his assistance, by his Word and Spirit, that we shall attain to his character likeness, and thus in the Father's sight be counted worthy of a share in his nature and glory and Kingdom by and by. The Apostle declares, "The world knoweth us not, even as it knew him not." (1 John 3:1.)

ATHEISM ON THE INCREASE

The world in general is growing more and more atheistic and pantheistic. Increasing numbers of the intelligent as well as of the ignorant are reaching the position of doubt respecting a personal Creator, and accepting an evolution theory to the effect that Nature is God, and has brought forth man and everything that we see by evolutionary processes, wholly aside from any individual, intelligent

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director or Creator. I notice in the public prints a statement bearing upon this question. A series of questions respecting God, his personality or impersonality, were propounded to a class in Columbia College, N. Y. The class numbered forty-five, and of these only sixteen professed faith in a divine, personal Creator, the remaining twenty-nine averring themselves atheists. With the Scriptural declaration that only the fool says in his heart there is no God, how can we think of the present time as wiser or an improvement upon the past?

Those of the world who do recognize a personal God take various views of the situation. The standard usually recognized by the world is that of justice that there will be no mercy shown, that every man will receive of rewards or punishments according to his just deserts, good or bad. Rejecting the thought of an eternity of torture, the view generally entertained is that more nearly corresponding with the purgatory of Romanists. But these

same people do not recognize the divine standard of justice, namely, perfection; hence they fail to see the doctrine of the Scriptures, that without redemption by the death of Jesus, without his paying the penalty of original sin for mankind, there would be no hope of a future life. Their false basis of reasoning is that they will be punished in the future for those transgressions of the divine standard which were committed willfully and for none others.

Nor is the thought so different from what the Scriptures teach, namely, that our Lord's atonement sacrifice constitutes the full offset before Justice of all the sins of the whole world, to the extent that the same have been through ignorance or superstition or through inherited weaknesses or moral blemishes, and that for all willful transgressions, all sowing to the flesh, there will be a reaping of corresponding disadvantage in the glorious Millennial age, when the willing through the great uplifting work shall be rescued from sin-and-death conditions up, up, up, to the full perfection of earthly life represented in Father Adam's perfection in the image and likeness of God the disobedient, unwilling to make progress under the favorable opportunities of that time, being cut off in the Second Death destroyed.

ONLY VOLUNTEERS ON TRIAL

Although Christian people very generally recognize the fact that God's mercy at the present time is extended to those of the called ones who respond voluntarily, yet the majority do not seem to grasp the force of this truth. Whoever will look about him at the present time must see that the Gospel is preached, but that no penalty is now enforced against those who reject the message merely a blessing is extended to those who accept, and that blessing even is so veiled, so obscure, that the majority of the world do not appreciate it. They perceive, as the Scriptures declare, that "many are the afflictions of the righteous," that the Lord's people are tested by fiery trials, and that the unconsecrated seemingly have fewer trials and difficulties.

This the world does not comprehend. It seems rather to imply that the Lord thinks less of the believers than of the unbelievers, less of the consecrated than of the unconsecrated. Only those who are taught in the school of Christ can appreciate, through other teachings of the Scriptures, that these trials which are upon the Lord's people are manifestations of the divine favor indications that the tried ones are under inspection and being chastened, polished, fitted and prepared for a place in the divine arrangement for the future, because they have made their consecration to the Lord, because they have heard of the divine grace and responded thereto. Therefore these afflictions which they by faith esteem to be right, shall, they are assured, work out for them a far more exceeding and eternal weight of glory. But this they can understand not by looking at the things that are seen, the temporal things but by looking with the eye of faith at

the things that are not seen, eternal things, the heavenly Kingdom. 2 Cor. 4:18.

“Even hereunto were ye called,” says the Apostle called, he again explains, with the heavenly calling, a high calling, to be heirs with Jesus Christ their Lord, if so be they suffer with him that they may also be glorified together. It is this filling up of the afflictions of Christ, the participation with him in his sufferings, in sacrifices of earthly interests, that constitute these peculiar, separate and distinct from the world in general no matter how morally and benevolently disposed the latter may be.

The mistake of Christian people in general has been in supposing that only this called out class is to be saved, in supposing that only these who now are dead with Christ and alive with him to walk in newness of life that only these will have part or lot in the great divine plan of human salvation, and that all the remainder will be eternally lost go into eternal torment say the majority, go into the Second Death say the minority. But the divine plan stands out glorious beyond all human conception in that it sets forth that the elect of this Gospel age are merely counted in with Jesus as members of the great Redeemer under one figure, and that they with him, in the glory of the Millennial Kingdom, will carry out the original purpose of God the blessing of all the families of the earth the uplifting of Adam and all of his posterity from the tomb and from all the degradation of sin-and-death conditions, if they will.

How glorious is the plan of God beyond all of our hopes and all our fears, and how glorious is the privilege now accorded to us who have heard the message of God’s grace speaking peace through Jesus, and who after accepting the message of peace have received the invitation to be baptized into his death, to suffer with him that later on we may reign with him in his Kingdom, to be dead with him that, later on, we may live with him in the glorious immortality of the divine nature on the spirit plane, to be dead to the world and self and earthly ambitions and sin, and to walk now in newness of life, as resurrected New Creatures in Christ, and to be inheritors with him in a share of his resurrection, the First Resurrection, the Chief Resurrection, the resurrection of the blessed and holy to glory, honor and immortality, the divine nature. Brethren, so many of us as can see this glorious plan have a blessing and privilege which is hidden, evidently of divine intention, from the eyes of many others. “He that hath this hope in him purifieth himself even as he is pure” walking in newness of life. 1 John 3:3.

Pittsburgh Gazette, Sept. 2, 1906

“CHANGED FROM GLORY TO GLORY”

Pastor C. T. Russell was with the home congregation yesterday and spoke at Carnegie Hall, the Bible House Chapel, generally used, by the home congregation being too small. The audience gave close attention while the speaker addressed them on the subject of “Changed from Glory to Glory,” from the text, “Hence we all with unveiled face behold as in a glass the glory of the Lord and are changed (transformed into the same image) from glory to glory as by the Spirit of the Lord.” (2 Cor. 2:18.) He said:—

The intimation of our text is that whoever sees the glory of the Lord will be influenced thereby. The Apostle is not speaking of natural sight but of seeing with the eyes of the understanding. Whoever sees the Lord’s true character necessarily will be sure to find it a test which will either work in him a blessing through a desire to copy the Lord or reversely work in him a hatred of righteousness. This the Apostle intimates in other Scriptures also, assuring us that the Gospel is either a savor of life unto life or of death unto death. We are glad to believe not only from our own experiences but also from the words of the scripture that to the majority of our race the message which the Lord has sent will ultimately prove to be a savor of life unto life unto eternal life. The fact that only a small fragment of mankind now appreciate God’s character and correspondingly love righteousness and hate iniquity should not be considered a proof that the great mass of mankind will find the message of God’s love and favor ultimately a savor of death unto death eternally. Rather it is an evidence that the majority now do not see the Lord in his true character that the eyes of the majority of mankind are now closed or as the Apostle in this text represents the matter, their eyes are veiled. Some things respecting God they do see through the veil of ignorance and superstition and sin which covers their hearts, their minds. But the view of the Almighty obtained through such a veil is of necessity a very unsatisfactory one and far from happifying and encouraging to the beholder. The Apostle had just been discussing the fact that the Jews as a people rejected Christ and the Gospel of grace. He tells us that it was because there was a veil over their hearts which hindered their seeing the glory and beauty of the divine justice and love which centered in the Redeemer and his work of sacrifice on our behalf.—“a ransom for all to be testified in due time.” “And all to be testified in due time.”

ONLY THE BEHOLDERS ARE CHANGED

Thus the Apostle declares that it is “we of unveiled face” we from whose hearts the veil of superstition and misconception has been either totally or partially removed we in that proportion may behold the glory of the Lord not directly but as in a glass, as in a mirror.

In proportion as we get rid of the veil of ignorance, in that same proportion do we obtain the spirit of liberty, the spirit of Christ, and ability to see things in their true, proper light. This is the Apostle’s argument in the context where he says, “Where the spirit of the Lord is, there is liberty.” Any liberty which ignores the Lord and his spirit is an injurious one likely to lead its possessor afar off into the worship and service of the microbe god, but he whose eyes of understanding are opened to the Divine revelation, he who receives the spirit of the Lord receives therein the true spirit of liberty and is of the class described as having the opportunity for being changed from glory to glory into the same image, into the likeness of the God of glory, the God of wisdom, justice, love and power. It is based upon this declaration that where the spirit of the Lord is there is liberty, that the Apostle uses the words of our text, saying, “Hence we all with unveiled face, beholding as in a glass the glory of the Lord, are changed (transformed) into the same image.”

THE TRANSFORMATION A GRADUAL WORK

The Apostle James (1:25) most clearly sets forth that we must not only look into this law of liberty, the law of God, and see therein the divine character and its perfection and see also our own imperfections, but we must continue to use these means of grace if we would have the transforming work progress in our hearts. The same thought is given in our text, namely, that this transformation is a gradual one from glory to glory an increasing glorious likeness to the glorious God. The same thought is set forth by the Apostle in his letter to the Romans when he declares that we are changed by the renewing of our minds that we might be able to prove the good, acceptable and perfect will of God. The transforming work must have its beginning, must have an onward progression and must have a culmination change or development. When we knew nothing, when the eyes of our understanding were thoroughly blinded we saw none of God’s glory; as the blindness passed away, as the veil of ignorance and superstition gradually dissolved, we could see more and more the glorious character of him who called us from darkness to light. But so long as the veil in any measure continues, that long and to that degree we will be lacking of the full heart transformation, hence the necessity that all of the Lord’s people would grow in divine grace by growing in the knowledge and the love of God. It is in accord with this that the Apostle writes, “For this cause I bow my knees unto the Father of our Lord Jesus Christ that he would grant you, according to the riches of his glory, to be

strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of God which passeth knowledge." Eph. 3:14-19

OUR CHANGE, ITS BEGINNING AND END

Our text intimates that this work of change is accomplished by the Spirit of the Lord--the transforming work

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of change in the heart, character, life, is accomplished by the Holy Spirit. Hence only those begotten of the Holy Spirit—"born again" (begotten again) have this eyesight now and are experiencing this change of heart, of character, life, from glory to glory. Simply to believe that Jesus is the world's Redeemer and a great teacher sent of God is not sufficient. Our belief to be of value must lead to the renouncement of sin more than this it must lead to a full heart-consecration to the Lord and his service else we cannot have the begetting of the Holy Spirit, cannot let our eyes sufficiently opened even to discern the glories of the Divine character. It is the spirit-begotten ones that the apostle is addressing in our text, "We." As the Apostle says, "Let us go on to perfection." Let us behold in the glass of the Divine Word the Divine law of liberty, let us continue to look therein, to copy the Divine character and thus day by day, little by little, the transforming work will progress, the change of heart, of will, will become more and more complete and the glory of the Lord's character will be more and more our own and thus we shall be even in the present life more and more like our Lord. This is also the Apostle's suggestion in his letter to Romans when he intimates that God has called us with the heavenly calling to joint-heirship with Christ and that this joint-heirship is dependant upon our becoming copies of his dear Son." (Rom. 8:17,29) It is important therefore that we know definitely of the beginning of the new mind that we be able to recognize definitely that we have given our hearts, our all to the Lord.

It is important that we should progress and proper that we should look continually for evidences of the increase of the Lord's character likeness in our hearts, and then in view of the Lord's promises to this effect it will be ours to hope for the glorious change of the first resurrection which shall complete the work of grace begun in the begetting of the Spirit. In that glorious First Resurrection we hope for actual likeness to our Dear Redeemer then, as the Apostle John declares we shall see our Redeemer as he is, every vestige of the veil and imperfections and blemishes of the present time shall have passed away, "We shall be like him for we shall see him as he is and share his glory." 1 John 3:2

NOT A GLORY OF THE FLESH

It is frequently a cause of discouragement to the Lord's people that they did not clearly enough discern that the changing process which is to eventuate in their glory is not a changing of the flesh but of the spirit, the mind, the will. We would not by any means give the inference that where the mind, the will, is soundly converted to the Lord, it would have no effect upon the flesh, no control over the flesh; quite to the contrary we believe that the changed mind has a strong influence over the flesh in that it even gives light and dignity and glory to the earthly features that every man enlightened and illuminated by the truth will not only know of this illumination in his own mind and appreciate its transforming influence in his own heart and will but that to some extent this illumination of the Lord's spirit will shine out through his mortal body, in his words, in his life and conduct, yea, in the very expression of his countenance. However what we here wish to emphasize is that the Lord looketh upon the heart and not upon the outward appearance the Lord will judge of our change not as men would judge, by the outward appearance, but by the inward conditions of loyalty to him and desire to say, to think, to feel in accord with the Spirit of the Lord, in accord with the glorious likeness which we see with increasing clearness reflected in the Divine Word. The world will judge us by the outward appearance merely, the Lord will judge us by the inward merely. But we and all of the household of faith are justified in expecting that there will be evidences of the change of heart manifested in the outward conduct of the flesh.

The Apostle intimates all this not only in our text but elsewhere, for instance, he declares, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies by his spirit that dwelleth in you." Rom. 8:11. How plain the statement! The Lord is dealing with the New Creature but as the New Creature grows in strength by the glorious transformation of character from glory to glory, it will desire to control the mortal body and it will be a growing and increasing power so to do so that even the mortal body which once was alive to sin but is now reckoned dead to sin will be drafted into the service of the New Creature, drafted into the service of righteousness in harmony with the New Mind and its degree of glorious likeness to the Lord.

BLINDNESS TO THE DIVINE GLORY BANEFUL

We have followed our text and our experiences and observations fully concur with the Divine testimony. Let us now look upon the opposite page; let us see what are the injurious effects of heart blindness as respects the Divine character the glory of God. The Apostle points out that originally man was created not in the blind condition of mind but with the illumination. He answers the question of how it comes that this being true the great mass

of mankind are now in such total blindness, explaining to us that it was because they did not wish to retain a knowledge of God in their hearts, therefore God gave them over allowed them to take their own course as a result of which they developed a reprobate mind. "When they knew God they glorified him not as God and were unthankful, and became vain in their reasonings and their foolish heart was darkened. Professing themselves to be wise, they became fools and changed the glory of the incorruptible God for the likeness of an image of corruptible man. Wherefore God gave them also up to uncleanness through the lusts of their own hearts to dishonor their own bodies between themselves. Because they exchanged the truth of God for a lie." Read at your leisure the Apostle's explanation of how the heathen would have reached its low plane of degradation as he sets forth the same in the first chapter of his epistle to the Romans from the nineteenth verse to the end.

Our own ancestors were heathen and the measure of civilization which we enjoy we owe to the light of the knowledge of God which reflected into Europe from Palestine. Nevertheless so greatly has the truth of God been intermixed with heathen philosophies, ignorance and superstition that as we have already shown only the spirit-begotten ones are able to see the glory of God with any measure of clearness and appreciation. Let us thank God

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that while we see that the world is still in sin and death we see also the Divine character of love for mankind as set forth in the Divine word which assures us that all the families of the earth are destined to have a blessing from the Lord through him who loved us and bought us with his precious blood and that the blessing which now is granted through a regeneration and begetting of the Holy Spirit to the Church is merely a prelude, a fore-taste of a much more general blessing that is yet to come to every creature bringing with it an opportunity for the opening of all the blind eyes of understanding and the opening of all the deaf ears, that all may hear and see and appreciate the glory of God, the love of God, the wisdom of God, the justice of God, the power of God. True when this shall be accomplished we cannot even then hope that it will mean that all will come into full accord with the Almighty but our hearts are satisfied with the assurance that he who created the world loves the world to the extent that he has redeemed them through the precious blood of Christ and that the Redeemer in harmony with the Divine plan is yet to grant to every man an opportunity for full and complete restoration to all that was lost through Adam and that even those who will finally refuse Divine favor will not be eternally tormented but as the Scriptures declare, "They shall be utterly destroyed from amongst the people." Acts 3:23.

Pursuing the Apostle's thought in the text we remember the statement of the Lord through the Prophet Isaiah that he will destroy the face covering that is cast over all peoples the veil that is spread over all nations. (Isa. 25:7.) In this prophecy the Lord is referring to the Millennial Kingdom which he has elsewhere symbolically spoken of as a "mountain." He tells us that this mountain or kingdom shall be established in the earth and that a power proceeding from it shall destroy the veil, the covering that is upon all peoples and that he will prepare in this mountain for all people a feast of fat things, a feast on wines on the lees, of fat things full of marrow pleasures, joys, blessings, favors of God beyond anything that they would not know how to understand or appreciate. Even we whose eyes of understanding are opening wider and more widely day by day are astonished as we get further glimpses of the great plan of God to see what grand blessings the coming Kingdom of Christ is to bring to the entire 'groaning creation' not only to those who will be alive when that glorious epoch will be ushered in but in accordance with the Scriptures a blessing to all nations, to all peoples, which will include those who have already perished in death. The blessing will largely be a blessing of knowledge both of the eyes and ears, the taking away of the blindness, the veil and the ushering in of the glorious sunlight of that Millennial day which shall chase away all the superstitions and errors and evils of this present time. What wonder that the prophets all spoke of that glorious Millennial Kingdom in rapturous words of wonder, that the apostles all referred to it with expressions of longing and desire as the time when the whole groaning creation shall be delivered from the bondage of corruption and that so many of them as will may attain to the liberty that is proper for the sons of God. (Rom. 8:21.) Can we wonder that our Lord Jesus himself taught us to look forward to this Millennial Kingdom, this great Mountain of God and to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven?" Our context establishes the fact that the coming blessings are to be not only for those living at that time but also for those who are in their graves. Mark the statement "He will swallow up death in victory; and the Lord will wipe away tears from all faces and the reproach of his people shall he take away from the earth." Isa. 25:8. Note also the Lord's statement through the Prophet Hosea (13:14) "He shall ransom them from the power of the grave, he will redeem them from death. O grave (sheol) I will be thy destruction." It is this passage which the Apostle Paul quotes in his great discourse on the resurrection. (1 Cor. 15:55.) Pointing down to the second coming of Christ and the time when the church shall be glorified with him he declares that then will be brought to pass the saying that is written Hosea's statement that death will be swallowed up in victory. It will require the entire Millennial age to swallow up death in victory, to rescue mankind from present sin and death conditions and to grant to all that will the opportunity to come into full accord with God and to obtain the gift of God, eternal

life. At the end of the Millennial age the Prophet's words will be fulfilled, "O death where is thy sting? O grace (hades) where is thy victory".

"HE THAT HATH THIS HOPE"

The Apostles continually incited the church to look forward to the glorious events that would transpire at the second coming of Christ: (1) The glorification of the church with her Lord in the First Resurrection; (2) then the great work of the Church in glory, the work for mankind, the blessing of all the families of the earth by the taking away of the veil of sin and ignorance and superstition that is now upon the world. In connection with the statement of our text the Apostle assures us that the veil which is now over the minds of the Jews will be taken away in the Lord's due time after Spiritual Israel shall have been selected and glorified and when the Millennial Kingdom shall be established. And what will be true of Israel in the flesh other Scriptures show us will be true of all the families of the earth. But as the blessing of the natural things come to the Jew first and afterwards to the Gentiles, so the blessings of the Millennial age, the blessings of restitution to earthly inheritance and all that was lost, Paradise and human nature in perfection will come to the Jew first and afterwards to all the families of the earth.

What wonder that the Apostle declares that these glorious hopes before our minds would legitimately lead to purification. "He that hath this hope in him purifieth himself even as he is pure." And this statement of purification of heart and mind and so far as possible of the flesh, the earthly vessel, is but another statement of the glorious change from glory to glory which all of the consecrated ones are experiencing. It is appropriate that each one of us should ask himself the question, Have I received this begetting of the Spirit of the truth? Is its sanctifying power felt in my heart and life? Am I being changed from glory to glory day by day? Am I looking into the perfect law of divine liberty that I may have this glorious change effected and completed, or am I being bound by the world or the flesh or the Adversary or by some unscriptural religious

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sentiments or teachings so that I am hindered from making the progress that I should from glory to glory?

It is well dear friends, that we note the fact that this increase of glory in our hearts, in our new minds will affect all the affairs of life giving even to the commonest affairs an importance and a glorious light which they would not otherwise have. The new heart, the new mind as it beholds divine justice in his true light and appreciates the same and desires to be just toward others and realizes that the Golden Rule is a measure of justice and seeks to use it in all of life's affairs, doing unto others as they would they should do to him. More than this in proportion as we see the

wisdom of God we desire the same wisdom that cometh from above which is first pure, then peaceable, easy of entreatment, full of mercy and good fruits. Additionally it recognizes the power of God; that the power which created us and which has now begotten us again to a new mind, to new hopes, is able to accomplish all the good promises of the Word and to give us the glorious resurrection in the likeness of our Lord and more to give us the Kingdom glories, blessings, opportunities and privileges and to use us with the Lord to bring back from the tomb and from sin and death conditions in general, all the families of the earth. This transformed mind with its increasing glories gives us fresh views of our duties and relationships of life toward God and toward our fellows and especially does it give us an appreciation of Divine love. As we note the love of God not only to the good but also toward the forward and the unthankful, it helps us to understand why he commands that we shall not only love him and love the brother-hood and love those who have his spirit and love those who are righteous, but that we should also have a sympathetic love to the world of mankind, a love that would delight to do them good and uplift them; and additionally that we should have love even to that measure and degree that would love our enemies sympathetically and desire to do them good and in no sense of the word to do them evil. Let the good work go on and let us strive daily, dear brethren, to be changed from glory to glory and by and by the Lord will perfect in the resurrection that which his grace, truth and spirit have now begun in our mortal bodies, our transformed minds.

Pittsburgh Gazette, September 23, 1906

THERE ARE THREE WAYS

Pastor C. T. Russell, of Allegheny, Pa., preached twice here today in the Opera House to large and intelligent audiences. We report his evening discourse on The Three Ways. He took for his text the words of Matt. 7:13,14, together with those of Isa. 35:8. He said:

These two texts tell us of three ways in which men may travel the "Broad Road," the "Narrow Way," and the "Highway." He will consider them in the order named. Our first parents in their perfection were surely not upon any of these roads; they were at the goal of harmony with God and full perfection of being in God's image and likeness and favor. The Scriptures explain that by disobedience they fell from their exalted condition into sin, that thus they came under divine displeasure and condemnation called the "curse," and were started upon "the broad road which leadeth to destruction."

It should be noted that this is not the broad road that leadeth to eternal torment, as so many erroneously suppose. The Scriptures

are quite explicit in telling us that the penalty upon father Adam and his entire family was "Dying thou shalt die," and our Lord in our text speaks of the broad road upon which they thus launched as leading to destruction. No reasonable interpretation can twist and turn this plain English word destruction into meaning the very reverse to make it mean preservation, with the additionally impossible thought of a preservation in fire, torture, etc.

THE BROAD ROAD SLIPPERY

When our first parents started on the downward way to destruction their less impaired physical and mental powers permitted greater self-restraint, and hence we read that father Adam was 930 years in reaching the end of that road reaching death destruction. But as century after century rolled by, his children inherited more and more of imperfection, mental, moral and physical; the broad road to destruction became more slippery, so to speak, until today we find the average of human life 35 years, and in civilized lands the mental powers have become so impaired that on an average one out of every three hundred needs to be incarcerated in an insane asylum, and about the same proportionate number, morally impaired, needs to be imprisoned. Physically the entire race is full of aches and pains, and dying at the rate of 90,000 a day.

GOD TO THE RESCUE

The Prophet tells that when there was no eye to pity and no arm to deliver our race from this awful predicament of the broad road into which they came by disobedience, then God pitied and his arm brought salvation. (Isa. 59:16.) For 4,128 years God waited to take even the first step in the relief promised to the Prophet, and then he sent forth his Son in the likeness of sinful flesh to redeem the world, to redeem Adam and all of his race from the broad road and from the destruction to which it leads, and into which millions had already gone. The Scriptures very particularly tell us what Christ did for us: "Christ died for our sins according to the Scriptures." (1 Cor. 15:3.) Thus, the Apostle explains, God could be just and yet the justifier of him that believeth on Jesus." (Rom. 3:26.)

Our Lord was just in thrusting our first parents out of their Eden home, out on this broad road to destruction. He has been just for all those centuries in permitting the race to go to destruction, and he is just in permitting the redeemer to pay man's penalty, that thus eventually the broad road might be discontinued, and those who had gone into destruction as well as those on the way to it might be rescued therefrom. The foundation laid by Jesus' death is

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so broad and so strong as to be the guarantee that Adam and all of his race will be recovered from the broad way and from the

destruction at its end. In a word, the death of Jesus guarantees the ultimate release of the entire human family from the sentence of destruction. Hence it is that the Scriptures assure us that there shall be an awakening from this death, this destruction that there shall be a resurrection from the dead both of the just and the unjust. In other words, had it not been for the redemptive work accomplished by our Redeemer at Calvary, Adam and his entire race would have been without any hope of recovery from death. But God had compassion upon our race, and has a plan in connection therewith which ultimately shall display most gloriously not only his justice in our condemnation and his love in our redemption, but also his wisdom and his power in connection therewith.

Meantime, as a result of our Redeemer's death, to all those who believe (and to none others) destruction is turned into a sleep. Thus the believers in God's promises in times past spoke of their dead, whether good or bad, not as destroyed but as passing into a sleep. Abraham, Isaac and Jacob slept with their fathers, though their fathers were heathen men and not heirs with them of God's promises. Be it noted also that at the time Jesus uttered these words he had not yet completed his atonement sacrifice, and hence he made no reference to the change from the destruction into which the race was going to a sleep condition, from which in the resurrection morning he would awaken all and bring them forth.

THE NARROW WAY TO LIFE

Instead of at once stopping the progress of the race on the broad road, instead of at once beginning the work of mental and moral and physical refreshing and restitution (Acts 3:19-21) our Lord in harmony with the Father's arrangement has permitted the world in general to continue on this down ward course for nearly 2,000 years longer. But meantime he has not been idle; he has been calling out to the earth's teeming millions, to his apostles, and to all who become his followers, telling all who are burdened and heavy laden and desiring life that there is now open a narrow way by which all who will obey the voice may separate themselves from the mass of the race and, following in the footsteps of Jesus in the narrow way, may ultimately reach with him the glory, honor and immortality of the Divine nature. The voice which calls, however, specifies the narrowness of the way, the difficulties of the journey, its roughness to the feet, its thorns and thistles and steepness; and as a consequence, even of those who have the ear to hear comparatively few care to seek the path still future or are willing to endure hardness as good soldiers of the Lord Jesus and to follow on in his footsteps.

We need not wonder that these footstep followers of Jesus are a little flock, nor should we suppose that God is disappointed in this matter. On the contrary, thus it is written: "Not many wise, not many great, not many learned, not many noble, but chiefly

the mean things, the poor of this world, rich in faith, to be heirs of the Kingdom.” (1 Cor. 1:25-28;) (Jas. 2:5.) Again, our Lord’s words, “I thank thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight” (Matt. 11:25,26) and again his words, “Fear not, little flock, it is your Father’s good pleasure to give you the Kingdom.” (Luke 12:32.) We see then this little flock, which the Lord is now calling out from the world of mankind, and saving with the special salvation, and under special terms and conditions of a narrow way and difficult path, are to constitute a kingdom class; and many Scriptures assure us that this kingdom class with their Lord Jesus is to be the Divine agency through which, the moment the broad road shall have been abolished, Adam and his race shall be rescued from the destruction of death into which they went through sin and from which they were redeemed by the precious blood of Christ. Whoever sees, then, the divine plan outlined in the Scriptures has a sufficient explanation of why the trials and testings of the church of this present time, the little flock, should be crucial why they should be required to demonstrate their loyalty in a special manner.

THE HIGHWAY OF HOLINESS

The highway of holiness mentioned by the Prophet is very different in many respects from either the broad road leading down to destruction or the narrow way of the present time leading upward to glory, honor and immortality. A preferred translation of the Prophet’s words are these: “And a raised way shall be there, even a high road, and the high road of holiness shall it be called. There shall not pass over it one who is unclean.” (Isa. 35:8.) The word “there” in our text associates it with the context, which is admittedly a description of the Millennial age, when the wilderness and solitary place shall be glad and the desert shall rejoice and blossom as the rose. The context tells us “No lion shall be there nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there, the ransomed of the Lord shall return.” Again we read, “The wayfaring men, though fools, shall not err therein.” All these descriptions indicate that the highway of the future, of the Millennial age, will in very many particulars be distinctly different from the narrow way of this Gospel age. The narrow way with the difficult gate is the very opposite thought of the broad, public high road.

We are glad for our share in the narrow way and for its prospects of glory with the Lord; but we would rejoice with the world of mankind also that, after the little flock now willing to walk in this narrow way shall be gathered to the heavenly fold, to the Kingdom glories with their Lord, the remainder of mankind shall neither be thrust into eternal torment nor into everlasting death,

destruction, but that through God's mercy and love, the next step in the great Divine plan of the ages will be their rescue.

“THY KINGDOM COME”

Ah, but, some will say, if God will not save sinners in their sins, and if sinners either hear not or hear indistinctly the invitation to the narrow way, or if hearing they refuse the narrow way of self-sacrifice, what hope can there be for them? What could God do for the world other than he is now doing for the Church? Can he coerce the wills of mankind? Would it please God to establish a paradise

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peopled with those whose hearts, whose wills, were in opposition to him but coerced into submission? We answer, No! Our Lord declares that the Father seeketh such to worship him as worship him in spirit and in truth from the heart. We Answer--further that, while under present conditions God is offering opportunities for the narrow way of self-sacrifice only, he proposes the establishment of new conditions when the narrow way is ended and when the time shall come to open the highway of holiness and destroy the broad road. The new conditions are referred to throughout the Scriptures, both in the Old and in the New Testaments, and always as a promise, as a glorious hope for the world, Jew and Gentile. Thus an intimation of the coming highway and its opportunities of rescue was mentioned to father Abraham when Jehovah declared to him, “In thy seed shall all the families of the earth be blessed.” This implied not only a blessing of Abraham's seed, and its high exaltation to power and authority and royalty so as to be able to bless the world, but it implied that eventually blessing would reach the world through it. As we have previously seen, the narrow way of this Gospel age is for the selection of the seed of Abraham, as the Apostle declares, that through these selected ones all the families of the earth shall receive a blessing from the Almighty.

So then we see that the Kingdom of God's dear Son, declared through the prophets, declared by our Lord in his parables and by the apostles, is still future; that its establishment has waited for the selection and preparation of the Kingdom class the Bride class; that the heavenly King and his glorified Bride may in due time, after the marriage supper of the Lamb, take and exercise the great authority secured over the world, secured by the precious blood of Christ. Now then we see from this standpoint how much will depend upon the character of that Kingdom and the degree of power and authority which it will exercise amongst men.

AN AUTOCRATIC RULE

Had we the time to enter into the subject in detail and to show from the various prophecies the character of this coming

Kingdom, it would be manifest to all that it will not be a Republic, even though we agree that a Republic is the highest form of human government, the best suited to the happiness and welfare of the intelligent. The Kingdom of God's dear Son will be an absolute monarchy; mankind will not be asked to vote for Jesus as King or President of the world—" He shall take unto himself his great power and reign;" and again, "He must reign until he shall have put all enemies under his feet" brought all into subjection to his righteous rule. Rev. 11:17; 1 Cor. 15:25.

The reign of Christ, it is Scripturally declared, will last a thousand years, and during that reign he will undo all the dire results of the reign of sin and death for the preceding 6,000 years. Ignorance and superstition will flee away under the sunlight of the truth, when the Sun of Righteousness shall then arise with healing in its beams, flooding the whole world of mankind with the light of the knowledge of the glory of God. O, how differently men will view their Creator when once they get this light! How differently those who are in the narrow way now view him in advance of the world, in proportion as they have the eyes of their understanding opened that they may see by faith the glories of the Divine character through the telescope of the Divine Word. We are assured also that in the glorious time the Lord will judge the world in righteousness that is to say, he will grant rewards and punishments to each individual of the race according to their willful deeds, good or bad. All favoritism will be in the past, in the sense that the blessing of the Lord will be open to the world in general, "every creature." Abraham's natural seed, circumcised Jews, long accustomed to reverence the Lord, will by reason of this very fact have the earliest favors in that time, since they will be able more quickly than others to conform to the laws of the Kingdom when the Lord shall lay justice to the line and decision to the plummet.

We are not to understand from this that Divine justice will cease to burn against all unrighteousness, against all sin, but we are to understand that Jesus, the Head and the Church, his body, as the great Mediator, Prophet, Priest and King of that time, will be granted full control of the human family, so that on account of the redeeming blood shed for all none shall suffer for the weaknesses of heredity, but merely for his own willful, intelligent conduct. Even then his punishment will be, as Scripturally declared, in the nature of stripes for his correction, to help him out of the weaknesses of his depravity and assist him into the highway of holiness, which he may enter by a full submission of his will to the Divine law. True, the Scriptures speak of incorrigibles of some who now, after starting in the narrow way, turn to wallowing in the mire of sin, willfully, deliberately, and, resisting God's grace, die the Second Death. They show also that in the coming age whosoever will not hear and heed and obey the great Prophet (the Christ, Head and Body) shall be ultimately destroyed from amongst the people.

NO UNCLEAN THEREON

The Prophet declares that no unclean shall pass over it. Before any could get upon this highway of holiness he must renounce sin—"uncleanness." Jesus the great high priest has full atonement made so far as justice is concerned for every one of these, and therefore as soon as sin is renounced and the will is turned to righteousness and obedience to the Divine will, their uncleanness from the Divine standpoint of their Judge and Lord will be gone, though their weaknesses and imperfections in the flesh may still continue with them a considerable time while they journey along the highway of holiness and become gradually stronger mentally, morally and physically, attaining thus step by step on an upward way to that grand climax of human perfection represented originally in father Adam, who was the image and likeness of God in the flesh. It will be noticed that this highway is not a downward one but an upward one; none can roll to perfection against his will. It will require the effort of the will to attain to obedience and to the eternal life promised at the end of the way. In this respect the highway of the future is very different from the broad road of the present time, which is a downward one, on which mankind go often despite their struggles to the contrary. In this respect the highway of the future more nearly resembles the narrow way of the present time

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in that it is an upward one, but the stumbling-stones of the narrow way will not be there, as the Lord has indicated saying, through the Prophet: "Go through, go through the gates; prepare ye the way of the people, cast up, cast up the highway; gather out the stones; lift up a standard for the people." Isa. 62:10.

From this standpoint seeing that the opening of the world's highway and the turning of the course of mankind from the downward way into that highway will begin at the second coming of Christ, when the Church, the little flock, the Kingdom class, shall have been selected and prepared and glorified we can see the force of the Apostle's expression, indicating that mankind is unconsciously waiting for the second coming of Christ to receive these great blessings which will rescue them from their present groaning and dying. Hearken!—"The whole creation groaneth and travaileth in pain together until now" "waiting for the manifestation of the sons of God." No wonder that this great reign of the Prince of Peace, the King of Righteousness, the heavenly Judge, for the blessing and uplifting of the world, has so prominent a place in the divine revelation. We may say that it is the real object and work of the Savior the present selection of the Church to the higher than human nature, to the divine nature, being a slight matter, though to us a most important and precious privilege and blessing.

“A TIME OF TROUBLE”

It will not surprise any thoughtful mind to find that the Scriptures most distinctly set forth that the time for the establishment of the Lord's Kingdom and its interposition in the affairs of mankind to effect this great change from the reign of sin and death to the reign of righteousness, into life everlasting, will imply a serious overturning of many of the affairs and institutions of this present time.

Through the Prophet the Lord declared, “Behold I create New Heavens and a New Earth, and the former shall not be remembered nor come into mind. Be ye glad and rejoice forever in that which I create.” (Isa. 65:17-25.) The context shows that the Millennial Kingdom conditions are here referred to and not those of the present time. The Revelator mentions the Millennial Kingdom under the same figure, saying, “And I saw a new heaven and a new earth, for the previous heaven and the previous earth were passed away.” Rev. 21:1.

There has always been a conflict between sin and righteousness between the prince of this world or age and the prince or ruler of the world or age to come. The prince of this world shall be bound by the prince of glory when the latter shall take to himself his great power and begin his reign. And this will mean not merely the restraint of Satan himself, but of all evil agencies and powers of which he is representative. The Lord intimates that the strong man of present institutions will not quietly submit; that it will signify a great struggle as between the prince of darkness and the prince of life, and that during this struggle the strong man of present institutions will be bound effectively, restrained that he shall deceive the people no more. (Rev. 20:3.) The institutions of this present time, while not wholly evil, are largely evil in the sense that pride and selfishness are the ruling and predominating principles in them. These, as they relate to Churchianity and the present social structure, may be expected to join in opposition to their own overthrow, but this will only make their fall the harder; and the Scriptures prophesy, and all who are the Lord's people may well believe, that great Babylon will go down suddenly as a great millstone into the sea of anarchy.

We are not teaching anarchy, we are not advocating it. Quite to the contrary, we advocate the very reverse, submission to the great King and incidentally to the powers that be, believing that peace and order are clearly portrayed in the divine Word which will result. But when we see clearly portrayed in the divine Word that present institutions in their fall will but prepare the world of mankind for the great transition for the establishment of the Lord's reign of righteousness, for the opening of the great highway of holiness and for the complete barricading of the downward path to destruction except for the willfully and intelligently and persistently contumacious, our hearts rejoice,

because in all this we see the silver lining to the great cloud of trouble which is just before the world. The Master's words to us at the present juncture are, "When ye see these things come to pass, then lift up your heads and rejoice, knowing that your deliverance draweth nigh" the deliverance of the Church and their glorification in preparing for the blessing of mankind when the brief period of trouble shall have awakened the world and directed their attention to "him that speaketh from heaven." Here come in the words of the Lord through the Prophet David; after portraying the time of trouble, the message to the world is, "Be still, and know that I am God: I will be exalted amongst the people, I will be exalted in the earth." Psa. 46:10.

[Pittsburgh Gazette, Oct. 21, 1906](#)

BEHOLD, I COME AS A THIEF

Pastor Russell delivered two discourses here today, the one his celebrated anti-infidel sermon entitled, "To Hell and Back." His evening discourse was from the text, "The Kingdom of heaven cometh not with observation; neither shall they say, Lo, Here! or, Lo, there! for behold it is in the midst of you." Luke 17:21.

Many of you I know keep track of our discourses through the public press. I remind such that our published discourse of last Sunday was on the second coming of Christ in power and great glory. This evening we direct your attention to Scriptures which, in our judgment, clearly indicate that the power and great glory of Christ as a glorified church will be hidden from the world except as they shall gradually get the eyes of their understanding opened to appreciate the affairs of the new dispensation. This is a new thought to many. It is not surprising that our first thought should be

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of an earthly glory and public display in connection with the inauguration of the heavenly Kingdom. All our experiences in connection with the coronation of earthly monarchies and the establishing of earthly dominions have been along this line from the dawn of earliest history. Moreover, many Scriptures bearing upon the inauguration of the Kingdom might be understood to refer to an outward glory, unless we took into consideration other Scriptures which unmistakably indicate that the glory of the Lord which will be revealed to the world, and which all flesh shall see together, will be a glory which will be comprehended not by their natural eyes so much as by the eyes of their understanding, just as now the Lord's people are exhorted to look unto Jesus, to behold his glorious character, to recognize him as the one altogether lovely, as the Light of the world, as the glorified Son of God as the King of glory, as the Prince of the kings of the earth, the Lord of Lords. Although as Christians we

recognize our Lord in all these aspects, the physical sight has nothing whatever to do with the matter; it is a revelation purely to our mental vision. To us who believe, he is precious, the one altogether lovely, although we have seen him not except with our hearts.

We wish now to show from the Scriptures that the revelation of the glorified Christ to the world will be, similarly, to the eyes of their understanding and not to their natural sight. True, the glorious changes in the world's condition, the new order of things, the new reign of righteousness and love and peace, etc., will be very different from present conditions and will be visible to the natural eye; but the spiritual forces by which these changes will be introduced to the world and maintained namely, the glorified Christ Head and body will be invisible, not seen by men, just as Satan, who is now according to the Scriptures the prince or ruler of this age, is not visible to men, though his evil works are everywhere manifest and his servants are everywhere in evidence, for as the god of this world he now worketh in the hearts of the children of disobedience, who certainly are much more numerous than the children of light, the children of God. (Eph. 2:2.) Similarly, our glorified Lord and his glorified Church, his Bride, reigning in power and great glory, will be personally invisible to men, but the grand results of their rule of righteousness will be everywhere manifest and the knowledge of the glory of God shall fill the earth. It will be by their knowledge that the world will see the glory of the Lord, and not by any shining visible to their natural eyes.

Our text when rightly understood is very conclusive testimony on this subject. But it is generally misunderstood, and we must therefore first show the inconsistency of the usual interpretation. It is generally explained to mean that God's Kingdom comes in the hearts of his people, and hence that we are not to expect any setting up of God's Kingdom in the sense of a world dominion or authority. We are told that when we pray, "Thy Kingdom come," we should understand it to mean the conversion of hearts to the Lord that thus the reign of Christ begins in the hearts of the converted, and that when this reign of Christ has become universal when all the world shall have come to this condition where Christ is reigning in their hearts then our Lord's prayer will be fulfilled, God's Kingdom will have fully come on earth as in heaven. We heartily sympathize with the good thought of the dear friends who hold this view, which we consider to be very erroneous, unscriptural and contrary to facts. As we look into our hearts, and as we judge of others about us after the Master's standard when he says, "By their fruits ye shall know them. Men do not gather figs of thistles nor grapes from thorn bushes" (Matt. 7:16), we cannot believe that God's Kingdom has very fully come into very many hearts. And as we see that this is the condition of things in Christendom, we ask ourselves—"How is it in heathendom?" and the Answer--is that it is very

much worse there; very few indeed have hearts in which Christ is the King. More than this, we find that, according to statistics, the number of heathen who have absolutely no knowledge of the Lord is double today what it was a century ago. From this standpoint we see that any hope of a Millennium coming from such an establishment of the Kingdom of God in the hearts of his people is utterly impossible.

We are ready to grant that those who become fully the Lord's by a complete and thorough consecration have indeed what might be termed a reign of Christ in their hearts. Christ is King to them whatever he may be to the world they are his subjects to do his will. But, dear friends, this does not cover the Scriptural proposition on the subject. It is not the Lord's proposition that his Church shall become his subjects. On the contrary, the promise to the Church was that they should sit with him in his throne, that they should "reign with him,"—"To him that overcometh will I grant to sit with me in my throne,"—"If we suffer with him we shall also reign with him," (Rev. 3:21; 20:6; Rom. 8:17.) So, then, for you and me to acknowledge Christ as the King of our hearts and that we are his subjects is still not at all the grand hope set before us in the Gospel. We must look for something much more than this.

FULL OF CORRUPTION

Glancing at our text and context we find that our Lord did not address these words to his disciples and hence not to us. He addressed the Pharisees those who did not believe him, whose hearts, he said, were not right, in whose hearts he was not acknowledged to be King. Of this same class of people he previously said that they were whited walls, and sepulchers full of all manner of corruption. Now could he mean that the Kingdom of God was within those hearts full of corruption? Surely not. Surely therefore that is not the proper interpretation of the Lord's words not what he meant this statement to teach us. Let us note the full context: Jesus and his followers were despised by the wise and great and learned of the day, but the common people heard him gladly. His principal topic was the Kingdom of God, with the intimation that he was to be the King and that his followers were to be associated with him in his throne and dominion and power and glory. To the learned scribes and proud Pharisees and Doctors of the Law such expectations were merely deceptions. They said, this man Jesus can never have a Kingdom, these his disciples are being deluded, and the people in general are hearing his words and falling into this delusion. We will prick the bubble we will demand of him when and where and how his Kingdom that he talks about will be established. As he begins to reason the matter out and to show us what are his

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hopes for raising an army, or how he expects to take over the rule of Israel and ultimately of the whole world, then his followers will see the fallacy, the weakness of the position, and thus we will destroy his influence with them they will see that there is no hope in his direction.

It was in harmony with this line of reasoning that, seeking to entrap him, they asked—" When will the Kingdom of God appear?" Our Lord's Answer--to this question headed off all the other questions along the line which they intended to ask him. His reply in our text, and in substance might be paraphrased thus: "You ask me when my Kingdom will appear. I Answer--you that it will never appear in the sense in which you are expecting it. I tell you that the Kingdom of God, in its power and great glory, is not to be introduced with outward display, outward show. I tell you, further, that when it is established in the world men will not be able to point to this locality or that locality and say, There is the Kingdom of God, they will neither point to Italy or Palestine or any other part of the world saying, Lo, here is the Kingdom! Lo, there is the Kingdom! because the Kingdom of God does not come in such a manner. It will be a heavenly power, a spiritual power, invisible to the natural eyes of men. They must come to know about this heavenly Kingdom and its power by its effects, and not by what they may see of the Kingdom itself they will not even see the rulers. They will see Abraham, Isaac and Jacob and the prophets as its representatives amongst men, through whom the mandates of the Kingdom will be expressed, and who will act as agents of the Kingdom in establishing law and order and in uplifting and instructing the people. But the Kingdom itself will be invisible; it cometh not with observation; you cannot see it, will never see it. When, under its power and guidance and direction, the whole earth shall be filled with the glory of the Lord, mankind will indeed become each and all alike Abraham and the prophets, full representatives of the Kingdom, fully in harmony with its arrangements and principles, fully the exponents of that Kingdom until finally, when all who will shall thus under the reign of that Kingdom have been brought into heart unity with the Lord those who would not come into that condition being cut off in the Second Death then God's will shall be done on earth as it is done in heaven."

BEHOLD I COME AS A THIEF

In harmony with our Lord's presentation of the manner of the coming of the Kingdom without outward show is his declaration, "Behold, I come as a thief" stealthily, unawares. Again, heed his declaration through the Apostle that the day of the Lord so cometh as a thief in the night, and when the world shall be saying "Peace and safety," then cometh destruction the trouble at the end of this Gospel age shall be upon them unawares; but the

Apostle, speaking of the church, and referring to the information they will have through the eyes of their understanding and not with their natural sight merely, says, "But ye, brethren, are not left in darkness that that day should overtake you as a thief" although it will come as a thief upon the whole world, and without any outward manifestation that the world could discern. (1 Thess. 5:2-4.)

True, at the first advent the apostles inquired of our Lord concerning when shall these things be, and he answered, "It is not for you to know the times and seasons which the Father hath put in his own power." (Acts 1:7.) More than this, he declared that of that day and hour knoweth no man, no not the angels of heaven, neither the Son, but my Father only." (Mark 13:35.)

This, then, should not be understood to mean that the Son of man would never know, that the angels would never know nor that the Lord's faithful people would never know. To the contrary we have the assurance that in due time they will know, that they will not be left in darkness with the world, and that these things will be revealed to them not to their natural eyes, but to the eyes of their understanding, as our Lord expressed it in his great prophecy of Matthew 24, "When ye see these things (certain things foretold in the Scriptures which would be outwardly manifested) then know (draw the inference, understand that other things will be in course of fulfillment which are not, visible to the natural sight) that your deliverance draweth nigh."

THE SECRET HARVEST WORK

Some of our Lord's parables clearly teach that in the end of this age a work will be in progress of which the world will be totally unconscious. For instance, in the parable of wheat and tares we are told that in the time of harvest the Lord will send his messengers and gather the tares into bundles and the wheat into the garner. And this work will be done while the world is totally unconscious of it, the world indeed, will see matters progress, but they will not understand what they signify. Only those who are enlightened by the Word and Spirit of the Lord will comprehend the true situation.

In harmony with this our Lord declared that in the end of this age, in this harvest time, it would be as it was in the days of Noah in certain particulars, namely, that the world in general would be ignorant of what was progressing right in their midst. As in the days of Noah they were eating, drinking, building, (things right enough, proper enough in themselves, but things which implied that they did not realize the true situation, did not realize that the harvest work was in progress,) so shall it be also in the days of the Son of man at the second presence of Christ.

The world will be eating and drinking, planting and building, and know not, realize not his presence and the work which he is doing amongst men the binding of the tares and the gathering of the wheat into the garner.

RECKONING WITH SERVANTS FIRST

Two of our Lord's parables the parable of the talents and the parable of the pounds call attention to the responsibility of the Lord's consecrated people throughout this Gospel age. These consecrated ones have in their hands certain talents and gifts of the Lord consecrated to his service, which they should be using with diligence, thereby seeking to glorify his name and to forward his cause. In these parables he tells us that at the second coming he will come first to these and reckon with them before he deals at all with the world. This is entirely in accord with the general testimony, to the effect that the Kingdom class of this Gospel age are to be made rulers and judges and priests of

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the world in the next age the Millennial age. It would be necessary therefore that the work of this Gospel age should be brought to a consummation first before the general work of ruling and judging, chastising and uplifting the world of mankind should take place. Since the Church is represented as being in the world at the second coming of Christ, and he comes again to receive us unto himself and reward the faithful, it follows that his inspection of his followers, his Church, the approval of the faithful and the casting into outer darkness of those who are unfaithful will take place while the affairs of the world run on just as usual, and the world will know nothing about the matter. Hence most evidently the Lord will be present in the world as a thief, secretly, invisible, unknown to the world, making selection amongst those who are nominally his and taking away by a "change" the faithful "overcomers." We remember the statement of these parables that the faithful were told to enter into the joys of their Lord, thus clearly intimating that the Lord's followers have not been thus judged at death and have not all along been entering into the joys of their Lord, but that this judgment will take place, be fulfilled, in the end of this age, at the second coming of Christ. Moreover, the statement is that the rewards given will be that one may have rule over two cities, another over five cities, another over ten cities.

Surely no such ruling and reigning has been set up in the past nor is it set up at present. It is a work that belongs to the Millennial age, and this gathering of all the faithful of the age and their entering into the joys of their Lord, entering into the Kingdom privileges by the change of the First Resurrection and by the work of the Kingdom as joint-heirs with Christ, is all in full accord with the whole testimony of the Word of God. Yet, evidently, all this matter will be without any outward show or

manifestation to the world in general. They will know not. As in the days of Noah they were ignorant of what was coming, so in the days of the Son of man they will not realize the facts of the case until the church class shall have been gathered and the great time of trouble, anarchy, confusion, by which the present institutions of the world will be overthrown, and by which the world of mankind will be prepared for the reign of the Kingdom, will be upon the world.

ERRORS OF PRE-MILLENNIALISTS

It will be generally admitted that amongst those who oppose the thought of the Millennial Kingdom are some of the brightest minds of the Church. We believe that these have been turned aside from the proper scriptural view of the Millennial Kingdom by reason of the erroneous views presented by so-called pre-Millennarians. There is a small and distinctive class of people throughout Christendom, and generally good people, too, who hold fast to the Scriptural teaching of the second coming of Christ, but who have failed to notice that the Kingdom cometh not with outward show. These represent Christ and his apostles and all the saints in glory in the Millennium as men in the flesh, living under earthly conditions, with an earthly throne, court, ambassadors, forms, ceremonies, etc., etc. These presentations have repelled some equally sincere minds, who declare with propriety that they cannot think of the heavenly Kingdom which the Lord has promised as being so gross, so earthly that they cannot think of the Lord reigning on earth as a man however glorious he might appear. We quite coincide with that thought, as we remember that the Scriptures declare that our Lord is no longer a man, no longer in the flesh. He took the flesh indeed, but took it for a purpose not to keep it to all eternity, but that he might present himself as the man Christ Jesus, a ransom for all. He made that presentation, he gave all that he had, he gave up his human nature entirely, he has never taken it back. To take it back would be to take back the ransom. God forbid that this should ever be! Furthermore, for the Lord to take back the human nature would mean to take back the human limitations, which are certainly lower than those of the angels, as the Scriptures declare for we read that man was made a little lower than the angels. (Psa. 8:5.) On the contrary, our Father raised the Lord up from the dead not by giving him back the sacrificed human nature, but by giving him the divine nature, with its glory, honor and immortality. And thus, as the Apostle declares, "Though we have known Christ after the flesh, yet now henceforth know we him no more." (2 Cor. 5:16.) We now know him as the glorified Lord, whom we cannot hope even to see until we are changed and made like him, spirit beings. And this is his promise to us not that he will come again to be a man, but that we shall be changed and be like him, and the Apostle explains why this change is necessary, saying, "Flesh and blood cannot inherit the Kingdom of God." (1 Cor. 15:50.)

True, our Lord will also retain in his glorified condition the many names which are applied to him in the Scriptures. We still speak of him as the Son of David, although, now highly exalted, we recognize him as David's Lord and David as his son. In harmony with the Scriptures he declares that, "Instead of fathers, they shall be children to Messiah, whom he will make princes in the earth." Amongst these precious names which will continue to be his was one which he so frequently applied to himself, namely, "The Son of man," or, more literally, "The Son of the man." By this he identified himself with the man Adam, and pointed out that he was the one through whom father Adam and all of his race and all of his inheritance were redeemed and are to be restored. We are glad that this name continues to be one appropriate to our Lord, as it continually calls to our mind what great things he has done for our race in harmony with the divine arrangement. This title, Son of man, will always, we understand, be his, and will appropriately show who bought Father Adam's inheritance and rights. The whole world must recognize this fact, and to all eternity, we believe, he will be honored as the great Redeemer of our race. To think of our Lord as now a man in heaven is very inconsistent with all the declarations of the Word. Man is not adapted to heaven he was God's creation intended for the earth. Spirit beings are adapted to heavenly conditions. Our Lord was a spirit being before he became a man, and as the taking of our nature meant his leaving of flesh-and-blood conditions, because "flesh and blood cannot inherit the kingdom of God." If the Bride could not be flesh and blood, neither could the heavenly Bridegroom be flesh and blood; and since all spirit beings are invisible to men, it

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follows that Christ is invisible now, and if present in the world would not more be seen by the natural eyesight than would be the angels, of whom we are told that they are messengers, spirits, sent to minister to those who will be heirs of salvation. (Heb. 1:14.) We see the angels not, yet we believe there are such messengers, angels. Similarly we can grasp the thought of our Lord at his second coming being present in the world and doing a work and yet being invisible; and similarly we can grasp the thought that ultimately, with his glorified Church, he will be present in the world as the King of Glory, and his Kingdom of righteousness will soon cause the earth to shine with the knowledge of the glory of God, and to be resplendent with the works of faith and obedience and God-likeness. Thus gradually, as the Sun of Righteousness shall arise, the world will be filled with the light and knowledge and blessing of that time, and the glory of the Lord shall thus be revealed to all flesh, and all flesh shall see it together with the eyes of their understanding, as now believers see it with the eye of faith. Our Lord declared of the world, "Yet a little while and the world seeth me no more, and that was a true statement; but it was also true as he said to his

followers, "But ye shall see me." We shall see him because, begotten again by the Spirit to a new nature, we in our resurrection shall be changed from earthly nature to heavenly or spiritual nature. Then we shall see him as he is, because we shall be like him spirit beings.

"EVERY EYE SHALL SEE HIM"

"Every eye shall see him, and they also that pierced him." (Rev. 1:7.) The eyes that will see the glorious Lord will not be the natural eyes, because the Scriptures assure us that "no man hath seen God at any time, that he dwells in a light which no man can approach thereto." (1 Tim. 6:16.) In other words, natural human beings cannot see spirit beings. Whenever spiritual beings would manifest themselves to men they have assumed bodies of flesh for the purpose; but seeing such bodies of flesh would not be seeing spirit beings. We understand that no such arrangement is made for the Millennial age that the ancient worthies, Abraham, Isaac, Jacob, the prophets, etc., as perfect men, will be perfect exponents and representatives of the Lord of glory amongst men. When they see these they see the Lord Jesus representatively; as the disciples saw the Father in Jesus, as our Lord said to his disciples, "He that hath seen me hath seen the Father." (John 14:9.) As it was impossible for them to have a better representation of the Father than that manifested in the Son. So in the Millennial age it will be impossible for men to have a better representation of the glorified Christ than will be granted them in the perfect Abraham, and others, his representatives amongst men. But, says one, is it not promised that this same Jesus will come? Yes, we answer, and although changed in nature he is the same Jesus, the same love, the same interest that he had when with us is still his. And so we, when we are changed from human to spirit conditions, will be the same persons but under new conditions. But does it not say that he shall come in like manner as he went away? Yes, we answer, and he will. As we have just been showing, he will come quietly, unostentatiously, unknown to the world, just exactly as he went away; no blowing of trumpets, no general commotion throughout the world when the Master went only his followers, his closest disciples, his little flock, will know of his presence until later on his glorious power will be revealed in flaming fire, in the fiery judgments that will be put into operation throughout the world as against all unrighteousness for all unrighteousness in sin, and all sin is to be destroyed, consumed, and all the willing and obedient are to be lifted from its power, and those who refuse to be uplifted will be destroyed from amongst the people in the Second Death.

So, then, dear friends, let us more and more seek to take the Scriptural standpoint of expectance, and to look for Jesus with the eyes of our understanding and not with our natural sight. In proportion as we learn to do this our blessing will be increased,

and by and by when changed we shall see him as he is, for we shall be like him.

[Pittsburgh Gazette, Oct. 28, 1906](#)

THE SECOND COMING OF CHRIST

Pastor C. T. Russell of Allegheny, Pa., preached twice here today. His afternoon topic was his celebrated cure for infidelity, "To Hell and Back." The morning topic was the "Second Coming of Christ," from the text, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." (Matt. 25:31.) We quote as follows:

The entire race of Adam has gone down into the great prison house of death as a penalty for sin, but that in God's due time, in mercy, he has sent forth his Son, who, 1800 years ago, presented himself as a sacrifice for man's sins, on account of which that original sin which overwhelmed the race in death will be completely cancelled, and the Redeemer will become the deliverer to call forth all that are in their graves. We saw that in the interim between Jesus' death at Calvary and the time for blessing the world in general through the millennial kingdom, for which we are taught to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven," a special work was being done God was electing or selecting from amongst the condemned race a "little flock," peculiarly zealous and obedient, who through faith and obedience, under divine guidance, have been developing the character likeness of Christ, to the intent that these may constitute a special class to be exalted with their Redeemer in his kingdom. These have the promise that suffering with him now, through faithfulness to righteousness, will mean for them exaltation to joint-heirship with him in his great kingdom shortly to be established for the blessing of the world the millennial kingdom.

We invite your attention at this time to the fact that the scriptures consistently throughout, hold up before us as

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the kingdom of Christ the hope of the world for its uplift and blessing and show us that it is not to be established by the conversion of the world by the preaching of the gospel, but is to be established by the second coming of Christ, not as a man, not as a sacrificer again, but clothed with power to overthrow sin and Satan and to grant the needed help to every son and daughter of Adam to rise out of present sin and death conditions. This is the great social uplift which the world begins to realize is necessary, but which it is unable to accomplish for itself. The preaching of the gospel was not designed to convert the world, but merely to

call out of the world a comparatively small number who would have the hearing ear, the attitude of faith and obedience, of readiness to receive the Lord's instruction and to follow him at the cost of self-sacrifice. Totally different agencies will be necessary for the conversion of the world as God has purposed it and outlined it in the Bible. More than eighteen centuries have passed and there are today only a comparatively few real followers of the Lamb who have taken up their cross to follow him. The remainder, as we have already seen, the majority of whom never even heard of the Savior, are none of them in eternal torment, but all of them in the great prison house of death. They must wait there until the elect number of the church has been called and chosen and tested and proven faithful and glorified with the Lord their head. Then the kingdom will come in power and great glory, and then the blessing of all the families of the earth will ensue. This is the story of the Bible from Genesis to Revelation, and no other book presents such a hope, and no other writings covering centuries show the same consistency and unity and oneness. To those who see the matter from the scriptural standpoint this becomes one of the surest evidences that the Bible is indeed Divinely inspired, written by holy men of old, who spoke and wrote as they were moved by the Holy Spirit and not according to their own vain imaginings. Let us delve into the matter more fully.

THE HIDDEN MYSTERY

Throughout the old testament the prophecies of the coming glory of Messiah and the blessedness of his reign commingle with other prophecies which refer to him as the Lamb before her shearers dumb, with transgressors in his death, bruised for our iniquities. The two thoughts are distinctly there, but purposely so misarranged that the Jews could not clearly understand them. They might have expected the glory first, and by some calamity the sufferings afterward. The visions of the prophets were not intended by the Lord to be understood until the time of their fulfillment. The Apostle Peter tells us that even the angels did not understand them. He says, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what or what manner of time the spirit of Christ did signify, when it testified beforehand of the sufferings of Christ and the glory which should follow. Unto whom it was revealed that not unto themselves but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Spirit sent down from heaven; which things the angels desire to look into." 1 Pet. 1:10-12

If it was not for the angels to know in advance neither was it for the Jewish people to know in advance, and of course the heathen nations had no conception whatever of such matters. The test came upon the Jewish nation, therefore, with all the greater

subtlety, only the Israelites indeed being in that humble attitude of heart that was ready for instruction on the subject, and to learn that their expectations of immediate glory were to be disappointed; that first the Son of man must suffer many things and be crucified, that he might thus attest his faithfulness to the Father's will in the redemption of the purchased possession, and thus demonstrate to mankind his love, and ultimately enter into the glories of his kingdom, which shall yet bless every creature in the same proportion as he was injured by the fall through the first Adam.

Another feature of the Divine plan which was not understood prior to our Lord's first advent is what the apostle calls the "hidden mystery," which is "Christ in you the hope of glory." It had not been surmised in olden times that the Messiah was to be composed of many members, of which Jesus would be the head, the Lord. The long interim between our Lord's sufferings at Calvary and his entering upon the glories of his kingdom at the dawning of the Millennial age is by the apostles marked out as the period in which the faithful, the "very elect," will walk in the footsteps of Jesus, suffering for the brethren's sake and for their loyalty as members of the body to him as their head. Thus the whole gospel age has been the time for the calling, the testing and the perfecting of the church, which is the body of Christ its preparation to enter into the glorious joys of the Lord. And the second coming of Christ is appropriately deferred until all the members of the church, his body, his Bride, have had their necessary lessons in discipline and obedience and been accepted and approved by him.

I WILL COME AGAIN AND RECEIVE YOU

As our Lord at his first advent broke to the little company of his disciples the information respecting his death and his departure to heaven and the necessity for these things, he did it gradually for, like all Jews, their minds and hearts had grasped the glories of the coming kingdom to such an extent that they had overlooked the testimony respecting the sufferings of Christ, which must precede. Hence our Lord assured them that he would come again and receive them unto himself, that they might be sharers of his glory, saying, "If I go away I will come again and receive you unto myself; that where I am there ye may be also." (John 14:3.) "It is expedient for you that I go away; for if I go not away, the comforter will not come unto you." (John 16:7.) When he talked to them they were not yet spirit begotten. For this begetting they must wait until Pentecost, and hence our Lord could not explain to them as he would have done had they been spirit begotten he must of necessity speak to them as natural men, without going into details, which without the begetting of the spirit would have been foolish to them. The further details he left for a further revelation, assuring them that when the Holy Spirit, the Comforter, would come, he would through the

Comforter bring all things to their remembrance which he had previously stated, intimating that they would then be able to

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understand the deeper things of the Divine plan. As he said again, "I have many things to tell you, but ye cannot bear them now." John 16:12

Notwithstanding all that our Lord told the disciples respecting his death, and his resurrection on the third day, their minds were so fixed upon the usual Jewish sentiments on the subject of the Messiah's glory that they could not receive the matter. Only a few days before our Lord's crucifixion, Peter, the spokesman of the twelve, had remonstrated with Jesus saying, "Far be it from thee, Lord; these things shall not happen unto you." (Matt. 16:22.) No wonder then that after his resurrection it was necessary for our Lord to be with the disciples for a while to set them straight in the matter, appearing for this purpose in various forms, as did the angels in times preceding, creating bodies of flesh and bones with clothing for the various occasions, thus to indicate two things first, that he was alive from the dead; and, second, that he was changed and no longer a human or flesh being, but now a spirit being, with all the powers of spirit beings.

When talking to Peter and his companion on the way to Emmaus, our Lord said, "O slow of heart to believe all that the prophets have spoken." They believed part of what the prophets had spoken, but they had neglected other parts which they should take heed to and apply. Our Lord continued, "Ought not Christ to have suffered these things and to have entered into his glory? And beginning at Moses and all the prophets he expounded unto them in all the scriptures the things concerning himself." (Luke 24:25-27.) The essence or spirit of those expositions of the prophecies have come down to us through the apostles, and it is our privilege through the guidance of the spirit to have the deepest and clearest possible views of the same.

MOSES WROTE OF ME

Going back to the writings of Moses, we find that he clearly delineated the sufferings of Christ as well as the glories that were to follow. Thus he taught the first advent of Christ as the great sin-offering, and the second coming of Christ as the glorious prophet, priest and king through whom the blessings should be bestowed. We see this in the typical sacrifices of the typical day of atonement; the priest first offered the bullock, which represented himself and constituted the great foundation sacrifice for sins; and secondly he offered the goat, which represented the church associated with him because accepted by him as members of his body. The antitype of that atonement day was this entire

gospel age, in which we have the sufferings of Christ completed first, the sufferings of our dear Redeemer; secondly, the sufferings of the church, his body, made holy and acceptable through his merit.

With the close of the atonement day in the type the high priest, having made the atonement, came forth to the people clothed in all the glorious garments of his priesthood, representative of the exceeding great and precious promises of God fulfilled in him, and representative of the power and great glory and honor conferred upon Jesus and indirectly upon the church his body. As the high priest then lifted up his hands and blessed the people who were prone in the dust, so here in the antitype, in the near future, at the conclusion of this day of atonement, when the great high priest, Jesus, and the church, the members of his body, his bride class, shall be clothed upon with the glory, honor and immortality of the divine nature and heavenly powers, there will be a manifestation of the Messiah as the prophet, priest and king in the blessing of the multitudes of earth who are now groveling in the dust, in mental, moral and physical decrepitude and ignominy. As in the type, after the blessing of the people they arose and gave a shout, so in the antitype, when the blessing of the Lord shall have reached all the people during the Millennial age, the result will be the uplifting of the world, and great shouting of praise to him who loved us and bought us with his own precious blood and to the Father of all, the great author of the plan of salvation.

ENOCH PROPHESED, SAYING:

“Behold, the Lord cometh with myriads of his holy ones.” (Jude 14.) We have no original record of Enoch’s prophecy; we merely have the apostle’s quotation of it; but this is quite sufficient. It demonstrates to us the unity of God’s book, the oneness of the message which God gave through his various prophets in so long a time. For be it remembered that from Enoch’s time to the time when the apostle quoted his words approvingly a period of over two thousand years had elapsed, during which this same message had been reiterated in types, in symbols and in plain statements. How evidently the one spirit of God inspired and directed all these as his mouthpieces. What an internal evidence is here respecting the inspiration of the Bible. And it is in this, as in other matters, unique, separate and distinct from all other religious books. The writers of the Bible did not copy in any manner or degree from the heathen. No heathen books would present a Messiah who would first suffer and redeem the people and then, after having selected from amongst the redeemed ones a little flock to be his special joint-heirs, would come again and complete his work by blessing all the families of the earth. The Bible alone tells this wonderful story with consistency and persistency from beginning to end.

This was the theme of all the apostles. They continually exhorted the church, saying, "Be patient, brethren, the coming of the Lord draweth nigh," "Avenge not yourselves" leave all your trials and difficulties and the rewards of your enemies in the hands of the Lord. You are his, your interests are his, the whole work is his; allow him in his own time and way to accomplish the Divine will. You cannot thwart it if you would, but endeavoring to do so would hinder you from enjoying the peace of God, which he intends you may enjoy even under trials and difficulties of this present time.

IN POWER AND GREAT GLORY

Although the scriptures have much to say respecting the second coming of the Lord, the errors which crept into the nominal church during the dark ages have so vitiated these blessed declarations in the minds of the Lord's people, so diluted them, so rendered them meaningless, that a comparatively small number realized that all the hopes of the church as well as all the hopes of the world according to the scriptures waited for and are based upon the second coming of him who redeemed us with his precious blood.

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Of the comparatively few who have learned how important a place the second advent of our Lord has in the Divine revelation, the majority apparently have been sidetracked by a total misconception of the manner of the second advent. They have taken too low, too early, too fleshly a view of the matter. They are expecting Messiah to come again in the flesh to sit upon an earthly throne, and that his church will likewise be associated in the earthly glory, and that the whole world will look to an earthly Jerusalem as its capital, in much the same way as we look to Washington City as the capital of this nation, or as the French look to Paris as their capital city and seat of government. This wrong view of the second coming of our Lord, this misconception of the power and great glory, putting it upon an earthly plane, is responsible in great measure for the repulsion against the doctrine of the second coming of the Lord in the minds of a good many spiritually minded people. These reason correctly that such expectations are contrary to the general tenor of the scriptures, which inquire, "Having begun in the spirit, are ye now made perfect in the flesh?" Gal. 3:3

On the contrary, we know that the apostle's testimony is that since his resurrection our Lord is "that spirit" (2 Cor. 3:17), and that when he comes again in power and great glory it will not be in the flesh but in spiritual glory and power, resembling that which the apostle himself caught a glimpse of when on the way to Damascus, and under the influence of which he was smitten to the ground a brightness above the sun at noonday. The apostle

assures the church that before the kingdom conditions and glories could be entered upon, we must all be “changed,” changed from human to spirit conditions, from human or earthly nature to the perfection of spirit nature—” to be partakers of the Divine nature,” as the Apostle Peter points out. (2 Pet. 1:4.) That this is what the apostle really meant is evident from his subsequent statement that we must all be changed, because “flesh and blood cannot inherit the kingdom of heaven.” 1 Cor. 15:50,51

WE SHALL BE LIKE HIM

The Apostle Paul adds his testimony contradicting the thought that in the kingdom the Lord will be as he was in the flesh, and that his church will be as they are now in the flesh, “It doth not yet appear what we shall be.” (John 3:2). From this it is evident that we shall be different from what we are now, and evident also that our Lord will be very different from what he was. He took the flesh for the suffering of death and not to keep it eternally. The taking of it was a mere expedient necessary for our redemption. The apostle declares that having accomplished the work which the Father gave him to do, our Lord was highly exalted, far above angels, principalities and powers, and every name that is named. He is now, therefore, the Lord of glory, the express image of the Father’s person, a spirit being of the very highest order, of the Divine nature.

In harmony with this is the Apostle John’s further statement that although it doth not yet appear what we shall be, we do know that when he shall appear we shall be like him. His change took place in the resurrection, for he was “put to death in the flesh and quickened in spirit.” (1 Pet. 3:18.) Our change, as his church, his body, will take place, so far as those who sleep in Jesus are concerned, in the moment of their resurrection, for they, as the apostle declares, shall be raised incorruptible sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spiritual body. Putting all these things together, then, we see that the change of the living and the resurrection of the dead members of the body of Christ will bring all the church of the Lord to the same glorious spirit condition that he has had since he was raised from the dead by the glory of the Father. We shall be like him and although we do not know what that condition is, although it is beyond our comprehension, we are satisfied, for we shall be like him.

The second advent, then, means first of all that in the due time, at the end of this age, our glorious Redeemer will return to earth to take charge of its affairs and interests, not again assuming an earthly body, a fleshly body, for he does not come to die but to reign. He therefore comes a spirit being, invisible to mankind as angels are invisible, and the power and glory that he will have will not be an outward shining brightness, but such a power and glory as he illustrated at his first advent in the miracle which he

performed, as we read, "These things Jesus did and manifested forth his glory." (John 2:11.) The glory of the Lord will not consist in a bright and shining personal appearance but in the glorious work which, invisible to the world, he will perform in the exercise of the power of God, in the restraining of sin, in the blessing and enlightenment of the world, in the arrangement of the various processes by which the weaknesses and imperfections of the fall will pass from the world and all the willing and obedient be uplifted mentally, morally and physically from the degradation and sin of the present time to perfection and God-likeness. The entire Millennial age is devoted to this work of putting down sin and every evil thing opposed to righteousness, and the uplifting of the willing and obedient of the race. "The restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." Acts 3:19,21

REVEALED IN FLAMING FIRE

Flaming fire is a figure of speech of the same order as when the apostle says to the church, "Think it not strange concerning the fiery trial that shall try you." (1 Pet. 4:12.) Our fiery trials are not literal fires, nor should we understand the flaming fire in which our Lord will be revealed to be a literal flaming fire. To those who have the time and inclination to study into the nature of this flaming fire we have much more to say than would be possible at this time. Such have or may have, at comparatively little cost, a full explanation of this subject in one of our Bible studies, entitled, "The Day of Vengeance," sold at cost price by the Watch Tower Bible & Tract Society, or supplied free to those unable to purchase. Briefly let us say that flaming fire in which Emmanuel will make known to the world his second advent and the establishment of his kingdom is nothing short of the great time of trouble in which all the institutions of this present evil world will go down and give place to the age to come, the Millennial age, the Millennial kingdom.

Another statement respecting the manifestation of the Lord's glory at that time is that he comes to be glorified in his holy ones, and to be admired in all them that will believe during that Millennial day. (2 Thess. 1:10.) The

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invisible kingdom, composed of Christ and the elect church, invisible to men but all powerful for the suppression and punishment of evil doing and for the blessing and rewarding of well doing, will very speedily manifest who are the holy ones who love righteousness and hate iniquity. And the rewarding and blessing of these will be illustrations to the remainder of the world of how they also may learn righteousness, and that, failing to respond to this great Teacher, they shall be destroyed from amongst the people in the second death. Acts 3:23.

Pittsburgh Gazette, Nov. 4, 1906

“HE MUST REIGN”

Pastor C. T. Russell addressed the Bible House congregation and the public at Carnegie Music Hall in this city this afternoon. A large congregation gave closest attention to his theme, which was from the text, “He must reign till he hath put all enemies under his feet.” (1 Cor. 15:25.) He said:

Everyone who has studied his Bible to any purpose has noticed that throughout the New Testament the teachings of our Lord and of his apostles imply the establishment of a reign or dominion of righteousness in the world which shall completely overthrow sin and all who are willfully and intelligently its upholders and sympathizers. Our Lord spoke of this as His kingdom and also as the Father’s kingdom; the apostles similarly mention it as the kingdom of God’s dear Son, the kingdom of glory, the heavenly kingdom. Thus our Lord Jesus in various of his parables refers to the selection of His church, His elect, to be joint heirs with Him in His kingdom, and tells us that when the Son of Man shall come in the glory of His kingdom, and all His holy angels with Him, then shall He sit upon the throne of His glory to judge, discipline, correct in righteousness all the families of the earth. (Matt. 25:31.) When in the prayer He taught us to petition the Father, “Thy Kingdom come, Thy will be done on earth as in heaven,” it was not a derogation of His teaching that He himself was to be king of earth, who would subdue all things unto himself.

The relationship between the two thoughts that it is the Father’s kingdom and that it is the kingdom of God’s dear Son is easily seen when we remember that the Father’s kingdom or dominion of earth was renounced when father Adam became disobedient and was sentenced to death; it will not be re-established until the close of the Millennial age. Nevertheless by the Father’s arrangement our Lord Jesus has intervened, not only for the payment of father Adam’s penalty to justice, but additionally to take possession of Adam’s estate, as his successor, to bring order out of its confusion to remove the sin, to uplift the sinners, to establish peace, order, righteousness in the earth, to instruct and discipline and develop in character so many of Adam’s race as may be willing, to destroy the unwilling in the second death and thus, at the close of his reign of a thousand years, to deliver up the kingdom to God, even the Father, that He, the Father, may be all in all the one great head, center, ruler over all creation.

THE FIRST FRUITS AND THE GENERAL HARVEST

Our text and context express these matters in no uncertain terms, pointing out that as all who were in Adam died so all who will come into Christ the Redeemer shall live not merely for a few

short hours or days or years but live in the full, perfect, complete sense of the word everlastingly. But the apostle assures us that there is to be order in this work and the saved will be of different orders. His words are, "every man in his own order." We ask what are the orders? and the scriptures Answer--that there is a first or chief resurrection, which belongs to the very elect, the church of this gospel age, "the bride," the Lamb's wife." That resurrection is to glory, honor, immortality, joint-heirship with the Redeemer in his kingdom, and association with him in his great work during the thousand years in uplifting whomsoever will of all the families of the earth. The second rank or order of those who will be saved by the Redeemer will be those who will have part in the subsequent or inferior resurrection. This does not signify, however, a resurrection to any mean or contemptible condition but to perfect life and glory on a lower plane the human plane as distinguished from the spiritual. The reward of the elect bride class will be the Divine nature (2 Pet. 1:4) while the provision for the world in general is restitution to the perfection of human nature to all that was lost in Adam, redeemed by Jesus, plus experience and knowledge. Matt. 18:11; Acts 3:19-21.

Mark how the apostle clearly sets this matter forth. After telling us that as all in Adam die all who will come into Christ shall be made alive, fully released from death and imperfection, and then telling us that this will be to every man in his own order, he announces the orders just as we have delineated saying, "Christ the first-fruits; afterward they that are Christ's at his coming." (1 Cor. 15:23) Christ the first-fruits includes the church, for as the apostle explains "God gave Christ to be the head over the church which is his body," and as he again remarks, "We are members in particular of the body of Christ." (Eph. 1:23; 1 Cor. 12:27). Similarly we read again, respecting the church that "we should be a kind of first-fruits unto God of his creatures." (Jas. 1:18.) Only the first-fruits of God's creatures are dealt with during this gospel age, and it is the harvest of these first-fruits that occurs at the second coming of Christ.

Then come the Lord's dealings with mankind in general--the granting to all mankind of an opportunity of coming into relationship with the great Life-Giver. This will include not only those who will be alive at the second

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coming of Jesus, but all the remainder of the race, as our Lord declares, "All that are in their graves shall hear the voice of the Son of Man and shall come forth," not only the church to the life resurrection, but the world also to a resurrection by judgments by discipline, by chastisement, by instruction, by rewards and punishments. We have every reason to presume that when all the blind eyes shall be opened and all the deaf ears unstopped, when Satan shall be bound that he will deceive the world no longer,

when the darkness of superstition and error shall be past, being driven away by the rising of the Sun of Righteousness with healing in his beams then millions of the world of mankind will be glad to respond to the opportunity afforded them of restoration to perfection, mental, moral and physical, at the hands of the great Redeemer, who will then be King of Glory. The context speaks of those saved in this order or class as “afterwards they that are Christ’s at his coming” more literally, those who become his during his presence. The Greek word rendered coming in our common version is *parousia*, and properly signifies presence.

The Lord’s first coming or first presence was but for a few years, in which he accomplished the sacrifice of himself as the redemption price for the sins of the whole world. But his second coming, his second presence, we are assured, will be for a thousand years his Millennial reign. And those who will become his during that time of presence, during that Millennial reign, will all be made alive, and be rescued not only from sin but also from all the wages and penalties of sin, from all the imperfections that sin has wrought in them. They shall be made alive fully, completely, perfectly, in all the glory of the image and likeness of God which Adam originally possessed, and lost through disobedience; and for such the Lord has arranged that the whole earth shall gradually become the paradise of God. Here then we see the Divine arrangement, that the church is a kind of first-fruits of God of his creatures, and is developed during this gospel age; and that the general harvest, the general salvation from sin-and-death conditions for mankind in general, will not be fully attained until the close of Christ’s Millennial reign.

“THEN COMETH THE END”

Whoever will follow the apostle’s words carefully will see that his double classifications of the saved ones, namely, the first fruits and “afterwards they that are Christ’s at His presence,” carries the matter down to the close of the Millennial age, for in the next sentence the apostle says, “Then will be the end (the end of Messiah’s work as Redeemer and Mediator), when He shall deliver up the kingdom to God, even the Father; when he shall have put down all rule (opposition) and all authority and power.” The very essence of the apostle’s argument is that our Lord at His second coming will use force, power, in suppressing sin and in liberating the sinner from the thralldom, the slavery, of sin and death, which he represents as tyrants now reigning over the race of Adam. The thousand years will be quite sufficient time in which to accomplish all this wonderful work of putting down everything opposed to righteousness and the best interests of those whom the Lord redeemed, and in giving them all a full opportunity for reconciliation to the Father through the merits of His precious blood. This leads up to our text, “For He must reign

until He hath put all enemies under His feet.” It is by His exercise of dominion, authority and power that He will overthrow everything opposed to the best interests of Adam and his race.

The scriptures assure us that our Lord at His resurrection was granted all power in heaven and in earth; but they equally assure us that the Father’s time for permitting the exercise of this power had not yet come that it has not yet come. If to any this statement seems to need confirmation, it is abundantly substantiated by the history of the past nineteen centuries and by the facts as we see them before us at this very moment. We certainly see that sin and death are reigning today; 90,000 go into the tomb daily while those whom we call alive are under the heavy hand of death, disease, weakness, pain, with their concomitants of mental and moral weakness and depravity. But not only do the scriptures inform us that the present is not the time for Christ’s reign, but additionally they point out the time in the future when “He shall take unto Himself His great power and reign.” (Rev. 11:17). Here we have exactly the same testimony that is given us in our text and context, that the reign of Christ will mean first of all the blessing of all the faithful ones of this gospel age and of previous times, and includes the blessing of all the families of the earth, small and great. It includes also the utter destruction in the Second Death of all who will not come into full accord with that glorious kingdom of righteousness.

“EVERY KNEE SHALL BOW AND EVERY TONGUE CONFESS”

Three times in the scriptures it is repeated that every knee must bow. The thought conveyed by the expression is that every human being must become subject to this great King, who, as the Father’s representative, will have full charge of the affairs of earth, to uplift the willing and obedient and to destroy the incorrigible to bring order out of present confusion and to eventually bring to pass the desire of the Lord’s prayer that God’s will shall be done on earth as it is done in heaven. The expression, “Every tongue shall confess to the glory of God,” gives the thought that the bowing of the knee in accordance with the kingdom requirements will not be a mere passive obedience, but that ultimately all shall confess openly, publicly, the righteousness of the divine arrangement, its beneficence, its full provision for their every need. Whoever will not bow the knee and whatever tongue will not confess to the Lord’s glory will imply a prevalence of will and incorrigibility wholly outside inherited blemishes. Respecting this class the Apostle Peter, speaking of the reign of the antitypical Moses, says: “It shall come to pass that the soul that will not hear (obey) that prophet shall be utterly destroyed from amongst the people.”

In one of His parables our Lord pictures himself as the nobleman who went into a far country to be invested with kingly authority

and to return to exercise that authority. The application is obvious; the nobleman is our Lord himself, the far country is heaven, the return of the nobleman invested with kingly authority represents our Lord at His second coming. Let us follow the other details of the parable: the nobleman gave certain talents and

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pounds, not to the public generally, but to his special servants, representing how our Lord gave special privileges and opportunities to the household of faith, particularly to his consecrated followers his “disciples,” who agreed to take up their cross and follow him. As on the return from the far country, invested with his kingly authority, the nobleman called first his own servants and dealt with them, rewarding those who had properly used their opportunities, talents, and punishing those who had not properly fulfilled their covenant obligations, so Christ at his second coming first deals with his church, rewarding the faithful and punishing with stripes and losses those who have hidden their talent in the earth, in pleasure, selfishly, carelessly.

The reward of the faithful servants we remember, was to have dominion over two cities, five cities, etc. The parable then treats of the king dealing with his new empire or dominion. The supposition of the parable is that the subjects of the king (outside the special servants) would gladly receive the king when his rightful authority to reign was discerned. But the parable tells that after the nobleman departed some of the future subjects had declared themselves to be in opposition to him, saying, “We will not have this man to reign over us.” These persons in the parable represented those of the world who have to any extent heard of Christ and his teachings and who have willfully and deliberately opposed the same by words or deeds of unrighteousness. Some of this class will be living at the time of the second coming of Christ, when he shall arise in power and great glory, fully invested with authority to rule, to reign, and to put all enemies under his feet. And it will be after having dealt with his own servants that the new King, according to the parable, will call for those men who would not have him reign over them, saying, “Bring them hither before me and slay them.”

SLAYING HIS ENEMIES

The picture is a graphic one. With the mind’s eye we see the parable of a king in dignity and authority, and his enemies being brought before him, the pictures of despair, realizing how they have insulted the one who now has the power and their own utter helplessness. We can imagine that many if not all of them would fall before him in supplication for mercy, and with assurances that if their lives were spared they would become his most loyal subjects. We need not follow the picture of the parable farther,

nor try to imagine what earthly kings would do under such circumstances; but coming to the fulfillment of the parable in our Lord Jesus we see that just such supplication and bending of the knee is submission to his rightful authority to control them is what our Lord as the great King will desire. And we can well imagine his kindness unto even the worst of his enemies when we remember that it was himself who taught us, saying, "Love your enemies, do good to them that despitefully use you and persecute you." We remember indeed the statement of the prophecy respecting those who pierced our Lord, saying that every eye would recognize him, yea, they also which pierced him (Rev. 1:7). But mark how the prophet tells us he will treat them in return; he declares, "I will pour upon them the spirit of prayer and of supplication; and they shall look upon me whom they have pierced and they shall mourn for him." (Zech. 12:10.) Thus does the Lord tell us how he will be gracious even to those who crucified him. And will he not be gracious to all of his enemies who will renounce their opposition and bow the knee and confess with the tongue? Surely he will; this is the very essence of the scriptural testimony.

True the parable says, "Bring them hither before me and slay them." That is the command which will go out throughout the whole earth in that day, namely, that whosoever shall willfully and intelligently and deliberately oppose the King and his royal authority "shall be destroyed from amongst the people." It will then be for each one to take his stand either as one of the Lord's sheep or as a goat; all of his sheep will be received to his right hand of favor, all of the goats will be rejected from his favor and ultimately receive the same punishment which will be meted out against Satan himself, namely, everlasting punishment the punishment being death, destruction, never ending. There will be no redemption, no resurrection from that destruction. Matt. 25:46.

"THE SWORD OF HIS MOUTH"

When reading in the parable that those who would not have him to reign over them should be brought hither and slain before him, we should not forget the symbolical picture of our Lord and his sword given us by himself in Revelation, the "sword proceeded out of his mouth." His sword is the "sword of the spirit, which is the word of God." (Rev. 19:15-21; Eph. 6:17). We may hope for a terrible slaughter of the Lord's enemies with the sword of truth. We may safely conclude that the majority are in opposition to the Lord and to righteousness through blindness and dissipation through ignorance, superstition and misunderstanding, and as soon as these shall hear the voice of the Son of man, the smiting of his word will, we trust, heal them, recover them, deliver many from all opposition, so that quickly all knees shall bow and all tongues confess to the glory of God.

While thus implying that the number who will be recovered from conditions of sin and alienation and enmity to righteousness and to Christ and hence to the Father will be a large number, we are not forgetting or ignoring those scriptures which clearly indicate that there will be amongst men willful sinners who despise all of the Lord's favors and will remain obdurate and die the second death; but we are wishing to emphasize the other side of the question, which is so frequently overlooked by many, viz., that there is more than one sword of the Lord, and that the sword of his lips, the word of God, the message of the truth, is the one referred to by the angels when they sang on the plains of Bethlehem, "Behold we bring you good tidings of great joy, which shall be unto all people." (Luke 2:10). All the true hearted ones who are in alienation to righteousness will be glad to be smitten with the sword of truth, the word of God. They will be glad to be slain as enemies, that they may be revived and made alive as the friends, the children of God.

Let us here remember another highly figurative scriptural statement, that it may throw light upon the way in which some of the enemies of the Lord will be slain at his second advent. Peter was preaching on the day of Pentecost,

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and charged upon his hearers the crime of having killed the Just One. He said, "Ye have killed the Prince of life with wicked hands, though in ignorance ye did it, as did also your rulers." The effect of this home thrust of the sword of the spirit of truth was that many of the hearers were "cut to the heart" and cried out, "Men and brethren, what must we do?" Then Peter, under the inspiration of the Holy Spirit, applied to them the proper balms and salves, the balm of Gilead, the message of peace through Jesus' blood, and they were healed of the wound. Similarly the scriptures again declare that our Lord wounds to heal. (Hosea 6:1). Thus we may expect it will be in the future that the sword of the spirit, the word of God unsheathed against all enemies of righteousness, will be powerful through God to the pulling down of strongholds of error and to the slaying of many who are now enemies slaying them as enemies that they may be revived with the truth, and become the Lord's people who become his during his presence during the Millennial age.

ARROWS IN THE HEART

A prophetic picture of our Lord in glory at this second advent is given us in Psalm 45. There we read of how this one, fairer than all the children of men and blessed of God forever, girds on his sword. We must remember who he is and what is his sword when thinking of the details, the fulfillment of this picture. We are told that he takes his sword with his glory and majesty. "In thy majesty ride on prosperously because of truth and meekness and righteousness." The sword of the Lord, his power, his truth,

shall be wielded merely against the enemies of the race and not against the race itself, for has he not bought the race with his own precious blood? and does he not come to deliver the groaning creation from the bonds, the slavery of sin and death? Against all unrighteousness, against ignorance, superstition, error, falsehood, the sword of truth will be wielded and the shackles of mankind will be broken.

Mark another feature of this symbolic picture, "Thine arrows are sharp in the heart of the King's enemies; by them the people fall under thee." Here the word of the Lord is represented as an arrow piercing to the heart those in opposition, convincing them of sin and of righteousness and of retribution. This will be the power which will cause the people to fall in submission before the great King of glory. Because of these arrows of truth in their hearts every knee shall bow and every tongue confess to the glory of God the Father. That this is the right application of the word arrow as a symbol we may easily prove. For instance, we read elsewhere, "The wicked shoot out arrows, even bitter words, that they may destroy the righteous." (Psa. 64:3.) But here the glorious King of righteousness sends forth his arrows, his words, not bitter but pure and true and good; and as arrows they go to the hearts of all those who are in opposition to righteousness to convince, to convict, to slay them.

ALREADY THE KING OF THE SAINTS

Those favored of God with the opening of their eyes of understanding in the present time those who are now the Lord's consecrated people and "taught of God" may even now by the eye of faith anticipate the glories and honors that are to be rendered to the great Redeemer. These see Jesus as the King of glory already, and by faith they render to him the homage of their hearts. They need not be slain by the sword of his mouth nor by the arrows of his sharp reproofs. They on the contrary have the special hearing ear, and have heard the voice of God speaking peace through Jesus Christ. Theirs is a double blessing: not only will they have glory, honor and immortality at the coming of the King, as his Bride and joint-heir in the kingdom and its wonder-ful privileges but already they have ruling in their hearts the peace of God which passeth all understanding. Already they are privileged to enlist as soldiers of the cross and followers of the Lamb. Already they are walking in his footsteps and fighting a good fight, not against humanity but in its favor against the world, the flesh and the devil. It is their privilege to have assistances from the Captain of their salvation who is by and by to be the King of earth, the King of glory to the full extent of their necessity, grace sufficient in every time of need, so that they may come off conquerors, yea, more than conquerors, through him who bought us with his precious blood. Let us abide in his love, abide in his favor and abide in his companionship, loyal, faithful unto death, that we may be

counted worthy to share with him in his kingdom and glory according to the good promises of his word.

[Cincinnati, Ohio -- November 25, 1906](#)

THE OVERTHROW OF SATAN'S EMPIRE

Pastor Russell, of Allegheny, Pa., preached twice here today to large and intelligent congregations. His afternoon discourse which we report was delivered at the large Grand opera house, which was crowded. He seemed to take the entire Bible as his text. He said:

The scriptures uniformly assert a personal Satan or adversary of God and righteousness, but nowhere do they intimate that he is beyond the power and control of the Almighty nor that his dominion is to be everlasting; but quite to the contrary. It is not the Bible, but human tradition, however, which declares that he, with hordes of subordinate fireproof demons, is continually busied with the tormenting of deceased members of the human family thousands of millions of them in some unknown place "beyond the bounds of time and space." That is human tradition, received not from Jesus and the apostles nor from the Jewish prophets, but from the heathen, of whom the apostle tells us that the gods whom they worship are devils. (1 Cor. 10:20.) And no wonder also that the apostle designates such doctrines as "doctrines of demons" (1 Tim. 4:1) undoubtedly Satan and his associated fallen spirits (those angels which kept not their first estate) but who for disobedience were cast down and are "reserved in chains of darkness" until a coming time of judgment. (Jude 6.)

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SATAN'S GLORY, AMBITION AND FALL

The scriptures refer to Satan as having been created an angel of a very high order, a "covering cherub." He is styled Lucifer, the name signifying one who is a bright shining light, a "morning star" amongst other angels. He is referred to as developing an ambitious pride, which finally led to outward rebellion against God.

The time evidently that this pride began to develop was when Satan beheld our first parents in Eden, and perceived that in them God had created a new thing an intelligent pair in his own likeness, possessed with the powers of procreation for the multiplying of their own species. Ambition led Lucifer into disloyalty, he determined to capture if possible the first human

pair, and thus to gain control of the entire human race of men which should be born to them. He has succeeded marvelously, and, as the apostle says, "The world lieth in the wicked one."

THE PRINCE OF THIS WORLD

This is one of the names given to Satan by our Lord, and the more we come to know about the affairs of this world the more we can realize the appropriateness of the name. For although unseen by men, and unrecognized by the majority, his power is everywhere manifested. We may reasonably believe, however, that Satan did not expect that the penalty of death would be executed against humanity. He knew, of course, of the death of the lower animals, but evidently assumed that man, created in God's image as are the angels, like them would be free from death. The execution of God's sentence, "Dying thou shalt die," against Adam and his race was quite probably a surprise to Satan, tarnishing his victory. Nevertheless, himself cut off from divine fellowship by his course, Satan continued to deal with humanity, to bring them further under his control; and his policy succeeded in proportion as mankind became more and more weak and degenerated through the fall.

Thus it will be noted that man did indeed, according to the scriptures, fall into the hands of Satan not in some far off unknown place after death, but in the earth prior to his death.

Let none suppose, however, that Satan is the "prince of this world" by any recognition of the Almighty God. Quite to the contrary, everywhere in the scriptures Satan's kingdom is denounced as a rebellious one, and everywhere do they present the thought that in due time Satan and his empire will be overthrown by Messiah.

The scriptures do not intimate that any others of the heavenly hosts deflected from their obedience to God at the same time with Satan; but no doubt the apparent success of his rebellion and the fact that no condign punishment was visited upon him may have emboldened others to taste of disobedience. The apostle clearly tells us of the time and circumstances connected with the fall of the angels from divine favor, since which time they are called in the scriptures demons, the word being improperly translated "devils" in our common version.

Outcasts from God and His favor, these disobedient spirit beings had evidently gone from bad to worse so as to fully merit the title given them of "demons." Their chief pleasure and business would seem to be in connection with humanity seeking always the ultimate degradation of the latter and to their estrangement from the Lord, His Word and His Spirit. Through witches and wizards in the past, and today through "mediums" clair-audient

voices deceive humanity by personating their dead friends, and sometimes by personating the holy angels and the Lord himself that they might lead their minds away from truth and righteousness unto sin.

We well remember that in our Lord's day these demons infested many members of the human family, and that our Lord Himself and had His apostles made a speciality of casting out devils. These were addressed as persons and answered as intelligent beings, and those who accept parts of the divine record should hesitate before rejecting these. Those who have made insanity a study, we think, generally agree that it may arise from two causes: (1) From some pressure upon the brain, or some organic disturbance, or, (2) from obsession from the fact that the human being has come under the control of one or more of these evil spirits who run riot with his reasoning faculties. According to the estimates more than one-half of all the insane are suffering from obsession the same malady exactly that our Lord and the apostles cured by casting out the demons.

A MURDERER FROM THE BEGINNING

We are aware that our Lord's words to Peter, "Get thee behind me, Satan," are made the basis for the denial that there is any personal devil or subordinate demons. Our reply is that although any man may become an adversary of God (a Satan), the scriptures everywhere speak of the prime mover in evil as the "devil," the "Satan." Mark how the apostle tells us, "Your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour whom resist, steadfast in the faith." (1 Pet. 5:8) Mark how our Lord declared of Satan, "I beheld Satan, as lightning, fall from heaven" doubtless referring to Satan's original deflection. (Luke 10:18) Mark again his words respecting Satan, "He was a murderer from the beginning, and abode not in the truth." (John 8:44)

Ah, yes; he was a murderer the murderer of Adam and Eve and their entire family, now estimated at twenty thousand millions. He is the great murderer, the first murderer. He murdered our first parents by deceiving them, and thus inducing them to be disobedient to their Creator, which brought them under the sentence of death. Hence for now 6,000 years the penalty, "Dying thou shalt die," has been inflicted upon Adam and upon the entire human family and associated with that penalty have been various of its concomitants of pain, sorrow, sighing, crying, all included in and swallowed up by the word, dying. This is bad enough, but thank God it is not as bad as Satan would have us believe in order to turn our hearts perpetually from the Lord it is not as bad as the "doctrine of devils" would imply not as bad as eternal torment, which all the creeds of Christendom erroneously teach to be the penalty of original sin. We know well the lie, the

misrepresentation by which Satan secured this original power over our race and became their murderer: God had said that disobedience would bring death--Satan had contradicted

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the Almighty, declaring, "Thou shalt not surely die." (Gen. 3:4)

Upon this murderer's falsehood Satan has built nearly all the various errors which has injured our race. For instance: (1) The erroneous theory that the dead are now either in purgatory or hell, except a handful taken to heaven; (2) by this theory the Bible teaching of a resurrection of the dead is made void and meaningless; (3) by this doctrine the work of Christ is rendered null and valueless, for if it were true that death took all the human family either to heaven or to hell according to their merits, before Christ came, before Christ died, as well as since, then, indeed Christ died in vain, for nothing has been accomplished by his death since it is claimed that the whole procedure continues the same.

WHY EVIL IS PERMITTED

Before examining the scriptural proofs of the overthrow of Satan and the glorious blessings to result to mankind under the reign of Christ, let us briefly glance at God's reason for permitting matters to go as they have gone for the past 6,000 years. Why did He not destroy Satan and the fallen angels long ago? Why was Adam permitted to come under the influence of the great Deceiver? or why were not Adam and Eve as well as Satan destroyed and a new race begun?

These are reasonable questions, and the Bible gives us the key to their solution, showing that all created in the image and likeness of God are designed to have the liberty of the sons of God liberty of conscience, liberty of heart and will, and that God seeks such only to worship Him and to enjoy His blessings eternally as worship Him in spirit and in truth. To create angels and men free moral agents signified their liberty to sin through disobedience to the Divine law if they chose. And in humanity God has given an illustration not only of the exceeding sinfulness of sin and its injurious effects, but also an illustration of the various features of His character justice, wisdom, love and power as these could not have been revealed to angels or to man without the permission of evil without the permission of the exercise of sin-and-death conditions. The apostle tells us that sin and death began to reign in Adam's day, and he explains the cause therefor, saying, "By one man's disobedience, sin entered into the world and death as the result of sin, and thus death passed upon all men because all have sinned." (Rom. 5:12.) Our Lord Jesus contradicts the evolution theory most emphatically in his statement, "The Son of man came to seek and recover that which was lost." Luke 19:10.

RANSOM CONTRADICTS EVOLUTION

Those who will look at the subject from the Bible standpoint will see that its every teaching is in accord with its teaching of Adam's perfection and his fall. The penalizing of Adam's sin with the death penalty presupposes that the original sinner possessed intelligence of a high order, which would properly qualify him for a trial at the bar of God for either life or death eternal, and the death sentence corroborates the declaration of the scriptures that Adam was disobedient in his trial. Thus the phenomena of death and mental, moral and physical impairment are all accounted for by the scriptures through this doctrine of sin and its penalty. Every person and every theory which in any sense or degree either repudiates or ignores this scriptural teaching, that all men are sinners and that their dying condition is the result or penalty of sin, are surely, therefore, in error.

In line with this we find the scriptural doctrine of a ransom that as sin and its penalty started in father Adam's disobedience and was inherited by all of his posterity, so God's provision for the future resurrection of Adam and his race made provision for their redemption. Thus the apostle states the matter, "As by a man (Adam) came death, by a man (Christ) also comes the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive"—"every man in his own order." (1 Cor. 15:21-23). If, as the evolutionists tell us, man is "falling upward" wherein was the justice of the divine sentence against him? Why should God speak of him as a sinner, a transgressor? Is it sinful to evolve upward? Surely not! Why should man be spoken of as under the curse or penalty for sin, since self-development is not sin? Why should it be written that justice demands a ransom price before Adam and his race could be released from the death sentence and be granted an opportunity for eternal life? Why did the law given through Moses symbolize sin-offerings and divine propitiation through day of atonement sacrifices, etc., and the high priest's services, if there was no fall, no sin, and no need of a redemption and sin-offering and a reconciliation to God? Why should the new testament continue the same story of the necessity for the death of Jesus as the redemption price, that by his stripes we might be healed, that through the sacrifice of his life the world might be granted a resurrection to life in due time?

Why is the doctrine of the second coming of Christ and the resurrection of the dead put so prominently before us in the Bible if there was no fall into sin and death, no need of a redemption, and no need that at his second coming the sins of the world shall be blotted out, and the world of mankind uplifted out of sin-and-death conditions back to full perfection of human nature and all that was lost in Adam? There can be no Answer--to these questions before an honest mind. The matter is a simple one; we must either reject the Bible doctrine of man's creation in perfection, his fall into sin and its penalty death, his redemption

by the precious blood of Jesus and his recovery by and by from sin and death and restoration to full perfection during the Millennial age at the hands of the great Redeemer, or, on the contrary, we must repudiate in toto all the theories of human evolution as being absolutely, unqualifiedly, untrue, “let God be true though it prove man a liar.” Rom. 3:4

RESTITUTION OPPOSED TO EVOLUTION.

The pity is that very few Christian people are aware that restitution is the scriptural teaching respecting the future hope of the world. I am sure that few if any of this audience ever heard a pulpit discourse from our text. In fact experience proves that remarkably few ministers or laymen know that there is such a statement in the scriptures that God through the inspired apostle declares: Times, years, of restitution are just before us to begin at the second coming of our Lord, and, as our context declares, are to be

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seasons of refreshing, of blessing, of uplifting to the world of mankind. Yea, notice that in our text the apostle declares that all the holy prophets since the world began have foretold these coming times of restitution and blessing. Strange that for so long we have overlooked the real teachings of God’s word, the real hope set before the world. The hope before the church is a heavenly one, the prospect of a change from an earthly nature and conditions and surroundings to the heavenly, to be accomplished in the first or chief resurrection. The blessing promised to the world is not a change to another nature, but a restitution of the present human nature to its original perfection in connection with this earth, its future home or paradise.

Restitution, as all are aware, signifies the restoring or putting back to a previous condition. There is a reason why this scriptural doctrine of restitution, spoken by the apostles and all the holy prophets since the world began, has been overlooked by theologians in general. For the same reason the doctrines of the second coming of Christ and the resurrection of the dead have lost their power in the faith of Christendom. The reason is that false doctrines were added very early to, and engrafted upon, the faith once delivered to the saints. These traditions of the ancients have largely made the word of God of none effect in the minds of the people, have rendered many of the statements of the scriptures unintelligible, and have prepared the masses of Christendom to believe a lie the lie that is now being made so prominent, that death is not death, that there was no fall, that there was no redemption from a fall, and that there will be no restitution.

This false doctrine is based upon the human theory that a man cannot die that the soul cannot die. It is in complete opposition to the scriptural declaration, “The soul that sinneth, it shall die,” the

“wages of sin is death,” “God is able to destroy both soul and body.” The theory that man when he dies is not dead but more alive than ever renders meaningless the doctrine of a resurrection from the dead, and also the doctrine of the second coming of Christ for the purpose of resurrecting the dead and granting them blessed opportunities during the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." This false doctrine that man is alive when he is dead is the basis for all the horrible teachings respecting purgatory, respecting the doctrine of prayers to the saints, supposed to be alive in heaven, when according to the scriptures, they are dead and waiting for the second coming of our Lord and the resurrection of the dead.

Let us go back to the Bible and common sense, let us believe the record which God has given us of Adam’s original creation in his likeness, of his fall into sin, of the share that we all as his race have in his imperfections and unworthiness; and then let us hope in the redemption accomplished through his power now the high calling of salvation to the church, and during the Millennial age the blessing of the world by restoration, restitution processes, which shall bring them back to all that was lost, plus valuable lessons in knowledge which will be to their eternal advantage. Let us see further God’s reasonable provision that any who once really see and understand and appreciate the divine plan if they sin willfully, deliberately, will become subjects of the second death utter destruction, from which there will be no redemption, no recovery by resurrection or otherwise.

RESTITUTION SPOKEN BY THE PROPHETS

Did time permit it would afford us great pleasure to go through the various prophecies and point out wherein all the holy prophets have spoken of the coming times of restitution. Moses the prophet distinctly set forth that in due time God would send a greater one than himself, “A prophet like unto me,” the Messiah, and that through him blessings more abundant would come blessings of relief and uplift and succor, forgiveness of sins and reconciliation to God. Peter quotes this in the words just following our text, and indicates that the fulfillment of it will be in the times of restitution, the times of refreshing and rejuvenation which God has proclaimed through all the prophets. Then, says the apostle, under those favorable conditions, “it shall come to pass that the soul that will not obey that prophet, shall be utterly destroyed from amongst the people.” (Acts 3:23) God Himself prophesied of these coming blessings of restitution, declaring to Abraham, unconditionally, “In thy seed shall all the families of the earth be blessed.” As the curse was death, the blessing of the Lord will be the reversal of the death and dying, namely, restitution to life.

But doubtless all in this audience would be impressed more by the words of Jesus himself than by all the testimony of all the

prophets. Harken, therefore, to the great teacher, the great prophet, telling of restitution. He spake through his subsequent mouthpieces, the apostles, to tell us through our text of the coming restitution times, and to tell us through the Apostle Paul that the whole creation is groaning and travailing in pain together waiting for the manifestation of the sons of God when their groaning and travailing in pain shall cease, and when they by the grace of God, by acceptance of His favors of the kingdom, shall regain the liberty of the sons of God freedom from sin and death restoration to divine favor. Not only so, but in His own dark utterances, with His own lips, He corroborated the testimony of the angels who announced His birth and was declared that it meant “good tidings of great joy, which shall be unto all people.”

Our Lord told that He came to “seek and to save that which was lost;” He told how as the good shepherd He was giving His life for the sheep, and as a result He would lead all of His true sheep, both of the present flock and of another flock yet to be called, to the fold. He told how He came “not to destroy men’s lives but to save them;” He pointed to His second coming as the time when He would reward the servants of this gospel age, the church and that then He would set up his kingdom and give his faithful servants, the church, dominion over the world for its blessing and uplifting. He told how that time of blessing and uplift would not only be for the then living people, but also that all in their graves should hear His voice and should come forth, and that those who would hear in the sense of obey should live ultimately be freed entirely from all the sin-and-death conditions of the present.

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RESTITUTION EVEN FOR SODOM

So prone are we to think of God as less merciful and less generous than ourselves instead of more so, that we are inclined to limit the gracious promises of His word and to suppose that they are merely for the saints of this gospel age. On the contrary, while the exceeding great and precious promises are for these saints, there are other promises to the world in general which shall be theirs after the saints shall be glorified with their Lord. Whoever will read carefully and prayerfully and intelligently Rom. 11:25-32 will find distinctly stated the great blessings that are to come to natural Israel at the second coming of Christ; and after the church shall be glorified, that natural Israel “shall obtain mercy through your mercy” through the mercy of glorified spiritual Israel during restitution times.

But notice particularly a nation of the past, admittedly a very sinful nation, and see what our Lord declares to be their future prospects. He testified that all of the Sodomites were destroyed, saying, “Fire came down from heaven and destroyed them all.” But He tells that in the day of judgment, the great Millennial day

of His kingdom, when the whole world shall have a judgment or trial of eternal life, the Sodomites will not be forgotten. More than that, it will be "more tolerable" for Sodom and Gomorrah in the day of judgment than for you of Chorazin and Bethsaida, who have had larger opportunities and privileges and have failed to profit thereby. But why should it be more tolerable for the Sodomites than for some others? Were they not wicked sinners? Our Lord testifies that they were sinful men. There is no excuse made for their iniquity, but he also testifies, saying, "If the mighty works that have been done in you had been done in Sodom and Gomorrah they would have repented long ago in sackcloth and ashes." Thus we see why it will be more tolerable for them in the Millennial day than for some who were more highly favored and who therefore sinned against greater light. Matt. 10:15.

Turn now to Ezek. 16:22,48-63. Hear what the Lord has said through this prophet respecting Sodom in the times of restitution in the day of judgment in the Millennial day under the reign of our Lord's kingdom for the blessing and uplifting and trying and testing of the whole world for life or death everlasting. The prophet declares the sin of the Sodomites, and his words agree with our Lord's testimony that the Israelites were more blameworthy; and then he tells that in due time he will restore the Sodomites and restore the Israelites, not for the merit or worthiness of either of them, but because of his own gracious plan and arrangements to give to all under the Millennial reign of Christ the fullest opportunity for knowledge and obedience and return to all that was lost and to life everlasting.

The assurance is that as sin abounded through Adam unto condemnation and death, so through Christ, in due time, eternal life shall come to as many as will receive it under the Lord's conditions. Six thousand years have been permitted for the development of the race to fill the earth, all except our first parents being born in sin, shapen in iniquity. (Psa. 51:5.) As these all were condemned in one man, God's provision is that the death of the man Christ Jesus is a sufficient ransom for the race, and this ransom price having been paid the first work of salvation has been the gathering from the world of the Lord's little flock, the royal priesthood, the household of faith, the Levites. This is as far as the work has yet progressed; soon this election or selection of the little flock will be completed, and they as the bride, the Lamb's wife, will be glorified with their Lord, and as His kingdom associates will with Him be engaged during the Millennial age, a thousand years, in the great work of blessing and uplifting from sin and death conditions every member of the human family who may desire to return to God and be abundantly pardoned.

It is asked why they do not return now. The scriptures Answer-- that the world in general is both blind and deaf to the Lord's

message; they are enemies through wicked works, they are deceived by Satan's misrepresentation of the divine character, they know little reason why they should love God or seek to walk in His way; and, besides, they have learned to love the ways of sin and death and must be helped out of their deplorable condition.

For the assistance of mankind the Millennial kingdom is provided, in which Christ and the glorified church shall have and exercise all power autocratic power first, so as to bring every creature and everything to a recognition of the King and His dominion, as it is written, unto Him every knee shall bow and every tongue confess to the glory of God. Those who are rebelliously inclined shall be chastened with stripes, that they may learn the way of the Lord and learn to appreciate righteousness; while those who do obey the divine law of that time will be blessed with restitution.

And as for the remainder as for those who repudiate and reject and refuse under full light and knowledge, the scriptures declare that they shall be destroyed with an everlasting destruction the second death.

SOME OF SATAN'S DECEPTIONS

Satan's influence seems to be limited by the light of truth, the knowledge of the divine plan. Hence those who are his special objects of attack are such as are awake rather than intellectually asleep; especially those who being awake are actively engaged in lifting up the light, the truth, to the people. Looking back we see how Satan especially worked against Christ and the apostles as Jesus said to St. Peter, "Satan hath desire to have you that he might sift you as wheat." (Luke 22:31.) And again our Lord writes, "The devil shall cast some of you into prison," (Rev. 2:10); and we may reasonably understand that he had much to do with the stirring up of the animosity and prejudice of the scribes and Pharisees and doctors of the law against the teachings of Jesus and his followers, resulting in their death. So also it has been throughout this gospel age; Satan has actively opposed the light and the children of the light, and assisted and encouraged and co-operated with the darkness and those under its influences.

SATAN AUTHOR OF SUPERSTITIONS

What we are now noting is that Satan operated to the blinding and deluding of mankind and to the corruption of many of the followers of the Lord always to their injury and to the perversion of truth, and in opposition to the Word of the Lord. His change of tactics in connection with the reformation movement is also worthy of notice. When

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the Lord's spirit stirred up some of his followers for a defense of His Word, and Satan found it impossible to longer continue the

gross darkness, he sided in with the reformers in some measure, not, however, with a view to producing a real reform, but to turn aside the reformation work. Luther, the reformer, was still under some of the delusions of his past education; he still believed that the dead were alive. His rebellion was against corruption in the system rather than against the system itself; he objected that money could not purchase the release of a soul from purgatory, through the saying of mass or otherwise. He still believed that Christ's kingdom had come and was somehow represented in the church; he looked to see how and where Christ's kingdom was in the world, and concluded that those governments which accepted the teachings of the reformation must be God's kingdoms. And thus it came about that while the king of France and king of England and king of Germany and others had erstwhile looked to the pope as the source of their authority, and under his authority claimed to be kingdoms of God, by and by those princes who accepted the reformers looked to them for authorization that the people might still recognize their rulers as of divine appointment.

Thus Protestant England and Protestant Germany continue to stamp upon their coins as before, that their monarchs ruled by the grace of God accepting the grace and their authorization as changed from papacy to the reformers. For instance, when Great Britain was under papal control one of her kings was called to Rome to give an account of violation of some of the pope's rules; and it is a matter of history that for three days he walked barefoot in the snow and slush around the Vatican doing penance, and at the conclusion was permitted to come into the pope's presence upon his knees, in claimed fulfillment of Psalm 2, "Be wise now therefore, O ye kings.... Kiss the Son, lest he be angry and ye perish in the way, when his wrath is kindled but a little." The pope subsequently placed the crown upon the king's head with his feet as indicating how much beneath the pope, how much a vassal was the king.

But after the reformation, it was Henry the Eighth who disregarded the pope's authority and called upon the Protestant bishops of the Church of England to acknowledge his kingship as of divine appointment.

Thus the error was kept alive by the wiles of the adversary, the delusion was held over the minds of the people, and the reformation was measurably turned aside God permitting this the while because his due time for the establishment of His kingdom was not yet. Thus we have it today that all the great governments of Europe, armed to the teeth against one another and between whom wars have waged for centuries, all claim to be kingdoms of God, their coins declaring that their monarchs rule the people as divine representatives. But the whole matter, dear friends, is a delusion of the adversary, the great deceiver. These kingdoms are not the kingdoms referred to by our Lord and the Apostle, and especially mentioned in our Lord's prayer, "Thy kingdom

come, Thy will be done on earth as it is done in heaven.” On the contrary they are, as the scriptures declare, “kingdoms of this world,” and all under the direction and superintendence of the “prince of the power of the air,” the “prince of this world.”

GOD’S WILL ON EARTH AS IN HEAVEN

Christian people in general have gotten this erroneous idea that God’s kingdom is already set up, and hence are not looking for the kingdom of God’s dear Son, the kingdom of glory foretold in the scriptures. In harmony with their erroneous thought, they are seeking to convert the world, failing to realize the utter impossibility of this that there are twice as many heathen as there were a century ago notwithstanding the great missionary efforts put forth. But even if the heathens were all converted to as civilized a condition as prevails throughout Christendom, how far this would be from the glorious condition which the Lord has referred to in his prayer. Surely God’s will is not done on earth as it is in heaven in any place, and hence if the heathen were as good as the best state in the world they would all need converting over again to bring them into proper accord with the Lord.

The ultimate overthrow of Satan was vaguely prophesied at the time of the expulsion of our first parents from Eden, “The seed of the woman shall bruise the head of the serpent.” This message was repeated with growing clearness for 4,000 years, the prophets telling of the glorious blessings that would follow the establishment of Messiah’s kingdom upon the ruins of present institutions, and how then the knowledge and glory of the Lord would fill the whole earth and all the families of the earth would be blessed. Through Daniel prophetic pictures representing the history of the world were given, and Messiah’s kingdom was distinctly shown to be that which would ultimately prevent under the whole heavens, a dominion that should not pass away and that would be given to the holy people, a dominion of righteousness. (Dan. 7:27.)

SATAN’S OVERTHROW AT HAND

Our Lord fully enunciated these same teachings, quoted from these various prophecies, and told of the coming time when by virtue of his death for man’s sins He would establish His kingdom with power and great glory to release the world from the bondage of Satan and sin and death and to grant resurrection to all, the grand and glorious conditions that have been lost through Satan’s murderous work in Eden. The cross of Christ, His death as our redemption price, is the very center of this plan, the calling of the church during this gospel age to be joint heirs with Him in His kingdom is the intermediary feature, and the Kingdom itself to be established at His second coming is to be the grand outcome. It is to be the Sun of Righteousness with healing in its beams that will bless the world, and probably

enough the declaration is made that amongst the first things of the new order will be the binding of Satan for a thousand years that he shall deceive the nations no more until the thousand years are finished.

IN A TIME OF TROUBLE

So far from the Lord's Millennial kingdom being produced by the conversion of the world by human agency which we see to be impossible, the scriptures declare that it will be introduced by a great time of trouble, such as was not since there was a nation--no, nor ever shall be. This time of trouble will, according to God's Word, result in the

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overthrow of all present institutions, which are all more or less blended with pride, ambition and selfishness and sin, inculcated by the prince of this world and the methods which he has favored, which trouble will be an awful experience upon the world, and our Lord suggests that were it not for the elect, there would be no flesh saved the social, political, financial, religious elements would destroy each other in anarchy. It will be short, sharp and decisive, for "a short work will the Lord make upon the earth." (Rom. 9:28)

We believe, dear friends, that this time of trouble and anarchy is very near at hand, but we are interested more in the glorious outcome than in the trouble itself. We can lift up our heads and rejoice at the evidence that the kingdom is very near at hand notwithstanding the trouble by which it will be introduced, knowing that the driving of the plowshare of trouble through the hearts of mankind according to the promise of the Lord's Word will eventuate in a blessing for them, the great blessing, the inauguration of the kingdom which God has provided for the uplift and refreshing and restitution of all who will come into harmony with him. The Lord represents this in some of His parables as the binding of the strong man, Satan, and represents himself at His coming as being the stronger one who will make him captive, and who represents His second coming as being secretly, quietly, as a thief in the night, unknown to the world, not comprehended by any except those whose eyes of understanding have been opened. Let us then who are hoping to be sharers in this kingdom be more and more sanctified by the gracious Word of God, and more and more encouraged as we come to a knowledge of what is the real character of God. O, come and let us worship and bow down, let us call upon the name of our God, for His mercy endureth forever.

[Pittsburgh Gazette, December 30, 1906](#)

BEHOLD I MAKE ALL THINGS NEW

Pastor Russell addressed the Bible House congregation in Carnegie Music Hall today from the text, "He that sat upon the throne said, behold I make all things new. And he said unto me, write; for these words are true and faithful." (Rev. 21:5.) The address follows:

On the threshold of the New Year thousands in all parts of the world are probably taking account of stock in their affairs, mental, physical, moral, financial and religious. Many no doubt are looking back to the beginning of the year, to the resolutions then made, and feeling more or less of disappointments, if not shame, in connection with the results. Indeed it is safe to assume that whoever is thoroughly satisfied with his attainments and victories during the past twelve months has either too high an estimate of his own victories or else at the beginning of the year he did not place the mark, the standard sufficiently high. As we are on the threshold of a New Year it is important for us that we be not discouraged with the past, whatever it may have been; but that as we turn over a new leaf we make fresh resolves respecting fidelity to God and the principles of righteousness of which he is the representative; that we make fresh resolves in respect to our relationship to our fellows, that more and more throughout the year we will strive, not only to be just toward them, but, more than this, to be generous, forgiving, kind, patient, loving. Let us look into the Lord's word for encouragement along these lines, which are recognized to be proper ones.

Our text seems to contain some suggestive thoughts that should be helpful to us all. It implies that in some sense of the word God is proposing on man's behalf a new order, a new dispensation, with fresh help and assistances for the groaning creation, Adam's posterity. Looking about us we find on the pages of history records of the endeavors of noble-minded men and women for the past six thousand years to stem the tide of sin, depravity, imperfection, dying, mental, moral and physical decrepitude, dying, death. Contemplating all these endeavors and combinations, we are obliged to say, in the language of one of old, "We have not wrought any deliverance in the earth." (Isa. 26:18) we have been unsuccessful in saving the world from sin and its imperfections.

We sometimes endeavor to persuade ourselves that the world is growing purer and holier, more full of faith toward God, more full of the fruits and graces of the spirit of God, more free from selfishness, and crime on account of selfishness; but as we scrutinize, carefully and honestly, we must confess that the world is far from the divine standard. And, sure enough, our

conclusions are fully corroborated by the prophetic writings of God's word, which directly state that "evil men and leaders astray will wax worse and worse, deceiving and being deceived" down to the very consummation of this age, down to the time when it shall give place to the new order of things mentioned in our text. (2 Tim. 3:13) We note also the suggestion of our Lord's words addressed to his church, which assure them that in the end of the age the deceptions will be so strong that "if it were possible they would deceive the very elect," and we appreciate the inference of his words, "When the Son of man cometh shall he find faith on the earth." Luke 18:8

OLD THINGS MADE NEW

It should be noticed that our text does not say that God will make all new things, but that he will make old things new he will take hold of the old things and renovate them. Before examining what things are to be renovated we call to mind that the scriptures do, however, speak of a "New Creation" they do tell us that the church, the elect, are "New Creatures in Christ Jesus." Not these, therefore, are referred to in our text. This work of God in respect to the church which he has been calling out of the world since the day of Pentecost is distinctively separate from his work in other directions and in other classes. The church is to be a new creation in the sense that it will be changed to a new nature. By nature the elect were children of wrath even as others of human nature and depravity. By God's grace they were not only redeemed, but through

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faith were justified. Then as they followed on to know the Lord and hearken to his word they were called to be special disciples, a little flock of the Lord Jesus.

When they accepted this call and made full consecration to the Lord they received a begetting of the holy spirit to a new nature the spiritual nature. Then their instruction and disciplining and testing proceeds, so that at the close of their sacrificial life they might be counted of the Lord as "fit for the kingdom." These in the first, the chief resurrection are to be made like their Lord, "changed in a moment," sharers of his glory and "partakers of the Divine nature." (2 Pet. 1:4) This is the new creation; nothing in the Divine statement respecting the church implies that they are to be renewed or made over again as perfect men. There is indeed a change, because, as the apostle explains, "Flesh and blood cannot inherit the kingdom of God," and these have been called to be God's kingdom class, in association with their Redeemer, our Lord Jesus.

Neither must we confound the statement of our text respecting the renewing of old things with the statement of the first verse in the same chapter which says, "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away;

and there was no more sea.” Nothing in this verse implies that it refers to the same thing mentioned by our text; on the contrary, the one is a renewing, the other distinctly states that it is a new creation and that the former passed away.

NEW HEAVENS AND EARTH

While passing, and to keep our minds clear on the subject, let us briefly notice the signification of this symbolical statement respecting the new heaven and new earth. It does not mean that the heaven of God’s residence has become dilapidated and unfit for his service. The figures here used, heaven, earth, sea, are symbols common to the entire scriptures and refer to humanity. The heavens represent the ecclesiastical influences and powers of control, the earth represents organized society, while the restless sea symbolizes the uncivilized and anarchistic masses of mankind.

To our understanding of the scriptures, as already set forth and well known to many of you, the time for this great change of religious, social and political institutions is right at hand the change from the one to the other to be accomplished by the disintegration of the present heavens and earth in the great time of trouble such as was not since there was a nation, as Daniel the prophet tells us. Then, after that awful cataclysm of anarchy and disruption which will utterly overthrow present institutions, the Lord promises that he will establish the new and the better institutions. The present heavens and earth are scripturally represented as being largely under the control or influence of the “prince of this world,” whom the scriptures declare is to be bound or restrained at the close of this dispensation.

The new dispensation is, on the contrary, to be under the control of Messiah, the glorified Christ Jesus and His bride, the elect church, which will then be complete. The heavens, or religious spiritual powers of control will be new in that they will be in the hands of the glorified Christ, who will then, as the scriptures declare, take unto Himself His great power and reign a power possessed ever since His resurrection but not to be exercised until now, the Father’s due time. The new earth will be the new organization, social and political, constructed on the lines of justice and love and under heavenly guidance. No wonder then we have the assurance that the sea class will be no more, for we are assured that this new order of things will be the “desire of all peoples,” and that to the new king of the world every knee shall bow and every tongue confess to the glory of God the Father.

THE RENEWING OF OUR TEXT

Having seen what our text does not mean we are the better prepared to note what is signified by the expression, “Behold I make all things new.” The preceding context pictures the glorified kingdom of the glorified Christ as the New Jerusalem come down from heaven to earth, in harmony with our prayer,

“Thy kingdom come.” Elsewhere we are specifically told about this New Jerusalem whose symbolical foundations bear the names of the twelve apostles of the Lamb. There can be no doubt that it signifies the kingdom of Christ and His glorified bride, the kingdom that the Lord promised to His faithful, saying, “To him that overcometh will I grant to sit with Me in My throne, even as I have overcome and am set down with My Father in His throne.” The next chapter explains that from that New Jerusalem, from that new government that will then be established in the world, there will proceed a symbolical river of life, clear as crystal without impurity of any kind and to that water of life, to the truths which will then in their purity be dispensed to all the families of the earth.

The glorious results of the establishment of this heavenly city or dominion amongst men is thus told: “I heard a great voice out of the throne, saying, `Behold, the dwelling place of God is with men; He will dwell with them and they shall be His people, and God Himself shall be with them and be their God. ’” The thought here is most clear and explicit: the scene belongs to the Millennial age after the New Jerusalem, the heavenly government, shall have been established amongst men.

It will represent God amongst men, for God will dwell in the glorified church and all of His powers and gracious characteristics will be manifested in it most thoroughly. But someone will say, Has not God been dwelling with mankind for all the past six thousand years? Why should this represent God’s dwelling place with man as being a matter of the future and not of the present?

We reply, No! God has not dwelt with man in any sense of the word. On the contrary He has reprobated and condemned mankind on account of sin, and the apostle tells us that the whole world as a consequence are aliens, strangers and foreigners from God and His promises. He did indeed favor Abraham, Isaac and Jacob, then all of Jacob’s posterity called the nation of Israel. With these in this nation He made pictures and types of the blessings which He intended ultimately to accomplish for mankind through Messiah. Their covenant of the law represented in an imperfect manner the new covenant of the future with the world, Moses, their mediator representing imperfectly the mediator of the new covenant--the Christ, head and body, Jesus the head, and the church His body, His bride. Their sacrifices represented the better sacrifices now being

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offered by the mediator himself first and chiefly, and secondly those whom He accepts as members of His body, and who, under His guidance and direction, suffer with Him that they may also be glorified together as members of the world’s mediator in the kingdom.

The blessing of the Lord's presence in the future was foreshadowed in the arrangements made with the typical nation of Israel. (1) In their tabernacle, or moveable representation of the heavenlies, the Lord appeared in the most holy, represented by the shekinah glory within and the pillar of smoke without. When later on, under the Lord's direction, the temple was built at Jerusalem, it represented the perfect established kingdom, Messiah's kingdom, the Millennial kingdom of the new heavens and new earth, and in it also the Lord is represented in the most holy by the shekinah glory. This representing of God's dwelling in the midst of Israel was a foreshadowing of the coming blessing to the world during the Millennial age referred to in our context, when the tabernacle of God will be with men. We have already seen that God will not meet with men in an earthly temple, but, as the apostle explains, He has during this gospel age been preparing a spiritual temple the church. The Apostle Peter assures us that the elect are the living stones in process of preparation for the glorious temple of God of the future. This is the explanation which the scriptures give of the trials and sufferings, the testings and provings which the Lord permits to come upon His ever elect which are to chasten and polish them and make them fit to be members in the spiritual temple of the future, to be the tabernacle of God, the dwelling place of God amongst men God's representatives to the world the meeting place from which God's representatives to the world the meeting place from which God's mercy shall be disseminated and to which the world will approach for the blessings provided.

WIPING AWAY TEARS

We see, then, that God's proposition is that through the glorified Christ (Jesus, the head and His body the church) He will return to mankind and accept the whole world through the merit of Christ, and deal with them for their enlightenment and blessing and uplifting out of sin and sorrow, pain and death mental, moral and physical. This will be the making of all things new. Thus we see God proposes not to make a new race, but to renew Adam and his race, and the channel or agency through which this renewing or restitution work shall be accomplished will be the new creation the "church of the first born" the "Christ."

The work of God through the Christ is beautifully set forth under the figure of "wiping all tears from all faces." This is the same figure the Lord used through the prophet Isaiah (25:8), and all the conditions are in harmony. Through Isaiah the Lord informs us that these blessings will proceed from His mountain or kingdom, which He will establish in the end of this age "under the whole heavens," the mountain of the Lord the kingdom of the Lord Messiah's kingdom. The prophet declares that God will, in or through this mountain or kingdom, destroy the obscuring veil of ignorance and death which now covers all people, and that He will make for all a feast of fat things in this mountain, in this

kingdom, whose controlling blessing is to be under the whole heavens. The result is also declared, "He will swallow up death in victory."

Ah, yes! While the race has been under condemnation for 6,000 years, the divine favor and presence withdrawn from it, sin and death have reigned and have swallowed up the human family. But with the return of divine favor at the second advent of Christ, and the establishment of "Thy kingdom come," everything will be reversed, with the result that death will be swallowed up in victory, all people shall be delivered from the power of death the resurrection of the dead shall prevail under the guidance and control of him who declared that all in their graves should hear His voice and should come forth. Not only will they come forth to consciousness, but to an opportunity of being raised up or restored, renewed a resurrection process which will culminate, if they are willing and obedient, in a full and complete raising out of every element of sin and imperfection and death to the full image and likeness of God and all that was lost in Eden.

How grand is the message of God's word then, that when His tabernacle, His glorified temple, shall be established in the earth as the kingdom of God, it will mean victory for mankind over sin and death at the hands of the Lord's anointed, the world's great mediator. Ah! Indeed there is force and meaning in the expression, "God shall wipe away all tears from off all faces." The poetic expression speaks volumes for the blessing and comforting and assuaging of the griefs and sorrows of the world.

MORE SORROW, PAIN OR DEATH

The statement that God will wipe away all tears is explained, signify that there should be no more death. Death has reigned because of the sentence, the curse upon Adam's disobedience; but as the result of the atonement for Adam's sin, the right, the power, the authority of death to reign is broken, and instead the Redeemer becomes the life-giver of the world to revive the dying and awaken the dead.

That there may be no misunderstanding the Lord continues to explain that the wiping away of tears signifies, not only that death will be no more, but that this will include no more sorrow, no more crying, no more pain forever. O, glorious picture! How it shows us the great plan of our God, by which present evil conditions will be utterly eradicated, and by which mankind will be lifted out of all his troubles by the loving hands of his Redeemer who died, the just for the unjust, that He might have this right, this opportunity of bringing the unjust back into harmony and acceptableness with God. Yes, indeed! Jesus was the propitiation (satisfaction) for our sins (the church's sins), and not for ours only, but also for the sins of the whole world. Thank God for such lengths, and breadths, and heights, and depths of

His love, which indeed, passes all understanding! As the heavens are higher than the earth, so are God's ways and plans higher than man could have conceived they are marvelous in the eyes of His people.

FORMER THINGS GONE

In explanation of these great changes, which are surely to be introduced and under which God will make all things

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new under which he will restore mankind from his fallen, degraded condition back to Divine favor and back to the original perfection the explanation of all this is summed up in the few words, "For the former things are passed away." What were these former things? and why and how did they pass away? Man as God originally created him was very good. It was the introduction of sin that caused the difficulty, as the Apostle Paul explains, "By one man's disobedience sin entered into the world and death as a result of sin, and thus death passed upon all men because all are sinners. (Rom. 5:12.) It is for this reason that the whole creation is groaning and travailing in pain together, and this condition obtains because of divine justice and the execution of the divine sentence against sin—"The soul that sinneth it shall die." Awful as the condition under sin, and death as its penalty, has been, it was of God's infliction not of eternal torment, but nevertheless an experiencing on the part of the race of the "exceeding sinfulness of sin" and the full meaning of "dying thou shalt die."

But if these things of God in the sense of being His infliction, how and why can He ever set them aside or abolish them, so that He can subsequently speak to them as the "former things that pass away?" In other words, how could God set aside the curse or sentence of death? The Answer--to this question is the center of the gospel hope, briefly stated in scriptural language: the present evil conditions are all to be set aside because God has had mercy upon our race; not that He manifested His mercy by overthrowing the sentence of His own court against sin, but that He has met the requirements of His own decision, His own verdict has met the death penalty for the race through the death of His son, a "ransom for all" a corresponding price for the world's sin.

"HE THAT HATH THIS HOPE"

While the opening of the new year brings a measure of fresh hope and courage to mankind in general, with usually fresh resolves for a more noble stand for righteousness, nevertheless life is a humdrum affair to the vast majority of our race, and ignoble and sinful excesses are frequently indulged in with a view to breaking this monotony. It is, therefore, desirable that the world, having nothing better, should have business ambitions

to very fully absorb their time and energy. But how superior is the position of the Christian, who has in the Lord's word not only the promise of the life which now is, but also of that which is to come. To see the purpose of life, why we are here to see the scriptural incentive to right living that to those now called according to God's purpose to be of the elect church, and by and by to be the glorious new Jerusalem government or kingdom of God to bless and uplift the world of mankind this is our hope, and a blessed hope it is. It gives us new aims, new ambitions, new energy and strengthens every good resolve in a manner nothing else could do. The apostle declares, "He that hath this hope purifieth himself even as he is pure." The trouble with the majority of Christians is that they have not this scriptural hope, but vain hopes and imaginings not real, and built not upon the word of God, but upon the theories, creeds and traditions of the elders handed down from the "dark ages." Let us go to the fountain head, and have God's message of love and mercy from His own word, through His inspired son and His apostles and the prophets.

Even to those who hear Him who are of the world, who have not yet given their hearts to the Lord and not yet become identified with His called ones, there is a message of encouragement in the scriptures in the glorious promise of the coming time in which God will wipe away all tears from off all faces and there shall be no more sighing, no more crying, no more dying. Realizing this in any degree it becomes an encouragement to the extent that their faith can grasp it. It helps such to fight against the allurements of the world, the flesh and the adversary, by assuring them that every good impulse and noble effort now made brings corresponding peace and refreshment of heart in the present time, and helps them to reach the future life with its hopes on a higher plane than if they now yielded to sin and Satan.

[Chicago, Il. January 21, 1907](#)

EARTHQUAKE PROPHECY

Pastor C. T. Russell of Allegheny, Pa., preached twice here yesterday to large audiences. The afternoon session at Thomas' Orchestra hall was crowded to overflowing to hear about the "Overthrow of Satan's Empire." We report the morning topic, which was from the text, "And there shall be great earthquakes in divers places and famines and pestilences; and fearful sights and great signs shall there be from heaven." (Luke 21:11.) The speaker said:

"The recent prevalence of earthquakes properly enough draws our attention to the scriptures and what they have to say on this subject. Our text is from the Master's own lips a part of His description of the trouble that would come upon the world in the

close of this age, preparatory to the inauguration of the Millennial age and its glorious manifestation of righteousness under the King of Kings and Lord of Lords. The Lord was answering a question of His disciples respecting the end of the age and the signs which mark it. In the preceding verses He had told them that they might expect to hear of wars and tumults, but not to be terrified, that such things would come to pass, but it would not be an indication that the end of the age was near. Then, coming down to the events at the close of the age, He uses the words of our text respecting earthquakes, famines and pestilences and fearful sights and signs in heaven. And He follows this by saying that before these terrible signs, earthquakes, etc., of the end of the age, His disciples would suffer persecution in the synagogues and churches, etc., for His sake and for the truth's sake.

“It is far from our thought that an earthquake is of itself a sign of the end of the age. We remember that history tells us of various earthquakes in the past, so that these alone would prove little respecting the time in which we are

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living. But as many in this audience are aware, we have pointed out in our studies of the scripture, various lines of prophecy which converge upon the present time, clearly marking the period between 1875 and 1915 as the harvest time of this Gospel age, in which the elect are to be gathered into closer harmony with the Lord, separated from churchianity and error, and ultimately to experience the change of resurrection and glorification to the spiritual, heavenly nature, and that shortly thereafter the new dispensation will begin, the Millennial kingdom, in which Christ and His glorified saints will bring order out of confusion, supplanting ignorance, superstition and error with the truth, the knowledge of the Lord substituting the reign of righteousness and life everlasting for the reign of sin and death, which has prevailed for 6,000 years. The hearts of thousands of the Lord's consecrated people, in many lands and of many tongues, have been made glad with this prospect, and been made strong with the scriptural evidences supporting these hopes.

THE LORD'S SECRETS FOR SAINTS

“It is true that our Second Adventist and Seventh Day Adventist friends have also been calling attention to the scriptural predictions of great tribulations upon the world, now near at hand, but our message is still a very different one from theirs and used for a very different purpose. Their message is that the convulsions of nature that are now due are to result in a `wreck of matter and a crash of worlds' in the utter destruction of our race and the reduction of this earth to a mass of cinder. And they use their message as a club to threaten and to drive the wicked to

seek the cover and protection of the Lord. Be it noticed how different is our reference to these calamities. We hold with the scriptures that the `earth abideth for ever, ' and that cold and heat, summer and winter, will continue as long as the earth abideth. We hold again with the scriptures that God made not the earth in vain he made it to be inhabited. (Eccl. 1:4; Gen. 8:12; Isa. 45:18.)

“We have already pointed out that the fire of this day of the Lord will be a symbolical one, just as the fiery trials that have tried the church throughout this age have not consisted even in part of literal fire. We have pointed out that fiery troubles coming upon the world will overthrow present institutions, political, social, financial and religious, and engulf the whole world in anarchy, and that this is in the scriptures symbolically called in some places a great flood and in others a consuming fire that will devour the whole earth. We have pointed out that the passing away of present institutions, called the heavens and the earth that now are, will be followed by the establishment of a new heavens and new earth, or the reorganization of society, political, social, etc., along the lines of Divine approval intimated in our Lord’s prayer of the words, ”Thy kingdom come, Thy will be done on earth as it is done in heaven.”

“We remind you again of two of the proof-texts we have offered on this subject, namely: First, the apostle’s declaration, every man’s work shall be tried so as by fire; if any man’s work abide he shall receive a reward, but only the faith that is built upon the rock, Christ Jesus, and the gold and silver and precious stones will abide the fire of that day, when all the wood, hay and stubble of human tradition, philosophies and sophistries will be consumed. (1 Cor. 3:11-13) Second, the statement of the Lord through Zephaniah, the prophet, addressed to his people, `Wait ye upon Me, saith the Lord, until the day that I rise up to the prey; for My determination is to gather the nations that I may assemble the kingdoms and pour upon them Mine indignation, even all My fierce anger; for all the earth shall be devoured with the fire of My jealousy’. (Zeph. 3:8) That this fire of God’s jealousy is not a literal fire that will consume the earth with its inhabitants to cinders is demonstrated, we hold, by the following verse which declares, `Then will I turn to the people a pure language (message) that they may all call upon the name of the Lord to serve him with one consent. ’ The symbolical fire of anarchy which will overthrow and consume present institutions is thus shown to be the precursor of God’s great blessing for the world, for which we pray, `Thy kingdom come. ’

“Now are we using this prophetic evidence respecting the end of this age as a club to drive the wicked to shelter? On the contrary, we are convinced and point out to others the Lord’s declaration, `None of the wicked shall understand, but the wise shall understand. ’ (Dan. 12:10) We have pointed out also our Lord’s

words to the disciples at the first advent which illustrate the general operation of His providences, namely: 'To you (Israelites indeed) it is given to know the mystery of the kingdom of God, but to them that are without (outsiders) these things are spoken in parables and dark sayings, that they may not understand.' (Matt. 13:11-13) We have pointed out again that the scriptures everywhere declare that 'The secret of the Lord is with them that reverence Him, and He will show them His covenant.' (Psa. 25:14) But to the wicked God saith, 'What hast thou to do to take My name into thy mouth, seeing thou hatest instruction and castest My words behind thee.' (Psa. 50:16-17) Our use of these prophetic mysteries we hold is in harmony with the Divine intention and message that the Lord's consecrated people might know of the time in which we are living, and that they might be more and more quickened and energized and separated from the world and its spirit and ripened as wheat, and made meet for the inheritance of the saints in light as wheat prepared for the garner. (Matt. 13:35)

FEARFUL SIGHTS AND GREAT WONDERS

"We will not attempt to prognosticate the character of the frightful signs which belong to the closing of this age, but they are very particularly referred to here by our Lord, and also were foretold through the Prophet Joel, 'I will show wonders in heaven above and signs in the earth beneath, blood and fire and pillars of smoke.' (Joel 2:30; Acts 2:19) The Apostle Paul refers to the same thing in Heb. 12:26-28. He refers to the establishment of the Law Covenant at Mount Sinai and the wonderful manifestations at that time which caused Moses and all the Israelites to fear and quake; and the apostle tells us that those things were typical or figurative of the still more wonderful shakings, signs, etc., to be expected at the closing of this Gospel Age, when the kingdom of God is about to be established and the New Covenant about to go into effect between God

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and the world at the hands of the great Mediator Jesus and the church His 'bride,' His 'body.'

"The apostles say that the Lord's word on the subject implies the removing of all things that can be shaken, that only the unshakable things will remain, and these unshakable things the apostle refers to as associated with God's kingdom of righteousness. When with the eyes of our understanding open we look about us we see, O, so many things that are evidently not permanent, not right, unsatisfactory to God and to all who love righteousness and when we think of the fact that the shaking will be such as to loose and destroy all these imperfect things of the present time we can imagine better than we can describe the awfulness of that shaking time which in the book of Revelation is described as a mighty earthquake, of which there was not the

like at any time before nor the like to be expected at any time in the future. The term earthquake is used to symbolically represent revolution it is in this sense of the word that it is used throughout the book of Revelation. What we are to look for then will be great revolution, the great earthquake, the great shaking of the present institutions, which will overthrow everything that is not of the Lord's establishment and approval.

“Why then should we think of or speak of literal earthquakes? do you ask. Because in the divine order there seems to be a harmony between the literal and the figurative; the literal earthquakes have their part to play, too, in the great program. Not only are they to serve the church as signs corroborating the prophecies respecting the approach of the great day of trouble which closes this age, but they are to serve also another purpose a particular purpose. The scriptures clearly intimate that our physical earth has not yet attained the grand perfection which the Lord designs it should have, to be fit for the blessed ones whose home, as the paradise of God, it shall be throughout all eternity. Be it noticed that the scriptures clearly point out that the ‘little flock’ called during this Gospel Age to be the bride of Christ, are to experience a change of nature from human to spiritual, which will prepare them for heavenly conditions, spiritual conditions, but that for the remainder of mankind God's provision is not the change of nature but a restoration to the perfection of human nature and the development of the earth to that perfect condition which will make it as a whole the antitype of the Garden of Eden the ‘Paradise’ restored. (Rev. 2:7)

THE FLOOD THEN, THE FIRE AND EARTHQUAKE NOW

“We have already called attention to the fact that the flood of waters in Noah's time was caused by the breaking of the last of a series of rings that once surrounded the earth after the manner of the rings of Saturn; and that God, foreknowing the wickedness that would develop amongst mankind and the power that would be exercised amongst man by the giants of that time (Gen. 6:4), had so timed the breaking of this last ring that the flood of waters would serve the purpose of overthrowing that order of things, and making ready for the next step in the Divine program, the present order, which began after the flood upon the coming of Noah and his family out of the ark. Similarly the scriptures teach that God has reserved for its appropriate time in the end of this age certain great physical disturbances necessary to the development of the earth and its preparation for the reign of righteousness and blessing of mankind, so that the troubles incidental to this change will come upon the world of mankind as disastrous floods, sore troubles and co-operate in the bringing of mankind into sore straits and trials of faith and patience, which will result in anarchy and the complete shaking, not only of the physical earth, but also of the social earth and the

ecclesiastical or heavenly institutions, that all the unstable things may pass away, that the new order of things may be ushered in on a permanent basis and have the Divine approval and mean ultimately the grandest blessing for our race.

“From this standpoint a certain class only can read the signs of the times intelligently and with confidence, and this class the scriptures call the Lord’s ‘little flock,’ counted of the world as foolish, but counted of the Lord as the wise who are to understand. To these the Lord addresses His words Himself, saying, ‘When ye shall see these things come to pass when we see men’s hearts failing them for fear and for looking after the things that are coming upon the earth then lift up your hearts and rejoice, knowing that your deliverance draweth nigh.’ The Lord’s consecrated people possessed of His spirit, cannot in any sense of the word rejoice at the tribulations coming upon others; their rejoicing can only be in respect to the glorious things which they hope to experience, and which they know to be near by these outward signs. And their rejoicing is not merely on their own behalf, but also on behalf of the whole social world, there is a silver lining, and beyond that the glorious sun of righteousness, which shortly will blaze forth and dispel every cloud and all the shadows of ignorance and superstition, bringing to the world of mankind the rich blessings of Divine favor secured through the precious blood of Christ, the revelation of which has been delayed until now, waiting for the manifestation of the sons of God, which cannot take place until they have been called hence and the faithful ones be glorified with their Lord.

NEW ENGLAND PROFESSOR’S PROPHECY

“From this standpoint the news of the last few months of the earthquake in southern California, another in Valparaiso, yet another in the antarctic circle and now in Jamaica, doing great damage, causing frightful loss of life and great suffering, besides other minor shakings which effected little injury all these things appeal to us as being incidental corroborations of the prophecies that show that we are getting close to the great time of trouble. True, there may be a lull for a time, but we have confidence that our Lord’s prophecy of our text has a meaning, and that the time for its fulfillment must be very close. We are well aware that the natural man and his scientific leaders will consider such association of the facts of our day with the words of eighteen centuries ago as very foolish we are aware that they will say, as the Apostle Peter declared they would, that all things continue as they were from the foundation of the world (2 Pet. 3:4), that such changes have been going on and will continue to go on without any relationship to our Lord’s second presence and the time of trouble with which this age will end. That is their view the reverse is ours.

“We remember that a New England professor, about seven years ago, delivered an opinion which was at the time commented on as in the nature of a prophecy. His opinion was that in about eight years from the time he wrote, a great earthquake would shatter and break to pieces the huge cap of ice which for centuries has covered the south pole, and his prediction was that in the breaking of this ice-cap and the dashing of those mountains of ice into the ocean, great tidal waves would result, and millions of tons of water would be thrown against the coasts of the United States, resulting in terrible damage and loss of life and extending as far north at least as New York city, which he declared would be entirely obliterated. He further predicted that this breaking of the ice-cap of the south pole would so adjust and equalize the weight of the waters of the earth on our globe that the axis of the earth’s rotation would be corrected, so that we would no longer have the unequal divisions of day and night of the present, but that the change of the axis would cause serious tidal waves, earthquakes, etc.

“We know not the basis of the professor’s calculations for aught we know they were the barest guesses; but we do know that while nothing like his guesses are a part of the inspired word, that word does teach that at about this time we are to expect wonderful contortions of nature and some radical changes in the earth’s conditions that the latter may be adapted to the better wants of man during the Millennial age and throughout eternity. It is God’s own declaration that He will make glorious the place of His feet the earth, His footstool. (Isa. 60:13) And evidently great and wonderful changes shall be effected, some of these no doubt gradually, as for instance, we know the gradual change of the temperate zone, its extension further and further toward the north pole. We notice also the increasing moderation nearer to the equator. Those who recognize the power of God can have full confidence that He is able to perform all the glorious promises of His word respecting the paradisiacal conditions of this earth for the use of mankind in the Millennium and subsequently.

THE SYMBOLIC EARTHQUAKE--REVOLUTIONS

“As already intimated, social upheavals are pictured in the word of God under the symbolism of earthquakes, the mountains being carried into the sea, etc., and similarly uprisings of the social elements in anarchy are pictured as tidal waves engulfing the mountains, the governments. This is one of the forceful pictures used, not only in the Psalms but also in Revelations, and in our Lord’s symbolical language referring to the great time of trouble which is near at hand, of which the prophet has declared that it will be a time of trouble such as was not since there was a nation, and of which the Lord declares additionally, ‘No, nor ever shall be the like again.’ (Dan. 12:1; Matt. 24:21)

“Let it not be understood that we are advocating anarchy or revolution of any kind. On the contrary, we are heeding the Master’s voice that all who are His true followers should seek peace and pursue it, and so far as possible live peaceably with all men; that, like Himself, they should not resist evil with evil, force with force, but should rather commit their way unto the Lord and seek to walk in His paths and rely upon Him for the results that would be to their profit and the Lord’s glory. So far from counseling anarchy, we hold and teach that even the meanest and poorest of all the kinds of government known to the world is superior to anarchy, and we counsel in all sympathy and kindness those who are tending toward socialism, and their number is ever increasing, that they are unsuspectingly hatching cockatrice eggs that socialism under present conditions is absolutely impossible, that the rich would not give up their advantage without a struggle to the death, and that thus, as soon as socialism shall have gained the power that it is seeking and that it will gain, will spell anarchy for the world, because those now starting in with socialite hopes, finding those hopes vain, will be so angered, so disappointed that they will be soured, embittered and mad with the deceptions of their theories and the impossibility of carrying them out as they intended along the lines of benevolence, that they will be drawn to the desperate methods of the anarchists.

“Would that all could see with us what the scriptures so clearly indicate, namely, the Divine foreknowledge of past and present and future conditions and the Divine arrangement of them all for the highest welfare of all those who seek righteousness and hearken to the voice of Him that speaketh from heaven. Such the Lord urges to take His yoke upon them and learn of Him, that they accept of trials and difficulties incidental to loyalty to Him at the present time, and that by these attestations they shall be counted worthy of a share in the highest and best of all the gifts of God to be sharers with Jesus in His throne, in His nature and in the power which He will exercise shortly in the blessing of all mankind with `restitution.’ (Acts 3:19-21.)

“We urge, then, that all who are the Lord’s seek more and more to understand His wonderful plan, and to glorify Him with their bodies and spirits which are His, and to wait for His time and His manner of bringing in the blessings of the world which we all see are so much needed by the poor, groaning creation. Meantime, additionally, it is for all such to cultivate the graces of the Lord’s spirit, or, as the apostle says, to `put on Christ’ His character, His disposition, His meekness, gentleness, patience, long suffering, brotherly kindness, love, against which things there is no law, and respecting which, the apostle assures us, `If ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ’ (2 Pet. 1:10-11.) These cannot be shaken out of the Lord’s hand by any tumults. Indeed, if they be

in the disasters of the literal earthquakes they will have correspondingly grace sufficient for every time of need, and will be able to rejoice even in tribulation. Should they be in contact with some of the revolutionary earthquakes, still in patience they will possess their souls and be able to rejoice in their relationship to the Lord and their realization in spirit of His care and their knowledge that all things are working together for good to them that love the Lord to the called ones according to His purpose (Rom. 8:28.)

“It is of this class that the prophet declares, `We will not fear though the mountains be removed and carried into the midst of the sea (literally, we will not fear though revolution should carry

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all the governments of the world into anarchy.) We will not fear though the sea roar and be troubled (though the multitude of mankind cry out, threaten and give evidence of great commotion in socialism, etc. We will not fear though kingdoms tremble with the tempest of anarchy.) There is a river (the little flock, the church, whose names are written in heaven), she shall not be moved, earthquakes cannot dissolve the relationship subsisting between the Lord and His faithful, the peace of God which passeth all understanding rules in their hearts, (in the morning of the Millennium) by the first resurrection. ” (Psalm 6.)

[Hamilton, Ont., March 10, 1907](#)

SINS WASHED AWAY

Pastor C. T. Russell, of Allegheny, Pa., preached twice here today. His afternoon topic, “To Hell and Back; Who Are There? Hope for Deliverance of Many of Them,” held an immense audience for nearly two hours at the Grand Opera house. We report the morning discourse on crimson and scarlet sins, from the text, “Come now, let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” Isa. 1:18.

The consciousness of sin comes to every intelligent being in proportion to his knowledge of Almighty God. “All are sinners,” declares the apostle. He also quotes from the prophet, “All have sinned and come short of the glory of God.” In further explanation of the situation the scriptures declare that we were born in sin, shapen in iniquity, in sin did our mothers conceive us. Speaking of the very best intentioned of the race the apostle declares to will aright is present with us, but how to perform our good desires we find not, for such have the treasure of the new will in an earthen vessel, in a body that is prone to sin as the sparks to fly upward.

FORGIVENESS PROMPTS REVERENCE

With the consciousness of our own defects and the divine perfection, the natural tendency would be to hide from God, to avoid Him to realize that from His standpoint of perfection our very blemishes would seem to be magnified far beyond what they might appear in our own eyes and in the eyes of our fellow creatures, who realize their own blemishes. Nevertheless a small minority of the race have learned that they may trust the Almighty for mercy far beyond anything that could be hoped from humanity. At first this seems unreasonable and astounding, and we inquire for the reason and find it in the prophet's words: "There is forgiveness in thee that thou mightest be feared"—reverenced. This is the secret then of our ability to come to God in faith, in prayer, and of our ability to realize that He knows us best, He knows of our blemishes, is our best and truest friend. These who have come to the Lord have heard with more or less distinctness of His mercy.

True, His message of mercy has been greatly perverted and misrepresented, even by those who have experienced it and who delight to call themselves His servants. But even the perverted message has in it the tone of love and mercy, which becomes more and more attractive to us as our eyes discern our own blemishes and as our minds realize that we are not fit for the divine presence or for the heavenly conditions prepared for those enjoying the full image and likeness of God, unblemished by sin. It is when we are in this condition of heart, "feeling after God if happily we might find him" realizing that with Him we must deal eventually and hoping to secure His sympathy that we come to God. But before coming we must have been drawn, as the scriptures declare—"No man cometh unto Me except the Father, which sent Me to draw Him." (John 6:44).

SCARLET AND CRIMSON SINS

At first we thought of sin in a very superficial way we supposed it to be a condition very easily set aside, but the more we studied the matter the more we realized that the stain has entered into the warp and woof of human nature most thoroughly, and that to destroy it would mean our own destruction. The Lord represents this same thought in our text by comparing sin to scarlet and crimson. In olden times fast colors were still more difficult to secure than in our day, but fast reds had been secured which no amount of washing would fade or remove. This is the picture that the Lord gives us, that the stain of sin has entered the constitution of man, and that there is no power in us for its complete removal, and that he alone can make us white again can cleanse us from all sins. What a hope then this message from Jehovah brings to those who are awake to their condition and who desire to be freed from sin, to those who realize that they are slaves to sin and that it is the wage of death, to those who long for righteousness and eternal life.

THEY SHALL BE AS WHITE AS SNOW

The Lord assures us through many scriptures that some of us have already entered into this blessed condition not that we have attained perfection and are in our flesh as pure as snow not that every thought, word and deed is perfect as we would love to have it, but that God is counting some of us as though we were thus perfect that He so regards us and is willing to deal with us from this standpoint, and will eventually give us in the resurrection such perfect bodies as will be in accord with our hearts, our wills, our desires spotless, perfect bodies in which there will be no further trace of the blemish that came down to us from our forefathers in our birth. This class is assured in the scriptures that now their sins are covered, hidden from God's sight, but that by and by in the resurrection all these blemishes shall be forever blotted out.

But, alas, how small is this class! How few are now drawn by the Father, how few accept His grace through the Son, and may now rejoice in the covering of their sins and in the hope of their being ultimately blotted out. What about the remainder who now hear not, now know not, neither do

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they understand the grace of God? How about the great mass of mankind, of whom the apostle declares that the God of this world hath blinded their minds so that they cannot see with the eyes of their understanding, cannot appreciate God's character, cannot be drawn under present conditions? How about those who cannot hear in the true sense of the word the message of God's love? No matter what may be the difficulty which hinders them, has the God of all grace no love for them and no provision for their salvation? Will He be content to leave them in their fallen condition, blind and deaf as respects His goodness and mercy? or has He some arrangement in His great plan by which by and by they may all come to a knowledge of the truth?

We Answer--that this is true that the Word of God distinctly declares that He so loved the whole world as to provide salvation for all, and that the time is coming when all the blind eyes shall be opened and all the deaf ears be unstopped, when all shall know of the divine character for mercy and compassion even as we know of it who already have had the eyes of our understanding anointed and opened and hearing ears granted to us. True, a special blessing and favor is granted to those who now hear and who now accept. To them comes the additional privilege of consecration, self-sacrifice, and a participation accordingly with their dear Redeemer in the coming glories of His millennial reign.

What advantage have these? Much every way. Not only do they enjoy the peace and favor of God during the few years of this present life remaining to them, but if faithful they gain a

transformation to a new nature, spiritual, heavenly, like unto the angels yet far above angels, principalities and powers and every name that is named, because they shall be partakers of the divine nature in association with their Lord, their Head and Bridegroom. O, what a wonderful blessing then comes to these favored ones who now hear and respond! Should they be jealous of God's mercy that it will ultimately extend to every creature, give all an opportunity of seeing and hearing? By no means! Indeed, if they have this condition of heart, of mind, it would demonstrate at once that they had not the mind of Christ, and if any man have not the mind of Christ he is none of His. (Rom. 8:9.) Let us, then, as the eyes of our understanding open hourly, daily, yearly, more widely to the glorious character of our God, and as we more and more come to see the lengths and breadths and heights and depths of His wonderful love and gracious provision let us more and more rejoice in Him and in His plan, for as the heavens are higher than the earth so are His ways higher than man's ways.

“LET US REASON TOGETHER”

The greatest of all philosophies is the divine philosophy. Surely the great Creator, who informs us that He is working all things according to the counsel of His own will, is working also according to fixed principles of righteousness. It is this that our text invites us to examine—"Come, let us reason together, saith the Lord." Strange to say, the majority of Christian people seem not disposed to accept our Lord's invitation and to reason with him on this subject. Hence, and no wonder, they fail to grasp the Divine plan, and proportionately fail of ability to be rooted and grounded in that plan, and consequently they are deficient in most elements of reason which would permit them to have the firmest foundation of faith and to rejoice therein with exceeding joy. Proportionately they have an indifferent, shifty, uncertain, unsatisfactory faith, and proportionately lack its rewards of joy and peace and preparation for the privilege of fellowship with Jesus in the narrow way of self denial.

Let us heed the Master's invitation, let us reason with Him, let us inquire how it comes that He who condemned us as unworthy of eternal life and who told us that the wage of our sin was death everlasting death how comes it that he can now with truth and justice assure us, to the contrary, that our sins may be forgiven, and though as scarlet they may become white as snow. Is God changeable that He once condemned and now proposes to cancel the condemnation? Is God unjust that He once gave us a penalty too severe and that now He proposes to cancel it? or if He gave us a penalty that was right and proper, how can He with justice now set it aside and violate the principles of justice as well as make void His own sentence of death? To those who seek the Answer--to these queries concerning God there comes an abundance of satisfaction: God affirms that with Him is no

changeableness, and that therefore the sin of Adam which we have all inherited, and the proper wage of which is death, can never be cancelled without a consideration, without a payment. He informs us also that no man could pay his own ransom price nor give to God a ransom for his brother, because all are under the original sentence of death.

Where then, we ask, is our hope? Who, then, would pay the penalty for Adam, and release him and all of us that are involved in His sentence by reason of inheriting his blemishes? The Lord, nevertheless, assures us that when there was no eye to pity and no arm to save us from our fallen condition, His own eye had pity and His own arm had prepared salvation. (Isa. 63:5) He points us to His beloved Son, who for the joy that was set before Him left the courts of the heavenly condition and nature, and was made flesh and took upon Him our nature that He might thus pay a corresponding price for father Adam, and in redeeming him redeem all of his posterity and their heritage, the earth. Ah! now light begins to break in, and we understand the apostle's words that it was because God must be just and yet desired to be the justifier of those believing in Jesus that He provided the way by which His Son became man's Redeemer.

But, we ask, would the great Creator deal unjustly with His only begotten Son, full of grace and truth, who never at any time transgressed the divine will? Would He place upon Him the burden of the sinner's guilt, and would not this be a gross injustice, a worse violation of the divine law than to have cleared the guilty race without a ransom? The Lord abundantly answers our query, and assures us that nothing was done contrary to the will of the Lord Jesus; that He gladly gave Himself on our behalf to die, the just for the unjust, that He might bring us to God. And we are and may be amazed at such generosity. Do we inquire how it could be possible that one would be willing thus to sacrifice His own welfare and interest on behalf of sinners?

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The scriptures Answer--this query also, informing us that the Heavenly Father set before His Son a joy, a privilege and reward, the declaration being: "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:2.

What joy was this that the Father set before His Son? We Answer--that from the scriptural standpoint there were several joys commingled: (1) The joy of a thoroughly loyal Son to do everything that would be the Father's will; (2) The joy of His sympathy, His participation with the Father in benevolent designs toward our fallen race, His delighting to have a part in the uplifting of Father Adam and those who fell from divine favor through him unto sin and death; (3) Another feature of joy surely entered into this because how could our dear Redeemer

have rejoiced first to humble himself, to take a human nature and to sacrifice that nature in death, unless the Father had included in the promise made Him an assurance of His resurrection from the dead, and that in that resurrected condition he would suffer nothing by reason of His sacrifices; that He would be raised from the dead, not to the human plane of being nor even to His own previous highly exalted state, but to the divine nature far above angels, principalities and powers. All of these weighty reasons combined to make the only begotten Son of God well pleased to be the Redeemer of mankind. Thus we see that no injustice has been done to anybody that the Heavenly Father's plan is so great, so wise, that it has brought not only a blessing to mankind but a high exaltation of reward and joy to the Redeemer also.

"TASTED DEATH FOR EVERY MAN"

We have just seen that in the divine arrangement Jesus' death was the offset to the penalty upon Father Adam, and that as all of Adam's posterity were involved with him in his death sentence, the logic of Adam was purchased back from the sentence and was included in him when he was purchased back from the sentence that as by a man came death so by a man also (the man Christ Jesus) should come the resurrection of the dead, for as all in Adam die, so all in Christ shall be made alive." (1 Cor. 15:21,22) As the dying included all the degradation, mental, moral and physical, ending in the tomb, so the making alive must signify not only an awakening from the tomb, but a bringing back from all the elements of death and degradation to the original perfection of the image and likeness of God which Father Adam enjoyed before he came under the sentence. His life, his experiences after being driven from the garden of Eden were experiences of death—"Dying thou shalt die." So then the promise, "Even so in Christ shall all be made alive," means much more than merely resuscitation and awakening from the tomb. It signifies restitution, which the Apostle Peter declares God hath now spoken by the mouth of all the holy prophets since the world began. Acts 3:21

Ah! but there is a limitation; the race shared in Adam's sin because they were in his loins when he was condemned; it was by one man that sin entered into the world, and death the result of sin. Now reversing the matter, "Even so in Christ shall all be made alive." Is there a hope here for universal salvation? No! except that it would be built upon the hope that all eventually would come unto Christ, into relationship with Him; and that this hope, much as we might desire to entertain it, is forbidden by various testimonies of the Word of God, which tell us of the second death and of some who will fall away after having enjoyed the blessed privileges of redemption, as well as knowing about it.

We must give this expression, "in Christ made alive" its full, proper weight. At first this might seem to be too greatly limiting

the salvation which God has provided that instead of its being applicable to every man, it would be appropriate only to the more honorable of the race, who have accepted Christ under the terms and conditions of this gospel age by faith, by sacrifice, by walking in the narrow way, by faithfulness even unto death, and the inheritance of the crown of life as the bride class.

SOME BRETHREN, SOME CHILDREN

To a superficial glance it might appear that there would be no distinction between those now received of the Lord and those whom He will receive during the Millennial age; but the scriptures are quite definite in differentiating these. The class now received of the Lord are called his “brethren” and his “bride,” and are distinctly said to be begotten of the holy spirit by the Father. As we read, “The God and Father of our Lord Jesus Christ hath begotten us.” The believers of this gospel age are never called the children of Christ, but the children of God, the Father, as Jesus himself expressed it after His resurrection; speaking of His ascension He said, “I ascend unto my Father and your Father, to My God and to your God.” (John 20:17.) And there is an appropriateness in this, for it would be very inconsistent for the church to be spoken of in one breath as the children of Christ and in the next as the espoused bride.—(2 Cor. 11:2)

Those who will be brought to a knowledge of the truth and into harmony with the divine plan, through Jesus during the Millennial age, are referred to in the scriptures as the children of Christ, and He as the father of all who will there and then receive eternal life. This is one of the titles given Him by the prophets “Prince of Peace,” “Everlasting Father.” (Isa. 9:6) Neither is the title vain or meaningless, for the world, we are assured, will receive its life, its restitution rights and privileges, from Jesus, the great King of that age, the great Mediator, the great Life giver to the world. There is a logic in this, too, which we observe after we learn to heed the message. “Come let us reason together.” We perceive that the restitution of human nature and perfection and blessing and life everlasting which our Lord will distribute to all the willing and obedient during the Millennial age, is exactly what He purchased for mankind in His sacrifice.

Human nature was lost, human nature was redeemed; an earthly inheritance was lost, an earthly inheritance was redeemed; the first man was of the earth earthy, an earthly image of God, and was sentenced to death; his Savior became a man, flesh, of the earth earthy, that He might redeem or purchase back that which had been lost; and when the restitution time comes it will be the thing that was lost that will be restored, and the restorer will be the one who properly and truly will be the life-giver to all those restored, and the word life-giver is the equivalent of father. Throughout the Millennial age, then, the

Christ of glory, Jesus and His Church, His Bride, partakers of the Divine nature, will constitute the kingdom invisible, which will have full charge and control of all the affairs of earth operating through the ancient worthies, perfected, will distribute the blessings of restitution to human perfection and life everlasting to all the willing and obedient, with both stripes and rewards to assist the good work, and with the penalty of second death for the extinguishing of all those who, with that full opportunity within their grasp, will reject the divine blessing. These will be the children of Christ, whom at the end of the Millennial age, at the close of His special reign, he shall deliver up to the Father, perfected and complete and entirely able to stand all the rigid requirements and tests of perfection.

ERRONEOUS VIEWS OF SIN FORGIVENESS

There are those who criticize the scriptural proposition that sins repented of may be justly forgiven under the divine arrangement. They point us to the views and practices of our Roman Catholic friends, and declare that the fact that these believe the priests have authority to cancel their guilt and to exonerate them becomes a power for evil in their lives, leading them to be less careful in respect to transgressions along these lines and regard the entire proposition of sin forgiveness as erroneous. We reply: In so far as our Roman Catholic friends ignore the scriptural arrangement in respect to justification, they err, and do injury to themselves as well as a general injury to the cause of Christ. The mistake, however, should be clearly discerned, and not be charged to the general doctrine of the forgiveness of sins, respecting which we must agree with the prophet that because there is forgiveness of sins with God, He is therefore to be revered.—(Psa. 130:4)

Whoever fails to realize the mercy of God fails to come within touch with the greatest power and influence that could possibly affect his life. The error of our Romanist friends lies in the putting of this forgiveness in the hands of the priesthood, which greatly alters its influence. The man or woman who goes to the Lord, intelligently realizes that his very thoughts are open and naked before the Lord, and that the only condition upon which he may realize forgiveness is a sincere heart-repentance of the sin, and application by faith of the merit of the precious blood of Christ, and restitution so far as possible to the one wronged by the sin. This, the scriptural doctrine of justification by faith, is the reverse of injurious it is helpful. All mankind through heredity are weak, liable to err, needing mercy, and, with many conscientious hearts, if no mercy were extended the effect would be despair. There is forgiveness with God that He may be

reverenced; but this forgiveness is only extended through Christ. Divine justice stands unimpaired, irrevocable, but has provided the Redeemer as the way back to perfection and to harmony with God and to His just requirements.

Upper Sandusky, Ohio, March 24, 1907

HOSANNA! HOSANNA! TO THE SON OF DAVID

Pastor Russell preached to a large congregation here this afternoon in defense of the Bible, taking for his topic, "To Hell and Back." We report his evening discourse from the text, "And the most part of the multitude spread their garments in the way and others cut branches from the trees and spread them in the way... saying, Hosanna to the Son of David; Blessed is he that cometh in the name of the Lord; Hosanna in the highest" Matt. 21:8,9.

Today is the anniversary of our Lord's triumphal entry into the city of Jerusalem on an ass, after the manner of the Jewish kings. It is celebrated by many Christian people as Palm Sunday, because, as our text recites, palm branches were spread before the ass on which our Savior rode, as a mark of honor and respect.

The narrative calls attention to this fact, stating that it was to fulfill the prophecies of centuries before that Israel's king would offer himself to them on an ass. Thus we read, "Rejoice greatly, O daughter of Zion! shout O daughter of Jerusalem: Behold, thy King cometh unto thee; He is just, and having salvation; lowly, and riding upon an ass, and a colt the foal of an ass." (Zech. 9:9) Our Lord had come from Galilee to Jerusalem to attend the great feast of the Passover, which He knew and foretold His disciples would be His last. His words on the subject were: "The Son of man shall be betrayed into the hands of men, and they shall kill Him, and the third day He shall be raised again" (Matt. 17:22, 23). Before Jerusalem He tarried over the Sabbath day at the home of Lazarus whom He had previously raised from the dead the brother of Martha and Mary. Their Sabbath ending at sundown, they had a special feast that evening, Jesus being the guest of honor, His disciples also participating.

HAIL, MESSIAH

Meantime, numerous people of Jerusalem had heard of His arrival. Their interest and curiosity were aroused because they had heard of the miracle of the awakening of Lazarus after he had been dead four days, and they had curiosity to see the man thus restored to life and the great Prophet or Teacher who had restored him. No wonder, then, that a considerable number came out to Bethany. The multitude caught the enthusiasm of the occasion, and without any suggestion from the Lord they began

to acclaim Him, Hosanna! Hosanna! as we would say today, Hail! Hail! or Hurrah! Hurrah! They went forth, they declared their belief in Him as the Son of David the long-promised King of David's line, the Messiah who was to restore the kingdom of Israel and through Israel to bless all nations, as the representative of Jehovah. This is the signification of the words of our text.

What did this all mean? Why did Jesus thus present Himself as though He were the Jewish king? The Answer--of the scriptures is that this was in fulfillment of the prophecy that He came to the Jewish nation and proffered

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Himself as the Messiah and King long promised and waited for. Unless He had thus presented Himself there could have been no special rejection of Him as the king. The offer was necessary in order to show good faith on God's part, and to show the unreadiness of the Jewish nation for the blessing God had provided and promised. God's promise to Israel was that when Messiah should come they should be the specially favored nation, and that if they were ready and willing He would accept of them and help them as His people, in conquering the world, in establishing His law, and thus in blessing with a rule and reign of righteousness all the families of the earth. Now is the day of their visitation, as the scriptures declare, and in order to bring that to a climax the Lord made the formal presentation. The incident of our lesson shows that the people in general would have been quite ready to exercise faith.

On another occasion, some time before, we remember that Jesus perceived that the disposition of the multitudes would have been to take Him by force and make Him a king, but He withdrew and departed elsewhere. It must have appeared to the disciples on this first Palm Sunday that finally Jesus was about to allow the people to have their way and make Him a king, and that He would even assist in the arrangement.

REBUKE THE MULTITUDE

Even amongst those who had come through interest and curiosity to Bethany were some of the religious leaders, who, sensing the enthusiasm of the multitude and hearing their cries of "Hosanna" to Messiah were greatly vexed and spoke to Jesus' disciples about it, that they shall call the attention of Jesus to the matter, that it was sacrilegious to call Him Messiah and to hail Him as a king. To the surprise of all Jesus declared that if the multitude should hold their peace the very stones would cry out, because the Prophet Zecharias, moved by the spirit of God, had prophesied long before (Zech. 9:9) respecting this very day and these very events which were transpiring, and had said, "Shout, O daughter of Zion, behold thy King cometh unto thee!" It was necessary, therefore, that a shout should be made proclaiming Jesus as the Messiah; it was necessary that some of the leaders of

the people should hear that proclamation in order to increase their responsibility.

True, it was the unlearned who constituted this multitude, but Jesus Himself had testified that it was out of the mouths of such babes and sucklings is knowledge that God had ordained praise. With all their ignorance of the divine plan and of the law and the prophets, the masses were in better condition of heart to receive the Truth than were the leaders and teachers and doctors of divinity of the time. The latter had wandered far from the simplicity of the divine message through giving heed to the traditions of the ancients and various speculations of their own. It was these same representatives of the religious and ruling class who, noting the spirit of the multitude, deliberated together as to how they should put Jesus to death and Lazarus also. What could influence those educated and able and outwardly religious people to such a wrong course? We reply that they were influenced by a kind of loyalty and patriotism to sect, party, nation; they perceived that the growth of influence on the part of Jesus would mean the weakening of the institutions that they had labored to establish.

Over the hill and across the brook Kedron and through the gateway Jesus and His disciples and the cheering and proclaiming multitude passed, and the record is that the city was moved a great commotion was experienced throughout the city. The procession drew up to the Temple. Jesus alighted, and, backed by the crowd of people who recognized Him as the mighty Prophet Jesus of Nazareth of Galilee, who cleared the Temple of the money-changers and trades-men who were using as a place of merchandise the sacred building which had been consecrated to the worship and service of God alone. In doing this our Lord did only what every Jew was fully commissioned to do He was not a violater of the Jewish Law, but an upholder of it. It would be a different matter if He were living today, when the execution of the law is put into the hands of the officers, others not being permitted to participate.

YE SHALL SEE ME NO MORE UNTIL

It was on the occasion of this ride to Jerusalem and before they had entered the city that the procession stopped, and Jesus, looking over the sacred city, wept, saying, "O, Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall see Me no more until that day when ye shall say, Blessed is He that cometh in the name of the Lord."

The test was past, the fact that a few of the populace had hailed Jesus He knew meant nothing; all knew that it signified nothing of accepting Him as the King, that the power really lay in the hands of the educated, wealthy, influential scribes, pharisees and doctors of divinity.

There was a blindness upon them as a people, they knew not because they were not in the right attitude of heart to rightly understand and appreciate and grasp the glorious promises God had given them; and our Lord's words intimate what the Apostle also confirms, namely, that the blindness was increased at this time. It was only to a few, a minority of that people, that the Lord said truly, "Blessed are your eyes for they see, and your ears for they hear." The great mass even of those who shouted Hosanna, were blind and deaf so far as any real understanding was concerned. But what is the signification of that word, "until"—"Ye shall not see Me more until that day." What day? Ah, there comes in a part of the scriptures designated the "mystery." The apostle explains that although Israel was there blinded and turned aside and rejected from God's favor, this rejection and blindness would not last forever, but would be set aside when another peculiar feature of God's plan had been accomplished. What other feature was there to be accomplished? The scriptures Answer—that God, foreknowing that Israel according to the flesh would not be ready or fit to be His Kingdom class, to constitute the bride class foreknowing that only a few, a remnant of them, would be fit for such a position, declared in advance the blinding and stumbling of the masses of the nation as a whole. St. Paul calls attention to this, referring to the

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Prophet Isaiah's words, "Though Israel shall be as the sand of the sea, yet a remnant of them shall return." Isa. 10:22.

A REMNANT ACCORDING TO FAVOR

Our Lord and the apostles both pointed out that the few of the Jews of that time who accepted Jesus constituted the nucleus of the holy or spiritual Israel, which the Lord then began to accept. The apostle's words on the subject are, "He came to His own and His own received Him not. But as many as received Him, to them gave He liberty to become the sons of God, even to them that believe on His name, begotten not of blood nor of the will of the flesh, nor of the will of man, but of God." (John 1:12,13.) But as there were not enough of those Jews to constitute the elect, the foreordained number, the bride of Christ 144,000 the Lord instructed and guided beyond the boundaries of the Jewish nation, so that the message of His grace during this Gospel Age has been extended in every direction throughout the world, with a view to finding others amongst all nations, peoples, kindreds and tongues who will have the same spirit and disposition of

loyalty and faithfulness that was manifested by Israel's remnant first selected. It has required all of this Gospel Age to seek out this Little Flock, to gather them out and the work is not yet completed, although we believe that very shortly it will be that very shortly the last member of the elect body of Christ, the Bride of Christ, will have been found, instructed and tested, and prepared for the marriage for the union with Christ in the first resurrection, according to the glorious promise of His word.

Meantime, as a remnant of Israel was gathered out of a large nation more or less in sympathy with them, so in the sending of the message to other nations multitudes were more or less attracted into more or less sympathy with the message and with those being selected. As a whole, however, this little flock had found its experiences the same as did that little company to whom Jesus ministered and to whom He said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:18, 19)

As amongst the Lord's followers at that time there were not many very noble, great, wise, according to the course of this world, so it has been also with the class selected from other nations during this Gospel Age; the truth of God's message has not appealed to many of the worldly great or wise and not to many altogether.

ALL ISRAEL SHALL BE SAVED

Some of us perhaps were astonished when first we read the apostle's expression, "And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant with them when I shall take away their sins." (Rom. 11:26, 27) We were taught our theology not from the Bible, but from the creeds which were formulated in more or less of the smoke and darkness and confusion of the "dark ages;" we were taught that when the church had all been selected, elected, saved, then a besom of destruction would fall upon the earth and upon all the remainder of its population, and worse than this that they all would for all eternity be under the control and dominion of fire-proof demons who would torture them.

How different the apostle's statement which clearly is that, as soon as the gospel church shall have been completed, the Great Deliverer will come forth for the blessing first of Israel and subsequently of all nations. It is this same apostle who elsewhere explains to us the mystery, secret that this elect church of this gospel age, the overcomers of the Jewish nation and of all the nations, gathered by the Lord and called His jewels, are to be members of the Great Messiah, members of the Great Deliverer, members of the Great Prophet, Priest and King. In the figure our

Lord and Redeemer is the Head of the church, which is His body, and all of His faithful ones faithful unto death shall be counted in as members of that spiritual ecclesia which, glorified in the first resurrection, will be like the Lord and, with Him, be sharing His glory as members of His body and under His headship, the Deliverer of the world.

It was to this same event that our Lord referred in the words already quoted, “Ye shall see me no more until that day.” “That day” is the “day of Christ” the Millennial Day, in which the Messiah, Jesus the head and the church His body, shall constitute the royal priesthood, the prophet of the Lord, for the blessing and uplifting of Adam and all of his race, redeemed through the precious blood. The work of grace toward the world begins with Israel just where it left off. The nation to which our Lord declared, “Your house is left unto you desolate”—“until that day,” the apostle explains is to be received back again into God’s favor when that day shall come after the gathering out of the elect spiritual Israel in the interim. Mark how the apostle proceeds to point out to us that the future blessing to Israel is coming, not because of their worthiness, but because of God’s grace and goodness, and in harmony with His promise to their fathers.

ANOTHER PRESENTATION AS KING

When our Lord at His second advent shall offer Himself as king to Israel and to the world, it will be under very different circumstances from those of the Palm Sunday we are considering. At that time it was His intention, in harmony with His foreknowledge, to permit the blindness to remain with Israel and to permit them in their blindness to crucify Messiah. The apostle explains this saying, “I wot that in ignorance ye did it, as did also your rulers.” (Acts 3:17) It was a part of the divine plan that Christ should die for the sins of the whole world and that He should be crucified, “wounded in the house of His friends” by the very people to whom He was closest by ties of flesh, and through the precious promises of the law and the prophets. But at His second coming no such purposes are to be served. He comes to reign in power and great glory not, however, with an earthly glory, visible to the natural eye, but with a glory and dignity and honor similar to that which we give to the Father.

At His second advent, according to the scriptures, He will be revealed to the Jews, but not in the flesh, not to their natural vision. In the awful trouble of the “day of

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wrath,” which in a few years will be upon the world, Israel will bear a serious share. It will not only be the time of the world’s trouble, but, as described in the scriptures, “The time of Jacob’s trouble,” but “he shall be saved out of it.” The Lord will reveal Himself in connection with that deliverance, so that the eyes of

their understanding will open. The apostle intimates that the salvation which is to come to Israel is a salvation from their blindness, in which they have been for more than eighteen centuries unable to recognize Messiah. He assures us that their blindness shall be turned away—"all Israel shall be saved" from their blindness. "All the blind eyes shall be opened and all the deaf ears shall be unstopped." Thus "Every eye shall see Him, and they also that pierced Him" see Him as we see Him now, we whose eyes of understanding have been opened, we who are no longer blind.

Ah, yes! the opening of the eyes of the mind is a much more important work than the opening of natural eyes, and the seeing with the eyes of the understanding is much more valuable, much more precious, than any sight we could have with our natural eyes, and it is this seeing with the eyes of our understanding that is the great blessing of God that is coming to Israel and the whole world. They shall not see Jesus in the flesh because He will not be in the flesh. He took the flesh for a purpose, for the suffering of death, but He will take it no more. At His first advent they saw him in the flesh, but He then testified to them saying, "Yet a little while and the world seeth Me no more" (John 14:19) with the natural eye.

YE SHALL SAY, BLESSED IS HE

Our Lord declared to the Jews, "Ye shall see Me no more until that day when ye shall say, Blessed is He that cometh in the name of the Lord." "That day" is surely coming. Prophesied for centuries, it has been on the way but cannot arrive until its "due time." It is the great day of Christ mentioned so frequently by the apostles and the prophets a thousand year day. It is the last day of which we read in the scriptures, the last of the week, the seventh. In divine providence there were to be seven great days, a week of seven thousand years, connected with the fall of man and his restoration to divine favor. The first of these days was the day of the fall Adam's day. Adam lived 930 years and did not quite live out his day, and died under the curse because of disobedience. For five successive great days of one thousand years each, Adam's posterity has since been battling with the conditions of the curse in themselves and in each other weaknesses mental, moral and physical. Born in sin, shapen in iniquity, some have plunged more rapidly than others downward, while others have striven a little to stem the tide of sin and death, but none have succeeded.

In due time, in the fifth day of this great week, Messiah appeared to put away sin by the sacrifice of Himself. He paid the penalty of father Adam, and thus redeemed him and all of his posterity; He waited through the remainder of that fifth day and all of the sixth gathering His elect, His bride, His joint-heirs for the kingdom, and in the close of the sixth day all things are ready for the establishment of the kingdom, which marks the beginning of

the seventh “last day” of the great week the “day of Christ” the day in which Messiah, head and body will reign over the affairs and interests of mankind, supervising all their matters, causing all things to work together for good that all may come to a clear accurate knowledge of the truth, that all who will may be delivered from the bondage of corruption and restored during those “times of restitution” to all that was lost in Adam and redeemed by the precious blood.

This day of Christ, in the early dawn of which we are already living, will be the great Palm Sunday, for a palm is a symbol of victory, and the record is that Messiah shall bring forth judgment unto victory. His day, therefore, will be a day of victory, a day of judgment, a day of disciplining the world, a day of correcting it in righteousness, a day of blessing the faithful and of punishing with stripes of correction the wayward, until at the close of His Millennial reign every member of our race shall have had full opportunity to return to harmony with God and to perfection of being. Some of us realize the situation in advance. Some of us already are strewing palm branches in the way of this glorious King of righteousness, so long promised and now about to take His sceptre and reign. Some of us delight to shout already that His kingdom is nearly at hand. Hosanna to Him that cometh in the name of the Lord! To Him whose kingdom is a righteous kingdom, in accord with the great principles of righteousness, and whose blessing is to extend to every creature for their uplift, and who ultimately will purify the world by destroying in the second death all who deliberately and willfully reject the grace and goodness of God manifested through the Messiah.

[Rochester, N. Y., March 31, 1907](#)

CHRIST'S RESURRECTION INDISPENSABLE

Pastor C. T. Russell preached here today at 2:30 p. m. at the National theater in defense of the Bible and the divine character, his subject being “To Hell and Back.” We report his evening discourse on the Resurrection of Christ from the text, “But now is Christ risen from the dead, and become the first fruits of them that are asleep” (1 Cor. 15:20). He said:

The name Easter is of heathen origin, Easter being the name of a goddess of olden times. Similarly the days of the week are named from heathen deities, but under Christian influences these gradually have lost their heathen significance and gained a new meaning. Today throughout all civilized lands Easter Sunday is the remembrancer of the resurrection of our Lord Jesus from the dead on the third day after his death. To them that appreciate him

as the great Light sent into the world for man's deliverance to those who appreciate him as the Sun of Righteousness, which shall ultimately shine forth to the blessing of all the

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families of the earth to such there could be no more appropriate day named than Sunday to mark the day upon which he rose from the dead, and by a resurrection entered upon the new life which is yet to bring such blessing to all mankind. And as for the word Easter, is it not appropriate also, since the east, the sun rising, spiritually points us to the great Sun of Righteousness and his kingdom, the foundation for which was laid in the death and resurrection of Jesus?

In view of the fact that this day is so generally celebrated by Christians as the memorial of Jesus' resurrection, let us now examine the matter of the resurrection and ascertain why it is that an event of so great importance in the Scriptures is today considered of so slight moment by the vast majority of Christians. The difficulty seems to be that a change in theological beliefs has made void and meaningless the Bible teachings on the subject of the resurrection. In the days of our Lord and the apostles the belief amongst the Jews and amongst the Christian converts was general that death was as real with mankind as with the brute creation, and that man's hope of a future life consisted not in his possession of an indestructible nature, but in the promise of a resurrection.

It was clearly understood that death not only affected the body, but the entire man that the penalty for original sin was death in the full, complete sense of the word, in harmony with the decree "The soul that sinneth, it shall die." Hence we find that amongst the Jews there were two principal classes one the Sadducees and agnostics who denied a resurrection and future life, and the other the Pharisees who believed the Scriptures, believed in the future life by a resurrection hope by the grace of God.

Our Lord confuted the arguments of the Sadducees that the dead were hopelessly dead and would have no resurrection by quoting the Lord's words to Moses at the bush, and pointing out that it would have been inconsistent for the Lord to say that he was the God of Abraham, Isaac and Jacob if they were hopelessly dead as are the beasts that perish. Our Lord says that these words showed or proved the resurrection of the dead that from the divine standpoint Abraham, Isaac and Jacob were not dead in the sense of being extinct. Our Lord further declared that the hour was coming in the which these ancient worthies, with "all that are in their graves, shall hear the voice of the Son of man and shall come forth". (John 5:28, 29)

RESURRECTION INDISPENSABLE TO FUTURE EXISTENCE

St. Paul, it will be remembered, on one occasion was in the hands of a Jewish mob and perceiving that they were part Sadducees and part Pharisees, he divided the mob, and gained a part of it to his support by crying out, "For the hope of the resurrection of the dead I am called in question this day" (Acts 23:6). The Pharisees who believed in a resurrection at once insisted that St. Paul should not be persecuted by those who denied the resurrection the Sadducees and Agnostics. The same St. Paul, in the chapter from which our text is taken, presented the strongest possible arguments proving the resurrection showing that it is indispensable. St. Paul met the issue squarely and declared that none could be Christians who denied the resurrection who did not believe in it thoroughly.

The chapter opens with the declaration that the foundation for the gospel lies in the fact that Christ died for our sins and arose again on the third day. He recites the fact that this is well attested by the words of reliable witnesses. Then he says:

"Now if Christ be preached that He arose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead then is Christ not risen. And if Christ be not risen then is our preaching vain and your faith is also vain. Yea, and we are found false witnesses of God because we have testified of God that He raised up Christ whom He raised not up if so be that the dead rise not, for if the dead rise not then is not Christ raised." Vs. 12-15. How clear and distinct this argument is. The apostle in so many words shows that any one who denies the possibility of a resurrection of the dead must deny the resurrection of Christ from the dead, and if this be denied the entire bottom falls out of the Christian faith. And if we acknowledge that Christ rose from the dead, and thus admit the power of God for the resurrection of the dead, then we have the foundation upon which to build a hope of our own resurrection in due time and of the resurrection of others that all that are in their graves shall hear the voice of the Son of God and shall come forth.

OTHERWISE CHRISTIAN FAITH IS VAIN

St. Paul was not the man to quibble nor to dodge issues because some of his hearers were lacking in faith. Mark the force of his argument in the succeeding words, culminating in our text. He says, "If the dead rise not, then is not Christ raised; and if Christ be not raised your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ are perished." Vs. 16-18.

Mark his argument, Christian faith will be vain without the resurrection of Christ. Why? we ask. If it be true that good men go at once to heaven in the moment of death, how could faith in Christ's resurrection affect their interests either one way or

another? How could the apostle say, “They that are fallen asleep in Christ are perished,” if He rose not from the dead? Ah, dear friends, the difficulty is that during the “dark ages” the Lord’s people seriously departed from the scriptures and from the facts, giving heed to false doctrines, heathenish doctrine to the effect that when a man dies he is not dead, but more alive than ever before, and hence needs no resurrection from the dead. This heathenish error, engrafted upon Christian theology long ago, has become so interwoven with the body of Christian faith and hope that it has gradually perverted the same and made of none effect the scriptural teaching of the necessity for the death of Christ, the necessity for His resurrection, the necessity for His coming again and the necessity for the resurrection of both the just and the unjust.

We are only getting awake to a realization of the confusion that has come to us through this neglect of the Word of God and acceptance of platonic philosophy. Surely no one can read thoughtfully this argument of the apostle presented in the fifteenth chapter of First Corinthians without being convinced that the writer believed that all who go into the tomb must sleep until the resurrection

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morning. Moreover they must see that this sleep is a figure of speech, which signifies that really the dead are dead, but are reckoned to be asleep because of the promise of a resurrection. Mark the apostle’s statement that if Christ has not risen from the dead those who have fallen asleep in Christ have perished that is to say, those whom we thought of as sleeping in Christ, and waiting for the Millennial morning for the Master’s call to come forth from the tomb are not really sleeping but really dead, if so be that there has been no redemption accomplished for them, if so be that He who died at Calvary stayed dead and did not rise from the dead on the third day as He foretold He would, and as the apostles declared He did so, they being witnesses.

BUT NOW IS CHRIST RISEN

Our text is the summing up of the apostle’s argument: he assumes that he has convinced any Christian who is inclined to doubt the value, the necessity, the fact of Christ’s resurrection. He says in effect: We Christians acknowledge this fact that Christ did rise from the dead: this is the very foundation of our faith. And more than this we believe that He was the first-fruits of them that are asleep. (R. V.) Note carefully the thought here expressed that Christ’s resurrection was a first-fruits or sample in some respects at least, of a resurrection that is to apply to others. Note the statement that He is the first-fruits of them that are asleep. The meaning is plain; the world of mankind had been dying for more than 4,000 years when the apostle wrote these words. Adam and all his posterity in death would have been

hopelessly dead, extinct, as the brute beasts, had it not been for the divine sin and death.

Intimations of this coming redemption and deliverance were given as far back as Eden when the Lord said that ultimately the seed of the woman should bruise the serpent's head implying that the victory of sin and death over Adam and his race would not be perpetual but be reversed. The same divine grace was still more clearly stated to father Abraham in the words, "In thy seed shall all the families of the earth be blessed." It was in view of these words which were further corroborated and reiterated through the prophets, that the people of Israel came to have hope in a resurrection of the dead, build their hopes upon Messiah's power. The apostle's argument is that Jesus is the Messiah, that by His death He paid the ransom price for father Adam and redeemed him from his death penalty and thus incidentally redeemed all of his race, since all were condemned in Adam, while in his loins.

THEM THAT ARE ASLEEP

The revised version makes this text still more clear than the common version. The words, "them that are asleep," should leave no doubt in the minds of any as to what the apostle meant. The sleeping ones, the dead, were still dead, still asleep, when he wrote, although this was years after Jesus had died for our sins and risen from the dead. Later on in this same wonderful resurrection chapter the apostle shows clearly both how and when all these sleeping ones shall be called forth from the tomb. He points out a first resurrection of holy blessed ones who shall come forth in the resurrection spirit beings, heavenly beings. This class will constitute the first resurrection, or, as the apostle puts it, they will share in "His resurrection," because they have shared also in His sufferings and in His death.

Here is further corroboration then that our Lord was not risen from the dead a man, but, as the apostle declares, He was "put to death in the flesh, He was quickened in the spirit a spirit being." Or, as he again declares, "Him hath God highly exalted and given a name above every name." Of Him the apostle again declares, that He is the second Adam the second life giver and head for the race, and he adds, "Now the Lord is that Spirit." He assures us that our Lord was manifest in the flesh at His first advent in order that he might suffer death on our behalf in order that He might pay the ransom price for Adam and his race by dying the just for the unjust to sacrifice Himself as the man Christ Jesus. His resurrection, then, was in the nature of a reward for His obedience unto death and placed Him back again on the spirit plane and far above angels, principalities and powers and every name that is named the express image of His Father's person." Eph. 1:21; Heb. 1:3

CHRIST THE FIRST FRUITS

In a special sense Christ was the first-fruits of all who ever died in the sense that He was the first that should rise from the dead, as the Scriptures so plainly declare. Some have confusion on this point when they think of some three cases in the Old Testament and as many in the New Testament in which the dead were brought back to life before our Lord's death and resurrection. The explanation of how Christ could be the first that should rise from the dead, without ignoring these Scriptural cases, is a very simple one. According to the Scriptures, life and death are opposites; hence the very beginning of the working of death and imperfection in any being vitiates his life to that extent. He is no longer a living being but a dying being. From this standpoint Adam's dying began the moment the death sentence was pronounced against him, although he did not fully succumb to the death powers for nearly 930 years.

Christ Jesus Himself was the first one to come under the power of death and be raised completely out from under that power to full perfection of life and being. He was therefore in the highest and fullest sense of the word "the first-born from the dead" and "the first that should rise from the dead" (Acts 26:28), as our text declares, He became "the first-fruits of them that are asleep." This expression "first-fruits" surely has in it the thought of "after fruits" that as Jesus was the first to come completely from the power of death, so eventually others will be fully delivered.

The Apostle James (1:18) speaks of the church, "the body of Christ," saying that in God's plan "we should be a kind of first-fruits unto God of His creatures." Here we have an elaboration of the same thought, Jesus Himself was the first-fruits of all, and the church adopted and begotten of the Holy Spirit as the body members of the glorified Christ are declared to be with their head "a kind of first-fruits." This shows most distinctly that there are others besides the church for whom a blessing is in reserve a blessing of rescue from the power of sin and death by a resurrection. The Apostle Paul refers to this same participation of the

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church with her Lord a little later on in his argument. After pointing out that the blessing of the Lord is to be upon two classes, a heavenly class and an earthly class, the one as the stars of heaven the others as the sands of the sea, and after pointing out that the church, the "elect," is to constitute this heavenly class of the first resurrection (vs. 40-44), the apostle proceeds to indicate that the resurrection of the church will bring the elect into the image and likeness of their Lord and Redeemer as spirit beings, while the resurrection of the world will bring them to the standard of human perfection represented in father Adam. He says, "As in the earthly such are they also that are earthy; as is the heavenly such are they also that are heavenly." Continuing to

speak of this heavenly class, the elect church, he says, "As we have born the image of the earthly we shall also bear the image of the heavenly." He proceeds then to point out a mystery or secret, assuring us that in the resurrection the Lord will complete that work of "change" which He has already begun in us in that our minds, our wills, have been renewed, "begotten again."

Progressing the apostle shows that it will be after the church shall have experienced this change from mortal to immortal conditions, from earthly to heavenly conditions that the promise of God through the prophet will have fulfillment, namely, "Death is swallowed up in victory. O, death, where is thy sting? O, grave (hades) where is thy victory? (vs. 54,55.) thus eventually the death of Christ operating first for the deliverance of the elect to the heavenly conditions will be made available to the world of mankind during the Millennial age to earthly conditions; to the intent that death itself may be swallowed up in victory that the power of the grave shall no longer prevail against the human family who have been "bought with the precious blood," but that all who will accept the divine favor then extended to them may come to a full victory through Christ over sin and over death and have everlasting life all others dying the second death from which there will be no redemption, no resurrection.

AFTERWARDS THEY ARE NOT CHRIST'S

The apostle refers to Christ as the first fruits twice in this connection but evidently with a difference. In our text he speaks of Christ Jesus as "the first fruits of them that are asleep," while in vs. 22, 23 he draws a different picture in which he again speaks of Christ as the first fruits, here, however, signifying the entire Christ, Jesus the head and the church His body. He says, "For as all in Adam die even so all in Christ shall be made alive, but every man in his own order." He then divides off these orders of the resurrection and referring to the first order, namely, that of the church, (Christ the head and the elect His body) he styles these the first fruits, gathered during this Gospel Age. With the completion of these first fruits the second coming of Christ will take place and then will come the great harvesting of the world, the great ingathering from all the families of the earth the great time of blessing to all who were cursed in Adam and redeemed by the blood of Christ. Such as will be saved during the Millennial Age are here briefly referred to as "they that are Christ's at His coming" that is to say those who will become His during His presence, His parousia during the Millennial Age under the ministration of the mediatorial kingdom of the Millennial Age. That this is the apostle's argument is evident from the verse following which says, Then will come the end of the plan of salvation when the kingdom under the whole heavens will be restored to the Father, all wrongful authority and power having been put down and brought into subjection to God.

INTELLIGENT EASTER JOYS

In proportion to our knowledge on any subject is our opportunity for joy and blessing therein. And thus it is that those of the Lord's people most clear in their knowledge of His word have the greatest joy and blessing in connection with every feature of His truth, including those precious things represented by this Easter Sunday. To these the import of the day is one of spiritual exhilaration and refreshment, their faith grasps the fact that our race condemned to death because of sin has been provided by the heavenly Father with a Savior and a great one that this Savior has already given His life as our ransom price, and been raised from the dead by the power of God to that high glorious station in which we recognize Him as King of kings and Lord of lords, possessed of glory, honor and immortality. We hail Him as the one who is to be the Lord of all in His coming kingdom and who is already the Lord of our hearts; Lord of all those who have heard and tasted of the grace of God, by faith, in advance of the world.

This Easter Sunday means still more than this; it speaks to us of our "adoption" through faith, to be "heirs of God and joint-heirs with Jesus Christ our Lord" in His heavenly inheritance and glory and work of the Millennial kingdom. It bids us wait with patience for our share in the resurrection which will complete the grand Easter morning, and following which the "Sun of Righteousness will shine forth with healing in his beams," to bless the sin-benighted world of mankind, "to give them beauty for ashes and the oil of joy for the spirit of heaviness and mourning;" to bid them to look up, and to help them rise up in the glorious restitution, which the Lord has promised shall be made available to "all the families of the earth." Acts 3:19, 21

Not only Easter Sunday but every Sunday celebrates the resurrection of our Lord and head and reminds us that we also are "risen with Him to walk in newness of life," and assures us that when all the members of the "elect" are completed, when all the trials and difficulties and testings and provings, the chiselings and polishings shall have been accomplished in us, the worthy shall be gathered by the Lord as His "jewels" and be manifested with Him in the glories of His kingdom. Let us wait with patience, with hope, and be of good courage and rejoice in any present privileges of suffering with Christ, in faithfulness to Him and the teachings of His word. Let us be assured by the words of the apostle, "God is not unjust to forget your work and labor of love, in that ye did minister to the saints and do minister." (Heb. 6:10) Let us be assured that every sacrifice made in the interest of the Lord's name and honor and cause and for His brethren's sake and in co-operation with His work of now electing the church will be appreciated by Him who readeth the heart and who knoweth them that are His; and who is giving to us such "exceeding great and precious promises, that by these we might become partakers of the divine nature." 2 Pet. 1:4

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*“O! how precious, dear Redeemer,
Is the love that fills my soul,
I am thine and have this token
While I’m running for the goal.*

*Lo! a new creation dawning;
Lo! I rise to life divine;
In my soul on Easter morning;
I am Christ’s and Christ is mine.”*

[Allentown, Pa., April 14, 1907](#)

DEAD SHALL HEAR! HEARERS SHALL LIVE!

Pastor C. T. Russell, of Allegheny, Pa., preached twice here today in the Lyric theater. In the afternoon his topic was “The Bible Defended To Hell and Back.” He had a very large and attentive audience. We report his morning discourse from the text, “Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live” (John 5:25). The speaker said:

The meaning of our text is obscure to very many. On the surface it seems to teach an absurdity, namely, that the dead would hear first and live afterward. Whereas, the ordinary thought would be that they would live first and then hear. But our Lord made no mistake in the statement, and the text is very ample of solution when once the right principles of interpretation are recognized. To get the proper signification of these words we must remember that from God’s standpoint only three members of our race have ever been alive: Father Adam and Mother Eve, during their period of innocence while in Eden, and our Lord Jesus Christ, whose life unimpaired by sin was transferred from a high plane of spirit being to human nature when he, in the language of the apostle, “was made flesh,” that he by the grace of God, “might taste death for every man” (John 1:14; Heb. 2:9). The scriptures consistently hold to this thought that nothing short of perfection of being is alive, and hence that Adam and Eve and all their posterity who shared in their fall immediately became dying creatures and could not be said to be alive.

The statement of Revelation 20:5 is in full accord with this thought. The thousand-year reign of Christ is described, and the resurrection of the church to glory and perfection of life in the kingdom is portrayed, and then the general statement follows that the “rest of the dead lived not again until the thousand years were finished.” It will be the work of the Millennial age to fulfill the meaning of our text to cause all mankind, all the dead, first to be awakened from the tomb; second, to hear the voice, the

message of the Son of God; and thirdly, if they will, to be raised by this message out of sin and death conditions completely, up to the full perfection of life as it was lost in Eden and redeemed at Calvary. But not until the dead world shall have heard the voice and obeyed it can they reach that perfection, the end which is designated as life. All the obedient then, having heard and having obeyed, shall live in the full sense of the word Adamic death, weakness, imperfection, will have no further power over them, because by the Lord's grace the work of the Millennial age will have raised them completely out of the sinful dying conditions.

ALL IN THEIR GRAVES COME FORTH

The context (vs. 28, 29) declares that "all that are in their graves shall hear the voice of the Son of Man and shall come forth" unto resurrection. The intimation is very clear that the coming forth would not of itself constitute a resurrection, and this is corroborated by other Scriptures which tell us that the widow of Nain's son, Jairus' daughter and Lazarus were awakened from the sleep of death, or, in the Master's words, came forth from the tomb. None of these, however, lived again none of them were brought to perfection by their awakening. They were still under sentence of death, and were merely resuscitated for a brief time to die as others die under the death sentence. The first to rise to die no more was our Lord Jesus. His was a life resurrection a resurrection to perfection to life and being completely out of death. His, therefore, was an anastasis, or raising up absolutely. In harmony with all this is the testimony of the Scriptures that he was the "first fruits of them that slept." He was the "first born from the dead," he was the "first that should rise from the dead," and that "Christ dieth no more; death hath no more dominion over him" (1 Cor. 15:20; Col. 1:18; Acts 26:23; Rom. 6:9).

Accordingly, our Lord's words declare that after those in their graves shall have heard the voice of the Son of Man and come forth, unto those who have done good unto those who have pleased God, unto those acceptable to God through Christ it shall be a life resurrection or a raising up completely out of death, similar to that experienced by our Lord. Indeed, the resurrection of the church is elsewhere designated as the resurrection of Christ, who being the head and the church his body, the reckoning is that in his resurrection began the resurrection of the entire body. Hence the apostle declares again that his ambition was to have fellowship with Christ in his sufferings that he might also share in "his resurrection" (Phil. 3:10). But it is evident that those who will share in the life resurrection will be comparatively a very small proportion of humanity, because only a few have this testimony that "they pleased God," only a few have the witness of the word of God and of the Holy Spirit that they are accepted in Christ that they have been faithful to their privileges, opportunities and covenants. All others are grouped

by our Lord's words together under the general term, "Those who have done evil," those whose course God has not approved. For these our Lord declares there will be a "resurrection by judgments"--mistranslated in our common version a "resurrection of

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damnation," but properly enough rendered in the revised version.

THE RESURRECTION BY JUDGMENTS

Having in mind that the resurrection process is to bring the individual up to the perfection of life, it is readily discerned that the life itself will not be possessed until the resurrection process shall have been accomplished. The great mass of the world then, after coming forth from the tomb not all at once, but, as the apostle declares, "every man in his own order" will still be in death. The resurrection by judgments must therefore in the case of these signify a gradual raising up to life through a process of judgments, a process of rewards and punishments, correction in righteousness. There will be disciplinary in character, helpful, with a view to the enlightenment, instruction and uplifting of all from the sin-and-death conditions to absolute perfection of life.

Preceding our text (vs. 21, 22), our Lord makes this same distinction between the awakening the dead and the quickening them, or bringing them to perfection of life, and declares that, as the Father Himself has power to do this, even so he has given the same power to the Son. Then he tells the reason, the necessity, for giving it to the Son because, "the Father judgeth no man, but hath committed all judgment to the Son; that all men should honor the Son even as they honor the Father also. If we inquire what judgment is this that the Father hath committed to the Son, the Answer--comes that it was not the judgment against father Adam in Eden, for that judgment was by the Father and the sentence was from the Father to death. The world, once judged in Adam and condemned, could not be judged again and condemned again until the first judgment was set aside. The decisions of the great supreme court of the universe must stand inviolate. To rescind the sentence would signify either that a wrong was done by the original sentence or that a wrong was done in the setting aside of a rightful sentence. The scriptures show how God, maintaining the original judgment or sentence of death against the race, has nevertheless planned that our Redeemer should pay the penalty for Adam and all involved through his disobedience, and that having paid their penalty he might grant them a new judgment, a fresh trial, for everlasting life. This, then, is what our Lord meant when He said that the Father had committed the judgment of the world to Him. What a blessed promise that the world of mankind was to have a fresh judgment, a fresh trial for everlasting life! How thankful we are that the Lord had mercy upon us, and provided the redemption

from the original sin and its death penalty, giving us thus an opportunity of a fresh trial or judgment at the hands of our Redeemer.

GOD HAS APPOINTED A DAY

How fully in accord with the foregoing is the apostle's declaration that God hath appointed a day in the which He will judge the world in righteousness by that man whom he hath ordained the Christ, Jesus the Head, the Church His body. (Acts 17:31.) It would not have been appropriate that God should appoint a day for the judging of the world for the granting of a fresh trial for the world of mankind, to permit the willing and obedient to gain eternal life had it not been for the divine arrangement that through Christ the original sin should be atoned for and its sentence set aside. But that day has not yet come. The apostle speaks of it as future: it cannot come until its appointed time. It will be the "day of Christ" The Millennial day, a thousand years long. Hearken to the apostle's explanation, "A day with the Lord is as a thousand years." (2 Pet. 3:8.) This day of judgment is a day of the Lord, one of His own appointment, and for a great work it is none too long.

The Scriptures do indeed refer to that day as a very trying ordeal, but the minds of the Lord's people filled with the crude ideas from the "dark ages" fail to examine the word carefully enough respecting the character of the judgments of that day. When now we look at them carefully, discriminately, we find that the events of that day will be just such as we might reasonably expect in the program of the just and loving God and Savior. As the apostle pointed out, God has left the world very much to itself for several thousand years, not specially interfering either to reward or punish. Satan in the interim operating through the weakness of fallen humanity and deceiving mankind has imposed himself upon them as their god or ruler, whom unwittingly they serve. And he has imposed false doctrines too, defamatory of God and injurious to man, substituting the traditions of men for the word of grace and truth. For long centuries God has permitted Satan to wield vast influence in the world for evil not that He was unable to restrain the father of lies and to deliver the world from its bondage of ignorance and superstition and error, but because, so to speak, He uses Satan's power for evil as a great grindstone, in connection with which the Lord has not only been polishing His "jewels," His "little flock," but also to some extent been permitting the world to get lessons respecting the exceeding "sinfulness of sin," and the unsatisfactory wages every way which it brings. It will be because sin and error and falsehood and deceit have so long held power that the change which God intends to bring in will appear so radical and be so stoutly resisted, and bring in such terrible trials and difficulties upon the resisters.

The thousand-year day of judgment, will begin, according to the Scriptures, as a time of trouble which will involve the whole world, religiously, politically, financially, socially, “in a time of trouble such as was not since there was a nation” in such a shaking (Heb. 12:26) as will shake loose and utterly destroy everything that is evil or in sympathy with evil, injustice, untruth, etc. We need not stop to detail the awfulness of that time of trouble with which the day of judgment will begin whose types and figures were represented in the time of trouble upon the Jews and the overthrow of their polity, A. D. 69 and 70, and again later in the French revolution. These judgments upon the nations and systems, political, religious, civil, financial exposing, dashing to pieces and destroying may already be noticed as beginning in the world, and may be expected to reach a culmination of violence in eight years, according to our understanding of the Scriptures. Thank God, the judgment upon the nations will be short, as well as severe, and will accomplish the good designs of the Great Judge in humbling mankind and making them ready for the new institutions and arrangements of their

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personal judgment or trial of that thousand-year judgment day, which will then be beginning.

JUDGE THE WORLD IN RIGHTEOUSNESS

The apostle says that the world will be judged in righteousness justly, fairly, properly with a view to the blessing of all who will accept the instructions of that day and come into harmony with God, and with a view to the destruction in the second death of all who will reject the favors of that day of judgment. We want to get rid of the false conception of the day of judgment which has blinded and injured us from infancy that it would be a twenty-four hour day and simply signify a re-trial of the human family, the sending back to heaven or hell or purgatory whence they came of all the human family. No such penalty is taught in the Scriptures, but on the contrary the Lord’s people are bidden to rejoice in view of God’s glorious proposition that the world shall be granted a day of judgment. Harken to the words of the Prophet David, who exaltingly exclaims:

*“Let the heavens be glad
And let the earth rejoice;
And let men say among the nations,
Jehovah reigneth.
Let the sea roar and the fullness thereof;
Let the fields rejoice and all that are therein;
Then shall the trees of the woods sing aloud
At the presence of Jehovah;
Because he cometh to judge the earth.
O, give thanks unto Jehovah for he is good;
For His mercy endureth unto completion.”
—1 Chron. 16:31-34*

I wish that those of you who are Bible students would take your concordances and note how many Scripture passages refer to “in that day,” “in his day,” etc. You will find wonderful things predicted of that glorious day when God’s kingdom shall be established in the earth, when his reign of righteousness amongst the people shall be inaugurated. It will bring blessings of restitution of all things which God hath spoken by the mouth of all the prophets since the world began to all those who obey the Word of the Lord in that time. It will bring chastisements to any of them who might be tardy in the learning of the proper lessons of life, and it will bring the second death to all others who willfully and deliberately reject the grace of God at the hands of him who redeemed us all. And the church of this Gospel age, the “very elect,” have been promised of the Master a share with himself in his throne, “in that day.” And it shall be a portion of their privilege to be the judges of the world, as it is written, “The saints shall judge the world.” 1 Cor. 6:2.

Let us now apply our text again, “The dead shall hear the voice of the Son of Man and they that hear shall live.” Not only the millions who at the inauguration of the kingdom will not yet have gone into the tomb, but also the millions who have already gone down into sheol, hades all these shall come forth, come forth to hear the words of the Son of Man, come forth to be judged, to be granted a trial under fair and favorable conditions of righteousness come forth to have the eyes of their understanding opened and the ears of their understanding unstopped, that they may hear and know distinctly the right from the wrong, and that they may demonstrate their characters by their acceptance or their rejection of him that speaketh to them from heaven.

THE HOUR COMETH AND NOW IS

We should not overlook this statement of our text, that the hour for the dead to hear the Son of Man is not only a coming one, but that to some it “now is.” Ah, yes! to this other Scriptures agree, saying, “Blessed are your ears if they hear and your eyes if they see.” Some, a comparatively few in the present time, have ears to hear and eyes to recognize the grace of God in Christ. These in

the Scriptures are called the “elect,” the church of the first-born, etc. I trust that many in this audience are such as have heard the voice of the Son of Man. I trust further that these discourses, published weekly in some eight journals of large circulation, reach a considerable number of those who have heard the voice speaking from heaven. But there are two ways of hearing! The apostle speaks of some as forgetful hearers and of others as receiving the grace of God in vain, and he urges those who now are so fortunate as to hear the blessed message that they “refuse not him that speaketh from heaven.” Heb. 12:25.

The intimation of the apostle’s words is that to once hear the invitation of the Lord in a full and satisfactory sense, and to once repudiate his message with deliberation, would mean the full end of all privilege to such an individual would prove that under no circumstances would he be worthy of eternal life. True, the opportunities of the present time are less favorable in some respects than those that will obtain during the Millennium but in other respects the latter are much more favorable. The rewards of obedience in the next age will be granted human perfection by restitution processes eternal life as perfect human beings in a paradise restored. But the rewards of those who now hear, who now accept, who now follow the Lamb whithersoever he goeth, walking in his footsteps, are by faith, and are explained by the Apostle Peter to be “exceeding great and precious,” and he assures us that it is the divine will that through their influence upon our hearts and lives we might become partakers of the divine nature, with its glory, honor and immortality. O, yes! we who now hear have wonderful blessings, wonderful privileges, which more than compensate and offset the disadvantages of opposition from the world, the flesh, and the adversary.

THEY THAT HEAR SHALL LIVE

Not only will it be true that hearing in the sense of obeying the Lord will bring the obedient of the world during the Millennial age up to the perfection of life at the close of the Millennium, but it is also true of those who now hear of the grace of God in faith and obedience. Indeed the operation now is much quicker than it will be for the world during the Millennium. We are reckoned as justified from our old sins and from all the blemishes that are ours through heredity, and from all the weaknesses

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that are not willingly ours and that we are striving against. Then we are permitted to present our bodies living sacrifices to the Lord and to receive the begetting of the Holy Spirit to a newness of life, and thenceforth, according to the Lord’s word, we are new creatures in Christ Jesus old things and the old nature have

passed away and all things have become new. After we believed it was the work of a moment to make a full consecration of our hearts to the Lord and to receive the anointing and begetting of his Holy Spirit.

There the new life began not in its perfection, however. As new creatures we needed, as the apostle explains, the milk of the word that we might grow thereby; later on we needed the strong meat, that we might be strong in the Lord and in the power of his might, and that we might be overcomers, conquerors, fighting a good fight in our hearts, keeping the faith, and so far as possible keeping our bodies under or in subjection to the new mind, the new creature. Of these the Lord declares in the context that they have “everlasting life and shall not come into condemnation (judgment), but have already passed from death unto life.” (v. 24.) They will not come into the judgment of the world during the Millennial age, for by reason of hearing the voice of the Lord now and rendering obedience to that voice, they are already accepted to eternal life as new creatures. All that there is for them henceforth to do is to maintain their fidelity to the Lord and the principles of righteousness for which he stands, doing their very best to fight a good fight. All else pertaining to their interests the Captain of their salvation, the heavenly Bridegroom, will see to. For them he will provide the necessary trials and difficulties, giving meantime the necessary encouragements and joys, and will bring them off conquerors and more than conquerors through him who bought them with his precious blood.

*“A little while, our trials will be over;
A little while, our tears be wiped away;
A little while, the power of Jehovah
Shall turn the darkness into gladsome day.”*

*“A little while! ‘Tis ever drawing nearer—
The brighter dawning of that glorious day.
Blessed Savior, make our spirit’s vision clearer,
And guide, O guide us in the shining way.”*

Massillon, Ohio., April 21, 1907

LO, I AM WITH YOU

Pastor C. T. Russell, of Allegheny, Pa., preached here twice to large and attentive audiences. We report his discourse, the text of which was Matt. 28:20. He said:

In our text we have one of the very last assurances that the Redeemer gave to His followers after His resurrection and prior to His morning Ascension. It has been a source of comfort to many of us in that it implies a protecting care on the Lord’s part over all the interests of all those who are truly His; and it has

also been a source of protection to many as they have realized not only the Lord's power to see their difficulties and to deliver from them, but also His knowledge of their course in life their sins of omission and commission, their successes and their failures. Nevertheless many of the Lord's people have had perplexity in respect to how they should understand this promise. If it were a fact that the Lord really went away and promised that He would come again in the end of the age to receive His people to Himself, how could He be present with them always in the interim? If, as He said, He ascended to His Father and our Father, to His God and our God (John 20:17) how could it be that He could be always with us? If He sat down with the Father in His throne how could He be still with His people in the world? Moreover, how could He be with all of His people wherever two or three were not together in His name, as on another occasion He promised?

In order to comprehend intelligently and appreciatively these promises of the Lord we must have in mind the great change which He experienced in His resurrection. It was after His resurrection that He said to His disciples, "All power in heaven and in earth is given unto Me." It was after His resurrection that He appeared in their midst, the doors being shut, and later on vanished from their sight, the doors still being shut. It was after His resurrection that He appeared in various forms during lengthy intervals throughout the forty days between His resurrection and ascension. It doubtless caused the early disciples considerable confusion of thought at the time the words of our text were uttered. Nevertheless the Lord's words were fulfilled to them, that many of His parables and dark sayings while with them would be much better understood after Pentecost, after the holy spirit had been imparted to them. As the man, Christ Jesus our Lord, practiced no legerdemain He did not appear and vanish either frequently or even once. He was subject to the same laws and rules that govern other human beings, except as respects His exercise of the holy power committed to Him in governing sea, waves, disease, etc. The change which He experienced in resurrection explains the entire situation and prepares us to understand our text.

NOW THE LORD IS THAT SPIRIT

"There is a natural body and there is a spiritual body," wrote the apostle. (1 Cor. 15:44.) Our Lord was a spirit being in the beginning prior to the time when "He was made flesh and dwelt among us." (John 1:14.) During the thirty-three and a half years of His life He was a human being subject to the usual conditions of humanity except where, with the Father's sanction, He was the Finger of God, used the Holy Spirit, the holy power of God in the working of miracles; but in His resurrection from the dead another change occurred, transforming Him back again to the spirit plane of being. Thus the apostle explains the resurrection,

saying, "Sown a natural body, raised a spiritual body; sown in weakness, raised in power." True, these words are used to describe the resurrection of the church,

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the body, the bride of Christ; but His assurance is also all who share in this first resurrection are sharing in His resurrection, and the change which thus comes to us as His members is merely an experience of what our Lord already enjoyed when the Father raised Him up by His own power. The Apostle refers to this again, saying: "Now the Lord is that spirit" He is a spirit being. (2 Cor. 3:17) The disciples called Him Lord and Master when in the flesh and they did well for so He was, and He is still the Lord and Master to all who are truly His, though now in a more glorious condition the heavenly. He did humble Himself and took the bondsman form for the "suffering of death," as the apostle assures us (Heb. 2:9), but Him hath God not only raised from the dead but highly exalted, not only to the spirit plane of being, but to the highest place in that plane making Him partaker of the divine nature, "far above angels, principalities and powers, and every name that is named. (Phil. 2:9,10)

OMNIPRESENCE IS UNSCRIPTURAL

We should guard ourselves against unscriptural thought in connection with our heavenly Father, our Lord Jesus and all the spirit beings. Someone long ago asserted of these that they were omnipresent; that is to say, spirit beings could be present everywhere at the same time. This unscriptural declaration has been fruitful of much confusion and error, and may safely, therefore, be attributed to our arch-enemy and adversary, the devil. It seemingly honors God, but in reality paves the way to His dishonor and to the confusion of His people. As an illustration of the confusion that may come from this false doctrine of the omnipresence of God and Christ and the angels note the absurdity built upon it by the theosophists, Christian Scientists and, to some extent, by others, errors to which those are liable who receive this doctrine of omnipresence as scriptural.

The argument as used by some of those referred to is that God is everywhere present, therefore, He is in this stone, He is in that piece of wood, He is in that piece of metal, He is in my body, He is in the horse or the sheep, He is everywhere. Such absurdity! Who could believe it, do you say? We Answer--that many people have twisted and warped their minds gradually to the acceptance of these absurdities. These now proceed to say, in what way is God in the wood, in the stones, in the iron, or in the trees, in the sheep or in the dog? and they Answer--their own question, saying, God merely signifies good, and in one sense of the word good is useful; hence, to say that God is in the wood is merely to say that there is something useful in that wood. It can

either be used in the construction of buildings or furniture or as fuel, there is something good in it. The same way the argument applies to animals, metals, minerals; they are all good for something, and if good means God, then God is in them all.

If to some one this appears a harmless kind of error, let him not conclude that he is right without further investigation; he will then perceive that by the time he has reduced God to signifying merely good he has destroyed his conception of God as a being, as a personality. Or, if it be Christ that is thought of as being omnipresent, then the personality of Christ is thus blotted from the mind, and instead of God and of Christ we merely have principles of goodness and justice and love. What a fearful loss this is to any one who has ever had a personal God and a personal Savior. But it does not come in suddenly; that would be too shocking and would be repulsive. It comes in gradually. First, the absurdity of it is amusing; then an endeavor is made to see if we could get our minds to operate after the manner of those who reach this conclusion; and the next step is that the possibility of looking from the standpoint of another proves that that other standpoint is correct. Thus gradually, too, many lose their faith, not having any substitute whatever and indeed it is impossible to find a substitute for God and for a Savior.

RETURN UNTO THY REST, O MY SOUL

(Psa. 116:7)

Whenever through curiosity or any other reason our hearts or minds remove to any other foundation than that which is laid for us in the word of God, our entire Christian faith and its rest are more or less shaken. And this should alarm us, but our adversary is adroit, and we are handicapped by the errors received from the “dark ages” and by the subtlety of the argument that to deny the omnipresence of God would be to seriously dishonor Him; and thus some well-intentioned souls, not however from the class the Lord is specially selecting or electing now, wander from his pasture and care, neglecting the Shepherd’s voice. He will doubtless recover them in due time, but meantime how great their loss in connection with the privilege of this Gospel age, joint-heirship with their Lord, the heavenly Bridegroom. Only occasionally does one of the truly spirit-begotten sheep, thus neglecting the voice of the Shepherd, wander into these forbidden paths. We may be sure that the Shepherd will call after them in various ways, because they are His, and it is for them to hearken to the text we have quoted, “Return unto the Lord, O my soul, for He hath dealt bountifully with thee.”

Where else can we find such good nourishment, such refreshment, as in the word of God? Those who have tasted that the Lord is gracious, and who have come to any appreciation of His word, should very soon realize the emptiness of the error and should quickly seek for the old paths. What rest of heart could

there be for any who once had real fellowship with the Lord as a person, and who have learned to know Him through His word and through His providences what rest could such have in the barren wastes of speculation, which teach that He is merely a good principle that may be found anywhere, in sticks, stones, beasts and birds and creeping things. "Return unto thy rest, O my soul." Rest thee in the precious promises of God's word; know Him as thy Father, and His glorious Son as thy Redeemer and Instructor; hearken to His voice, to be sanctified through His truth; make ready as the virgin bride of Christ for the nuptial feast, so long promised and to be enjoyed to the close of this age, when the elect shall all be completed and enter into the joys of their Lord, and with Him begin the great work of blessing the world uplifting it out of sin and death to all that was lost, to Eden and perfection and the image of God.

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THERE AM I IN THEIR MIDST

Coming then to the Scriptural proposition that the Lord Jesus did personally ascend to the Father a spirit being, and that nevertheless He did promise to be with His disciples wherever they might meet in His name throughout this Gospel age, we inquire in what sense is He present with us? The Answer--comes from the Master's own words. He informs us that He and the Father take up their abode in the minds of those who are truly consecrated to the divine will. But how? The Answer--is by His spirit, which dwells in us. Here again confusion comes to many minds, and they say, "Yes, the Holy Spirit; but how can the Holy Spirit be in my heart and in the heart of another Christian on the other side of the globe and in the hearts of all Christians throughout the world? How can the Holy Spirit be everywhere present?" Their difficulty is that they think of the Holy Spirit, not as the Scriptures present the matter, but along the lines of the errors which were introduced into the church as early as the third century, but which are quite unscriptural. They think of the Holy Spirit as a person. Of course a person could not be in your heart and in my heart and in the hearts of all the Lord's people everywhere at the same moment; it is an absurdity to think so, and no Scripture gives any warrant for it.

What the Scriptures do tell us, and what we can understand and what we can appreciate as reasonable, is that the Holy Spirit is the spirit or influence or power of the Father and of the Son, and this power or influence we can readily see can be exerted by the Lord everywhere. When we think of the meaning of the word spirit in the Greek, *pneuma* and that it signifies that which is powerful but invisible, we can see why angels are called spirits and why God Himself is declared to be a spirit, and how the Lord Jesus is called a spirit because all of these have power but are invisible to men. But the word spirit has still further reaching signification; it applies to any influence or power proceeding

from any human being or a spirit being, because that power or influence is invisible. Thus, for instance, the Truth has power over the minds of men and thus over their conduct; hence it is spoken of as the spirit of Truth, the power of the Truth. So we read of the spirit of man, the power or influence of a man; so we read of the spirit of life, the power or energy of life, and again we read of the spirit of a sound mind, or a well-balanced disposition or judgment. These are illustrations of the Scriptural use of the word spirit; and we find on the other hand that the same word spirit, with the same meaning, is used in an evil sense, as, for instance, the spirit of wickedness, the spirit of sloth, the spirit of evil, the spirit of deceit, the spirit of dishonesty, the spirit of untruth, the spirit of the devil.

As there can be a spirit or power or influence exercised by man upon his fellow men and upon the lower animals, is it unreasonable to believe that the Great Creator, Himself a spirit being of the highest order, is able to exercise an influence upon the hearts of men through the Truth, or through a thousand agencies or channels which He may use? And would not this influence or power proceeding from God be, like Himself, holy? And is it not therefore properly called the Holy Spirit, the spirit of the Father? And since the Son is in full accord with the Father, is it not appropriate that we read that the spirit proceeds from the Father and from the Son? And can we not distinguish between this power and influence exerted by the Father and the Son upon us and by a spirit being? We can see how this influence can be exerted throughout the whole world upon all of the Lord's people everywhere and at one time, but it would be monstrously unreasonable to ask anyone to believe that a spirit being could be present in all hearts, in all minds, the world over.

THE PARAKLETOS THE COMFORTER

It will be remembered that our Lord, consoling His disciples, promised that after He had ascended to the Father He would send them the Holy Spirit, which would comfort them and be with them as His representative. His words are: "I will not leave you comfortless; I will come unto you." Hence the Holy spirit in the Lord's people is to them instead of the Lord Himself throughout this Gospel age. And what comfort they have received! What a blessing! What rest of heart! Not through having a person, or trying to believe in such an impossibility as that a person should be in each one and everywhere at once, but with the right understanding that this spirit or power or energy from the Lord Jesus is with us for our comfort, guidance and edification. What beauty and simplicity we find in this message from the Word.

While day by day the world, as represented by scientists, is finding what it considers to be natural laws governing the universe, which to them do away with the necessity for a God, the Lord's people, on the contrary, are finding in these same modern discoveries fresh evidences of the truthfulness of the

Lord's Word and fresh help in understanding the modus operandi by which the Lord fulfills His gracious promises. For instance, a very few years ago the electric telegraph was unknown; yet today through a little wire a current may be sent which will communicate thought to the end of the world. If man with his limited energy and capacity can be guided by the Lord to the use of such a power in such a marvelous manner, shall we not say that the Great Creator Himself could do as much, and far more? If today, by the use of the telephone, we can speak to a little hole in the wall in our private room and communicate with a friend miles away in a private room without another ear to hear, shall we say that God, who arranged all the laws of nature, has no power to communicate with His people? Coming to the marvelous wireless telegraphy, we see in it something that still better illustrates the power of God through the Holy Spirit to communicate with, to cheer, to comfort, to assist, to direct as He may please any and all of His people anywhere, everywhere. Let us then appreciate rightly the meaning of the Lord's words that He will be with the twos and threes, that His Holy Spirit would comfort them, that this power from the Father would be a blessing to them during the period of His absence.

Is it asked, why then was it necessary that Jesus should leave His people and go to the Father before the holy spirit should come? We Answer--that such a delay would not have been necessary if the holy spirit were a person, but was necessary because the holy spirit is an influence,

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a power, from the Father and from the Son. To get the matter before our minds let us remember that mankind had been ostracized by his Creator, cut off from fellowship and placed under a curse or sentence of death because of sin. Let us remember that God had so arranged the matter that He could not deal with any of the race as sons and adopt them by His holy spirit until after they had been redeemed by the precious blood of Jesus. Let us remember that it was not only necessary that Christ should die for our sins, but as the scriptures explain it was then necessary that He should ascend on high to the presence of God, there to present on our behalf the merit of His sacrifice. It was as a result of this presentation that the forgiveness was granted to all those who believed, and who turned from sin, and who have consecrated themselves irrevocably to the Lord as members of the body of Christ. The holy spirit, or influence or power from the Father and from the Son was extended then at Pentecost first to these in this begetting sense, and since then the same spirit has still continued, with the church and was made available to all who in sincerity and truth turned from sin and in faith turned to Jesus, and in consecration presented their all to Him. These are inducted into the family circle, these come under the influence of the spirit of the truth, not only as it is presented to us in the word

of God, but as it is communicated also by the various members of the body; and these coming into fellowship with the Lord, who have His approval, come under the special influence or power of the holy spirit as their comforter, their guide.

UNTO THE CONSUMMATION OF THE AGE

It was not merely to the disciples of our Lord's day that this promise was made, nor does it contain the thought that His second coming would be in a few days or months or years. We have quoted the marginal reading which we think is much to be preferred, since the word in the Greek here does not mean "world" in the sense in which we use that term today, but signifies epoch or period. Our Lord Himself intimated that there would be a gospel age, at the close of which He would come to gather His elect and to establish His kingdom, which He promised them they should share with Him, saying, "Fear not little flock, it is your Father's good pleasure to give you the kingdom (Luke 12:32); and again, "To him that overcometh will I grant to sit with me in my throne" (Rev. 3:21); and again, "Pray ye, thy kingdom come, thy will be done on earth as it is done in heaven." Matt. 6:10.

How gloriously this promise has been fulfilled all do not know. Only those who have taken the direct steps of faith and obedience and consecration, and who following these have received the begetting of the holy spirit only these have received the comfort, only these know of the joy and peace and blessing. Others, numbering amongst them many that are noble, many that are great, many that are well meaning, many that are wise according to the course of the world, could not testify on this subject, because they have not come under the conditions and have not received this blessing and have not had the presence of the Lord through His holy spirit. They are incompetent to testify in the matter, and should not repudiate the Lord's assurance of His presence and aid and comfort without testing the matter by obedience to his directions.

Moreover this appreciation of the spirit of the truth, the spirit of love, the spirit of the Father, the spirit of the Son, the holy spirit, the spirit of a sound mind, the spirit of wisdom, the spirit of sympathy with one another, the spirit of holiness, is a progressive work. As the apostle explains, we may be more and more filled with the spirit, filled with all the fullness of divine power, filled with more and more of the spirit of devotion and more and more with the spirit of holy joy and reverence and rejoicing in the Lord. Those who have not yet started considering the precious privilege of having the friend above all others, a companion ever near and ever dear, the supervisor of our interests, who according to His promise is working all things for our good. Let those who have already tasted that the Lord is gracious, drink still more deeply of His cup and be still more filled with His spirit of love and devotion and holiness. Yea, let

us all appreciate more and more the benevolence of our heavenly Father and our Lord in the wonderful arrangement He has made for us during this period of our schooling and instruction and preparation for the glorious place in the kingdom to which He has called us as His bride and joint-heirs, that we may thus be qualified and prepared to extend the blessing of his spirit of holiness and truth eventually to all the families of the earth.

[Allegheny, Pa., May 5, 1907](#)

HE ASCENDED UP ON HIGH

Pastor C. T. Russell preached to his home congregation in Carnegie hall today on "The Ascension of Christ." His text was, "When he ascended up on high he led captivity captive and gave gifts unto men" (Eph. 4:8).

The anniversary of our Lord's Ascension falls in this week on Thursday next. After his resurrection the Lord remained for forty days with his apostles, instructing them before he ascended. His instructions, however, consisted largely of the experimental lessons he gave his apostles rather than in particular words. So far as the record shows, he was seen altogether eight times during those forty days, and apparently only for a few moments on each occasion. No lengthy discourses are recorded, no detailed explanations excepting on the day of his resurrection, when walking with the two disciples to Emmaus, as a stranger, he expounded unto them the Scriptures, showing the necessity for Christ's death and his resurrection on the third day. On the other occasion he seems to have been intent upon allowing them to draw certain inferences from the manner

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in which he made himself known. He identified himself as the same Jesus, who but a few days before had companied with them, eating, sleeping, discoursing, as had been his custom throughout the three and a half years of his ministry. But now, since his resurrection, they were to learn that the same Jesus had somehow changed, and, like the angels, were present with them frequently, yet invisible, and appearing from time to time only as some necessity would make a manifestation expedient. Thus they were to learn and did learn that their Master was no longer dead but alive, and that he was no longer a human being, but a spirit being, clothed with powers which were exercised by the holy angels throughout the Jewish dispensation, namely, the power to appear as men in a body of flesh and clothing as others.

If it is argued that so long a delay as forty days was unnecessary to give such practical instructions and illustrations, we reply that the Lord did not so consider the matter, and that even we can see the necessity for all that was done. The majority of the instances

of manifestation were at the beginning of the forty days, one-half of them on the resurrection day, three of the appearances being near the close of the forty days, it follows that during the majority of the forty days the disciples had no communication with our Lord whatever. Evidently his intention was that the novelty of the matter should wear off, and that he would be with them to establish and start them afresh upon the new lines to be pursued from Pentecost onward. The result of their having no communication with him for so long a time is seen in the fact that the disciples began to go back to the ordinary pursuits of life, Peter, James and John, in organizing their old fishing business. This gave the Lord the opportunity of manifesting himself to them, again showing his power to either give or withhold prosperity in their fishing enterprises or other pursuits, and gave the further opportunity of instructing them that they should feed his sheep and his lambs, and in general continue the work which his ministry had merely begun, and which would be more effective in the future than in the past because of his sacrifice and because he ascended to the Father to present that sacrifice on behalf of those who already believed and on behalf of all who would subsequently believe, and to pour out upon his consecrated followers the holy Spirit, the Comforter, to guide them in all the journey of life and to direct them in his service.

HE WAS PARTED FROM THEM

Having finally accomplished all that was necessary in the way of their preparation for the future, and having instructed them to tarry at Jerusalem, there to await the outpouring of the holy Spirit upon them as his qualifying power for their ministry in his name, our Lord led them to the Mount of Olives, blessed them, and in the act gradually disappeared upward, a cloud receiving him out of their sight. We are not from this to understand that Jesus took a body of flesh and bones to heaven. On the contrary, the Scriptures distinctly state that flesh and blood cannot inherit the kingdom of God. We are to remember the change which our Lord experienced in his resurrection, and that it was similar to the one which his faithful followers will experience in their resurrection, of which the apostle says, it is sown in weakness, it is raised in power; it is sown an animal body, it is raised a spiritual body. We are to remember that our Lord was thus raised a spirit being, and that "now the Lord is that Spirit" (2 Cor. 3:17).

We are in our minds to associate this with his appearing and disappearing during the forty days, his demonstrations that he was no longer a man, subject to human conditions, but that he was a spirit being, who could come and go like the wind, as he had previously explained to Nicodemus (John 3:8), and that as spirit beings in times past had appeared as men and as a flaming fire in a burning bush, so our Lord had the power to appear in the flesh, sometimes in one form and sometimes in another;

sometimes garbed after one manner and sometimes in another the gardener, the stranger, a sojourner, and sometimes in a body similar to the one which had been crucified, bearing the marks of the nails and spear-thrust. We are to remember that these bodies were organized at the moment that he materialized on the spot sometimes in the upper room and sometimes elsewhere. We are to remember that when he accomplished his purposes of instruction and illustration he vanished out of their sight, and the fact that the doors were shut neither hindered his coming or his going. Thus it will be with all of the church of the first born who will share in the first resurrection, as our Lord explained the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one born of the Spirit. We are now begotten of the Spirit, but then we shall be born of the Spirit, and have spirit bodies, and in that respect be like unto the angels, able to go and come like the wind, invisible to men except as some manifestation shall be necessary or desirable.

So then when our Lord ascended gradually disappearing upward it was a further part of the great lesson He was teaching his disciples respecting his Ascension. How else could they have known that He had gone? How else could a great spiritual truth be taught to natural men? We are to remember that the apostles were still natural men because, as we read, "The holy spirit was not yet given, because Jesus was not yet glorified." (John 7:39.) Hence all the instructions given to the apostles were suited to them as natural men and as such are helpful to all natural men attempting to approach God before they have received the begetting of the holy spirit and the ability to understand spiritual things. We can see that the entire procedure of our Lord was designed as an assistance to the faith of the apostles and all who should afterward believe on Him through their word: We can see that no other method of instruction on this subject would have been so satisfactory, so conclusive. The body in which our Lord had appeared as He ascended in their sight and was received into the cloud was of course an earthly body in heaven. He did not need such a body before He was made flesh, and He did not need it now, since He had again been made a spirit being.

HE LED CAPTIVITY CAPTIVE

The apostle in our text is quoting the words of prophecy from Psa. 68:18, which reads, "Thou hast ascended on high; yea, for the rebellious also, that the Lord God might dwell among them." The apostle by inspiration applies

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these words to the Lord Jesus. He tells us that the gifts that were given, mentioned in the passage, were those conferred upon the church at Pentecost, the gifts of the holy spirit, and which as fruits of the spirit still continue with the Lord's consecrated

people, His servants and handmaidens. We may discuss these gifts on the anniversary of Pentecost, but on this occasion let us look particularly at the captivity which Jesus led captive. What does this expression signify? Some have suggested that it means that He led his own captivity captive; that is to say, that He had been a captive in death and that His Ascension implied his victory over death. But this evidently is not the meaning intended by the apostle, whose thought rather is as expressed by some translators, "Ascending on high He led a multitude of captives and gave gifts to men." What captives? What multitude of captives? How and where?

In answering the question we are reminded of our Master's teachings, which are summed up in the statement of the prophet Isaiah, who likens the human family to prisoners and compares the tomb to a great prison house. Twice does the prophet declare the deliverance of these prisoners: He represents our Lord as saying, "He (Jehovah) hath sent me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound." (Isa. 61:1) And again the prophet declares that Jehovah God gave Christ "to open the blind eyes, to bring out the prisoners from the prison house and them that sit in darkness out of the prison house." (Isa. 42:7.) Moreover we find that our Lord quoted at least one of these prophecies and applied it to himself and his own preaching, saying, "This day is this scripture fulfilled in your ears." The essence of his preaching was the opening of the prison doors and setting at liberty the captives of sin and death. He repeatedly told that he had come into the world to seek and save that which was lost to give his life a ransom for the prisoners. He repeatedly emphasized the resurrection hope, the hope for release of the prisoners from the dungeon of death. He declared, "I am the resurrection and the life," "No man cometh unto the Father but by me" there could be no reconciliation to the Father and no recovery from death except through the Redeemer.

Hearken again to his words: "Marvel not at this; for the hour is coming in which all that are in their graves shall hear the voice of the Son of Man and shall come forth; they that have done good unto the life resurrection; they that have done evil unto the resurrection by judgments." (John 5:28,29.) Here then we have the testimony of Jesus and the prophets respecting the great work he came into the world to accomplish the release of mankind from the bondage of sin and death. But the power to release could only be accomplished by our Lord's own death, only by becoming our Redeemer could he become our Deliverer. In his own words the key to hades, the right or power to open the prison house of death and to bring forth the prisoners, came into his possession by reason of his death. He bought us with his own blood, bought Adam and all of his posterity the world of mankind in general. Jesus Christ by the grace of God tasted death for every man, and the assurance of the scriptures is that in

due time every man shall profit by this redemptive work each and all shall be set free from the bondage of sin and death and have opportunity to return unto the Lord and demonstrate their loyalty to him and his righteousness, and to attain again to all that was lost in Adam.

TIMES OF RESTITUTION

We are not to get the thought, however, that the Lord at his Ascension led up to heaven a multitude of captives who previously had been in death. The captives are still dead, they are still in the prison house. The time has not yet come for the Great Redeemer to fulfill toward the race the promised work of calling them from the tomb, an example, an illustration of his power to do which was given in the case of Lazarus and others. Not only do the Scriptures teach that the resurrection is to be accomplished at the second coming of Christ and that meantime our friends in general “sleep in Jesus,” waiting for the time when he shall call the prisoners forth from the tomb in the Millennial morning. If corroborative testimony on this point is desired by any, it is found in our Lord’s own words, “No man hath ascended up to heaven save he which came down from heaven.” (John 3:13) But still more, if possible, to the point is the testimony of St. Peter respecting the Prophet David, whom the Apostle Paul mentions as one of the ancient worthies who had God’s approval. St. Peter says, “David is not ascended to the heavens,” and he uses these words after our Lord had ascended up on high and after he had received the power of the Holy Spirit at Pentecost.

The entire testimony of the Scriptures agrees that the resurrection of the dead the resurrection of mankind from the power of sin and death to the original perfection lost in Eden does not belong to the present time, but to a future age following our Lord’s second advent. Mark the apostle’s words explanatory of these, uttered after our Lord had ascended on high. He says: “Times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, who before was preached unto you, whom the heavens must receive (retain) until the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began.” Since, then, we see that Jesus did not take with him a multitude of captives of sin and death when he ascended on high, when we see that the time for their deliverance is still future, when we see that before their deliverance the church must be gathered and taught and chiseled and polished and refined and made ready for the first resurrection to be the bride, the lamb’s wife and associate in his Millennial kingdom and in its work of blessing the world when we see these clear teachings of the Scripture, we inquire what then is meant by the statement that “he led captivity captive,” or

LED A MULTITUDE OF CAPTIVES

We Answer--that the meaning is that the value of our Lord's death was the ransom price for Adam and all of his race, and hence, although none of these were then led forth from the tomb, nevertheless, he who redeemed them might properly be spoken of as the great Victor who had conquered the power of death and who had delivered the captives, since power to accomplish this delivery was to be secured through the merit of his sacrifice and the great work itself fully provided for, merely awaiting the convenience of the great Deliverer and the program which the Father

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had outlined in his great plan of the ages. In this prophetic sense our Lord's death and resurrection and Ascension meant the deliverance of the entire groaning creation from the bondage of sin and death in God's due time—"every man in his own order, Christ the first fruits, then they that are Christ's at his coming" his parousia, his second presence, during the Millennium.

Thus we see that the deliverance of the captives, the resurrection of the dead, is in the Lord's plan divided into classes every man in his own order or rank; one classification, the first classification, sometimes called the first resurrection, includes merely the church class, the elect, for it is written, "Blessed and holy are all they that have part in the first resurrection." Another classification is mentioned by the apostle in Heb. 11:39-40, where, having described the overcomers of the past, he says that "they without us shall not be made perfect, God having provided some better thing for us." In other words, the church of this Gospel age, the bride class, ranks first in the divine order of deliverance from the power of sin and death, and through the glorified Christ; the Ancient Worthies will subsequently be delivered from death to perfection of life on the earthly plane, and then every man in his own order, the residue of the world sleeping in death, in the prison house, will be delivered.

Not only will they be delivered from the unconscious condition of death, represented as a sleep but after being awakened the captives will be released. This was illustrated in the case of Lazarus. At the Lord's command Lazarus came forth, he was awakened, rescued from the prison, death, but he still was bound with the grave clothes, and our Lord instructed that they loose him and set him free. Similarly the world when awakened will still be under the bondage of weaknesses of the flesh as at present, and, it will be the work of the Millennial age to release these bonds and set fully free from the dominion of sin and imperfection all the members of Adam's race redeemed by the precious blood of Christ. Thank God that in that glorious epoch everything will be favorable to those whom the great Deliverer has purchased, and whom he is willing to make free indeed if they will but hearken to his commandments and avail themselves

of the privileges which his kingdom will supply. The great enemy Satan will then be bound for a thousand years and be unable to injure or deceive and every influence surrounding them will be favorable, and the Lord's judgments everywhere present to chasten them for misdeeds and to reward and bless and uplift them in response to their good intention and good effort. Thus the actual leading forth of the multitude of captives, the twenty thousand millions of the human family gone down to the sleep of death, comes during the Millennial age to the vast majority of the race. As for those who will refuse to hear the voice of the great Deliverer refuses to obey him, we are clearly informed that their portion will be second death. We read, "It shall come to pass that every soul which will not hear the prophet shall be destroyed from among the people." Acts 3:23.

NOW YE ARE FREE

We have taken a general view of the divine work of rescuing the human family, but now come to a special feature whose provisions have been limited by the Lord. During this Gospel age some of these prisoners of sin and death have been delivered in a measure from their captivity. The church, believers, whose eyes and ears have been opened by the Lord's favor and who have seen and comprehended to some reasonable degree the message of divine mercy, in advance of its coming to the world, have passed from death unto life they are reckoned as having been delivered from the bondage of corruption into the glorious liberty of the sons of God. (Rom. 8:21.) These, however, are still subject to the weaknesses and frailties of the mortal body and to the besetments of the world, the flesh and the adversary. Only in the spirit of their minds do they readily enter into the joys of their Lord now. They, too, must wait until the dawning of the Millennial morning, but they have the promise that "shall help her right early in the morning." Psa. 46:5.

We perceive that now we are free to the extent that we possess knowledge and faith and exercise these; we are legally free, though actually still bound with the bondage of corruption, as the Apostle declares, "We cannot do things that we would." Our ground for rejoicing by faith is that God is reckoning us and dealing with us, not according to the imperfections of our imperfect bodies, but according to the perfection of our new minds. If the new mind is loyal to him, in other words, if we are pure in heart, pure in intention, in endeavor, we may be sure that he, who has begun the good work in us will complete it, and he has informed us that the time of its completion will be in the First Resurrection, when we shall be made like him and share his glory and see him as he is. Meantime he that hath this hope in him, he who is thus set free, he who realizes that God is counting

him not according to the flesh but according to the spirit, will surely purify himself to the extent of his ability, even as he recognizes the perfect pattern of the Lord as the standard for all those who are seeking to walk in his steps.

The release that has come to us is very different from the one which will come to the world. Theirs will be an actual release, though of gradual accomplishment, as each shall come to a knowledge of the Lord and to obedience in harmony with that knowledge; each shall have divine assistance upward and onward, out of the sin and death conditions at present prevailing in his body and will step by step attain all that is meant by the Apostle when he speaks of the glorious liberty of the sons of God, into which he assures us the entire groaning creation shall be delivered all who desire this inestimable blessing. All others, according to the divine provision, are to be cut off in the second death.

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[Boston, Mass., May 19, 1907](#)

THE ANTITYPICAL PENTECOST

Pastor C. T. Russell, of Allegheny, Pa., preached here twice today. In the afternoon in Tremont Temple an immense audience heard him, while many were unable to gain admission. His topic was "The Overthrow of Satan's Empire." We report his evening discourse, delivered in Berkeley hall, from the text, "When the day of Pentecost was fully come they were all with one accord in one place... and they were all filled with the Holy Spirit". (Acts 2:14) He said:

Upon this, the anniversary of Pentecost, it will not be inappropriate that we examine into the significance of the great event which, more than eighteen centuries ago, started the gospel church, inaugurated the Gospel dispensation. Let us, therefore, inquire of the word the significance of the event in type and antitype. The type was connected with the Jewish system of Sabbaths. The Jubilees could be observed only in their own land, the day and year might be observed anywhere, even when they were in the land of their enemy, in captivity. The year Sabbaths were each seventh year, and when a multitude of these had been reached, seven times seven years, the cycle of forty-nine years was followed by a great Sabbath year or fiftieth, called the jubilee, which to the Jew meant a time of restitution, freedom, a returning from servitude, the reuniting of the homes and families of those who had fallen into debt and had been scattered in consequence. It meant a return to the original patrimony, inheritance in the land, for nothing could be sold or invested in any manner in the fiftieth year. That year everything must be returned to its former estate. Thus the Lord in these year

Sabbaths typified the great Millennial epoch, the Sabbath of the Lord referred to by the Apostle Peter in his sermon on the day of Pentecost as “times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began” (Acts 3:21). The antitype of that jubilee year has not yet fully come, but to our understanding is nigh, even at the door. That will be the great rest time, when the whole world shall have rest from the power of sin and Satan the latter being bound that he may deceive the nations no more until the thousand years are ended. What a glorious rest time that will be!

The day Sabbath observed by the Jews had a similar cycle. The seventh day multiplied by seven made the cycle of forty-nine days from the time of the offering of the sheaf of first fruits in the beginning of their year; and the day following that cycle, namely, the fiftieth day, was intended to mark the fulfillment of the Sabbath cycle. The Israelites observed the type year by year, yet knew not what to expect as the antitype of the sheaf of the first fruits and the antitype of the Pentecost or the fiftieth day. We on this side of the fulfillment can discern most clearly their fulfillments. The waving of the sheaf of the first fruits represented most beautifully the resurrection of our Lord and his presenting before God as the first fruits from the dead—" the first fruits of them that slept" (1 Cor. 15:20). Fifty days from the time of our Lord's resurrection brought together the early church in harmony with our Lord's direction, in anticipation of some gracious blessing on the fiftieth day. And that blessing came in the outpouring of the holy Spirit, the influence of which has prevailed in the blessing of all who become members of the same body of Christ all who have come under the same anointing of the holy Spirit.

This seal of the holy Spirit brings to the hearts of true believers the true rest of faith, typified by the Sabbaths of natural Israel. Speaking of this class the apostle says, “We who believe do enter into rest” we enter into this rest of faith in Christ and his finished work as the remedy for our guilt and the basis of our reconciliation with the Father as attested by the begetting of his holy Spirit. All such as have entered this antitypical Sabbath keeping have experienced the peace of God which passeth all understanding ruling in their hearts.

Theirs is a perpetual Sabbath, seven days in every week, fifty-two weeks in every year all of their time is consecrated to the Lord, to be used according to the direction in his word, and his peace and rest is in the soul, whatever may be the turmoil or disturbances or labors of the mortal body incident to the necessities and duties of the present life. This Sabbath in the soul can be kept anywhere, at home or abroad, in prosperity, in adversity, yea, in the enemy's country, under the prince of this world. Nevertheless all who have this Sabbath in the soul are still waiting for the perfect rest, complete rest, that remains for the

people of God, which is to be entered into, not merely by faith, but actually when they shall have experienced their actual change in the first resurrection.

THE TWO WAVE LOAVES

In the type, Pentecost marked the time for a special offering before the Lord of two wave loaves the first bread made from the new crop of wheat, the “first-fruits unto the Lord.” As the sheaf of the first-fruits represented the Lord himself in his resurrection, so these two loaves made from the first-fruits of the harvest represented the church presented to the Lord in consecration and accepted by him on that first antitypical Pentecost day the Divine acceptance of their consecration being indicated by the outpouring of the Holy Spirit. It will be observed that these two loaves were not unleavened but leavened. Leaven in the Scriptures signifying sin, impurity, implies the natural impurity of those who constitute this first-fruits offering unto the Lord. As the apostle expressed it, “We are all by nature children of wrath, even as others”. (Eph. 2:3.) The transformation of our hearts and characters in God’s sight is effected through the merit of our Redeemer, and is represented in this type by the baking of these loaves, which thoroughly stopped the leavening process and destroyed it.

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Those who, in harmony with the Lord’s direction, gathered in that upper room on Pentecost day more than eighteen centuries ago represented the whole church of this Gospel age. And the two loaves signify two classes amongst the Lord’s people, just as the two goats of Atonement day represented the same. These two loaves and two goats do not represent true and false Christians; the false are not included the tares are not wheat in any sense of the word. It is amongst the wheat that there are two classes designated in the Scriptures as the “little flock” and the “great company.” The little flock, we remember, are styled elsewhere, the “body,” the “bride,” and have the promise of sitting with the Lord in his throne and of constituting his future glorious temple, in and through which all the blessings of the world should be ministered for the benefit of the world during the Millennium. The Great Company, on the contrary, we are told will be before the throne and serve God in his temple after they shall have come through great tribulations; these will be the “virgins,” the bride’s “companions,” who will follow her. (Psa. 45:14; Rev. 7:9.) We see then that the two classes represented in these two loaves, in which the leaven had been destroyed by the baking, and which were waved before the Lord on Pentecost, represented all the saved of this Gospel age—“a kind of first-fruits unto God of his creatures.”

UPON MY SERVANTS AND HANDMAIDENS

The Apostle Peter, explaining to the people and to the disciples the meaning of the Pentecostal blessing, was guided by the Holy Spirit to tell them that what they had witnessed was a part of that which the Prophet Joel had foretold, saying, "It shall come to pass after those days, saith the Lord, that I will pour out my spirit upon all flesh, but in those days I will pour out my spirit upon my servants and handmaidens." (Joel 2:28-29; Acts 2:17-18.) Although the prophet's statement is plain enough when once our eyes of understanding are opened to its meaning, nevertheless the statement is in such form as to be easily misunderstood by the casual reader. And no doubt it was put in the very form in which we have it with the very intention on God's part that it should be misunderstood in considerable degree up to the present time up to the time of its complete fulfillment. The meaning of the passage is veiled by the statement of the blessing in reverse order from that in which its fulfillment will come. This is proper enough, too, because the great plan of God is the blessing and salvation of the world in general, and although the salvation of the church is to a higher salvation, to be on a higher plane, to glory, honor and immortality, this comes as a step or means to the accomplishment of the great salvation of the world. Hence it was proper enough to point out the blessing of the world first; after certain days after the days or epoch of this Gospel age. And it was proper enough to state subsequently that during these days of the Gospel age the Lord will pour out his Spirit upon his servants and handmaidens. The smoke of the "dark ages" beclouded our vision as respects the world in general. The false theology then foisted upon the church, to the effect that all mankind were to be eternally tormented except the elect church, had the effect of blinding the eyes of our understanding to the meaning of many beautiful promises of God's Word, this one amongst the others. How plainly the matter now appears to our opened eyes of understanding! During this Gospel age God has poured out his Holy Spirit upon his servants and upon his handmaidens upon all mentioned by our Lord in the words, "Blessed are your eyes for they see, and your ears for they hear." All of these, as God's servants and handmaidens, have been privileged during this Gospel age to enjoy his favor perpetual Sabbath, perpetual rest of heart in the Divine favor, love and mercy in Christ Jesus, as well as a knowledge of and trust in the exceeding great and precious promises to be fulfilled in the first resurrection, when we shall enter into the "rest that remaineth for the people of God." Heb. 4:9.

POUR SPIRIT UPON ALL FLESH

But nothing would be more out of harmony with the teaching of God's word than to say that God had poured out His Holy Spirit upon all flesh during this Gospel age or at any time in the world's history. To understand this promise we must note

carefully that the church is to receive its blessing in these days of favor and the world its blessing after these days of this Gospel age. It has become proverbial that truth is stranger than fiction, and so today notwithstanding the various declarations of God's word that He so loved the world while we were yet sinners as to provide a ransom for all; and notwithstanding the further declaration that Christ is yet to be the true light that lighteth every man that cometh into the world; and notwithstanding the scriptural promises of a Millennium of blessings, when the knowledge of the Lord will fill the earth as the waters cover the great deep, when the sun of righteousness will shine into every nook and corner and drive away all darkness and sin, and when God through His appointed representative, Christ, and His glorified church, will wipe away all tears from off all faces, and when he whose right it is shall take unto Himself His great power and reign, and subdue all things into harmony to the Father's will, Satan himself being bound and eventually destroyed notwithstanding all these things, how slow our hearts have been to believe these testimonies.

How prone we have been to believe Satan's miserable misrepresentation of the Divine character, in which he pictures our glorious Maker as a very fiend, plotting and designing man's eternal torture even before He created our first parents! It is in view of these delusions from the "dark ages" that any have difficulty in seeing that it would be just like the Heavenly Father to provide in Christ, not merely for the election of a little flock of the church to be the royal priesthood of the future, but just like Him to provide also the times of restitution and blessing for the world. It would be just like Him to provide for His servants and handmaidens during this Gospel age the Holy Spirit to guide, help, bless and instruct them, and it would be just like Him, too, that eventually, under favorable conditions of the Millennial day, He should pour out His Holy Spirit upon all flesh, and bring all mankind to know in deed and in truth the love of God which passeth all understanding that thereby they might be rescued through faith and obedience to God's appointed representatives.

The perplexing feature to some lies in the fact that "those days" of the prophetic statement have lasted so long--more

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than eighteen centuries. But we must remind all that from God's standpoint such a period is but a little while, because "a day with the Lord is as a thousand years." (2 Pet. 3:8.) A little while and our trials will be ended. A little while and God's royal priesthood will all have been anointed and instructed and every way qualified for their great work of ministering truth and grace, wisdom, love and power to all the families of the earth for their uplift from the conditions of sin and death, that they may come back into fellowship with God through our Lord Jesus Christ.

This glorious prospect for the world becomes more and more interesting to us as we look at it, and in proportion as we have the Lord's Spirit, the Holy Spirit of fervent love for God and all of His wonderful arrangements, and of fervent love for our fellow man, loving them as ourselves and desiring their blessing. As we realize these blessings God has in store for the human family, and which are to be poured out upon all flesh at the second advent of Christ and the establishment of His kingdom, we pray with increasing fervency, "Our Father, which art in heaven.... Thy Kingdom come, Thy will be done on earth as it is done in heaven." Yea, and on our own accounts also we pray this prayer for the establishment of that kingdom according to the gracious promises of the word, our exaltation to glory, honor and immortality at the right hand of our Lord, the bridegroom as His joint-heirs upon His throne.

WHAT THE OUTPOURING SIGNIFIES

All language is more or less figurative even when it is literal. When we read of the pouring out of the Holy Spirit, and remember that those who received it are spoken of as anointed with the Holy Spirit, typified in the type by the outpouring of the holy, sacred, perfumed oil, we get before our minds the picture evidently intended of the Lord. The apostle, writing to some who had received the Holy Spirit, said, "Ye have an unction (an oiling, lubricating, anointing) from the Holy One." The Holy Spirit poured upon the church at Pentecost signified to them God's peace, blessing, favor. The apostle Peter explains that this favor came to the church from her Lord, and that it was a sign or indication that He had completed for her the work of atonement, reconciliation, and that the Holy Spirit signified that the Father not only no longer condemned the servants and handmaidens as sinners because of Adam's transgression, but on the contrary, having forgiven them their sins, He had now anointed them with His Spirit, communicated to them His blessing, recognized them as in a special sense His children by the adoption which is in Christ Jesus.

The apostle's words are, "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath poured forth this, which ye now see and hear." (Acts 2:33.) So far as God was concerned, He was now prepared to give to each of these accepted sons all the elements of His own character His Holy Spirit, His Holy disposition, the Spirit of the truth, the Spirit of love, etc. It remained for each of His servants and handmaidens thus adopted into His family to appropriate the Spirit, and the measure of their appreciation and their zeal would mark the increase of their capacity to receive it. They were to be filled with the Spirit; they were to be energized and to be filled more and more with the various Divine characteristics. This was not accomplished in the moment of the

blessing, but was gradually approximated as the days and months and years rolled by, and as they with earnestness and desire sought to grow in grace, to grow in knowledge, to grow in love and all the fruits of the Spirit of the Lord.

A similar promise of the outpouring of the spirit upon all flesh signifies that the time will come that the world will no longer be dealt with as aliens and foreigners, but will be brought right to God. Is it asked, what more could be done by mankind that is now being done to bring them nigh to God? We answer, much more, very much more. God is not attempting now to “reconcile the world,” “all flesh.” His appointed time for that work is the Millennial age: Then, at the hands of the glorified Christ, know the Lord, for all shall know him from the least to the greatest of them. Then, as we have seen, Satan will be bound, and instead of evil agencies of corruption and degradation being at work all these shall be restrained, and the works of righteousness and truth shall prevail; and the contrasting picture given in the word is that as now darkness covers the earth and gross darkness the people (Isa. 60:2), then the Sun of Righteousness will arise with healing in his beams, and not a nook or corner of darkness will remain. The present darkness is permitted in order to the election, selection, of the special class that the Lord is now calling, who are required to walk in the dark, to walk by faith and not by sight to demonstrate their faith and their zeal by laying down their lives in the Divine service and for the brethren while even the eyes of their understanding can see only in part the Divine program.

The pouring out of the Holy Spirit at Pentecost came upon those who exercised faith unto consecration, but the outpouring of the Holy Spirit in the future will come as the result of a knowledge leading to obedience to God. When full knowledge shall prevail the same degree of faith that is now recognized will be impossible, and hence the reward of faith will no longer be open, but the reward of obedience to life and to knowledge will be granted, and that reward of obedience will be the imparting of the Holy Spirit, the Spirit of God, the Spirit of wisdom, the Spirit of a sound mind, the Spirit of the truth, the Spirit of love to all flesh. And it will come to pass, saith the Lord, that the soul that will not hear, will not heed, that glorious message, that glorious opportunity, and who will still prefer sin and disobedience despite his knowledge, will be cut off from amongst the people in the second death. Acts 3:23.

As the pouring out of the Holy Spirit now and its reception by the servants and handmaidens depends upon their energy in accepting and coming into harmony with it and as this harmony is a gradual development year after year, growing in grace, so with the world during the Millennial age. Throughout that glorious epoch, as the light of the knowledge of God is received into good and honest hearts, and as endeavor is made to obey the

Divine message, grace, strength will gradually more and more come in, the hearts of men will more and more, be enlarged, until by the close of the Millennial age every true and loyal one of Adam's race--everyone appreciating God

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and desiring to do his will and to enjoy his favor and eternal blessing shall have had full opportunity for return to all that was lost of the Divine character likeness full perfection, physical, mental and moral. Consider how glorious will be the results of that pouring out of the Holy Spirit upon all flesh, how grand the consummation, when all sin shall have been blotted out, when all tears shall have been wiped from off all faces, when all the stains and imperfections of sin shall be eradicated, and every face and human form shall be perfect, radiant, in the Divine character-likeness and the joys of the Lord!

But while it is strengthening and refreshing and every way blessed for us to contemplate the Divine program respecting the future blessing of the world, let us not forget our own share therein; let us not forget that only as we become true servants and true handmaidens of the Lord and his cause that we can have a share in the blessing which he is now pouring out upon these only. Let us not forget that our share will be proportionate to our love and appreciation and our zeal and that therefore it should be the desire and aim of each one who has tasted of the grace of God to be filled with the spirit, the spirit of joy, peace, the Holy Spirit, the spirit of love. Let us labor and pray to this end, not only on our own behalf, but also on behalf of all others, even so many as the Lord our God hath called as many as are seeking to make their calling and election sure.

[New Haven, Conn., June 9, 1907](#)

THE PRECIOUS BLOOD

Pastor C. T. Russell, of Allegheny, Pa., preached twice here today. The "Hyterion" was crowded to hear his defense of the Bible entitled "To Hell and Back." They gave him the closest of attention for two hours. We report the morning discourse on "The Precious Blood of Christ" from the text, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant with which he was sanctified, a common thing, and hath done despite unto the spirit of grace?" (Heb. 10:29). The speaker said:

The time was, and not very long ago, either not fifty years ago when practically every orthodox minister believed and taught the necessity of the blood of Christ, and also the necessity for faith in his blood, as a condition for justification from sin and

acceptance before God. But all this has changed, so that today, alas, very rarely indeed is the precious blood of Christ referred to in the pulpits of Christendom. Three conditions have influenced this change:

First Infidelity, masked under the title of the higher criticism, has really abrogated all the teachings of the Bible, and they merely use it as a text-book because a considerable measure of reverence for the Bible still exists amongst the "common people." Higher criticism and evolution theories have no use or place for the precious blood or any kind of sin atonement. The very suggestion of it angers them, for are they not all taught in the modern colleges and seminaries that the Bible records are old wives' fables, that man was created but one remove from the image and likeness of a monkey, and that now since he is higher than the monkey he could not have fallen downward but must have been falling upward to attain his present degree of intelligence.

Second Another class, who still hold somewhat to the Bible, have nevertheless been tainted by the higher critical theories until they are ashamed of the typical sacrifices of the Jews, and correspondingly ashamed of the antitypical sacrifice of Christ. Under what they consider to be the higher and nobler views of the subject, they claim that God, like ourselves, would have no right to insist upon justice, but would be obligated to exercise love and mercy, and hence that the intimations of the Scriptures that Jesus fulfilled the requirements of justice on our behalf as our sin offering are contrary to their esthetic ideas on the subject, and hence imply that they have attained a higher degree of religious perception and development than had the prophets, the apostles and Jesus himself.

Third The third class still hold to the Scriptures more fully than either of the foregoing, but have ceased to make special reference to the blood of Christ, the death of Christ, as man's redemption price, because they cannot explain it in harmony with an error in their creed, which, though unscriptural and contrary to wisdom and justice and love, they consider to be the very foundation of their faith namely, the doctrine of eternal torment. They say that if Christ died in our room and stead, if he paid our penalty and suffered for us, the "just for the unjust," either the penalty upon us was not eternal torment and Jesus did not pay it for us, or else his blood, his sacrifice, his death, was not our ransom price. Perceiving the conflict between the two theories these dear friends are perplexed, and unfortunately make the mistake of holding to the error of eternal torment as the penalty of sin, and thus continue their confusion of thought and fail to see that death was the penalty pronounced against Adam and his race, and that this was the very penalty which Jesus met on our behalf when he "died for our sins."

THROUGH FAITH IN HIS BLOOD

We appeal, dear friends, not to passion, prejudice or even reason on this subject, for how can you and I attempt to reason with the Almighty except as we receive our ideas of right and truth from His revelation. Those who attempt to reason with God and base their arguments on their own ignorance display their folly, and hence the scriptures declare that the wisdom of the world is foolishness with God, and likewise that the wisdom of God is foolishness with the world.

Accepting the divine revelation as our standard we find that everywhere the Lord declares, both in precept and in type, that without the shedding of blood there is no remission of sins, and looked at from the Bible standpoint the

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philosophy of this is easily perceived. God proposes to maintain the justice of His laws and regulations and government, and in order to prevent interference with these He has planned penalties. The penalty upon our race was clearly stated at the beginning that disobedience would bring death. God is not prepared to violate His word, to abrogate His law, to clear the guilty. He declares that He could not be just and do so, and that justice is the very foundation of His throne. He shows us that the way, the only way, in which He can release our race from its sentence of death and grant it any opportunity for a future life is through the provision of a ransom a substitute.

Fortunately our entire race was judged in father Adam, and it is his sentence that has passed upon us all, reckoned as his members. Hence only one sacrifice of one individual was necessary as a ransom, only a perfect man could have redeemed father Adam; but no perfect man could be found, since the entire race were of but one blood and all had shared in Adam's death sentence and its degradation, mental, moral and physical. Hence the prophet declares, "None could give to God a ransom for his brother." (Psa. 49:7.) It was here that divine wisdom and love found an opportunity for special manifestation. The Only Begotten of the Father and chief of all the heavenly hosts was tendered first the opportunity of becoming man's Redeemer and receiving from the Father an exceeding great reward and exaltation. Prompted by love for the Father, the spirit of obedience, and a sympathy for mankind, the offer was at once accepted, and he who was the beginning of the creation of God left his high estate, took the nature of man and was made flesh and dwelt among us, consecrating, sacrificing His life, and finishing the sacrifice at Calvary, the Just One for the unjust, that He might have the right to bring Adam and his race back from death-and-sin conditions into full harmony with God.

THE BLOOD OF THE COVENANT

The scriptures explain to us that the blood stands for or represents life, and consequently the shedding of blood represents death. Thus blood or any symbol of it represents death as for instance, when our Lord passed the wine at the last memorial supper and said: "This is my blood." He signified, This is my life, yielded up, sacrificed. Blood did not represent the life which our Lord set aside when He left the glory of the Father. No! in that condition he was a spirit being; blood represents the human life surrendered, "This is my blood shed for many for the remission of sins, therefore, signifies, This represents the earthly life which I have given up as a redemption price of Adam for his transgressions, effective toward him and all his posterity. Let is not be overlooked that our Redeemer states most positively that His life was given up, His blood shed, in order to make the remission of our sins; and that this implies what the apostle clearly states that without the shedding of blood there could be no remission. Heb. 9:22

The death of Christ is spoken of as the blood of everlasting covenant and the blood of the new covenant. The everlasting covenant was the one made with father Abraham and confirmed by the oath of the Almighty, to the attainment of which Abraham was obliged to shed the blood of the typical sacrifices. (Gen. 15:9,10.) The sealing of that covenant with the blood of Christ making it effective toward himself as the seed of Abraham and toward His church as members of His body, was symbolized, prefigured, in Abraham's offering his son Isaac in sacrifice and by the ram which became his substitute. All who will be of the seed of Abraham, spiritual, must recognize the death of Christ as the blood, the sacrifice, which makes effective that Abrahamic covenant and grants him a part therein with his Redeemer, as it is written, "If ye be Christ's then are ye Abraham's seed and heirs according to the promise." And to be heirs according to the promise it is required that all who would be of this seed class must partake of his covenant, must share with him in his sufferings. Under divine provision the same blood of Christ, the merit of His death, is to shortly seal the new covenant, which will be sealed at the second advent of Christ and become effective to fleshly Israel and through them to all the families of the earth. (Jer. 31:32-34; Heb. 8:8-13.) Thus we see that neither the church could be blessed under the Abrahamic covenant nor Israel and the world be blessed under the new covenant except by the merit of the blood of Christ.

WHEREWITH WE WERE SANCTIFIED

Our text refers to the sanctified or set-apart ones and not to the world. The world is not expected to know about, understand and appreciate the value of the precious blood. As the apostle again says, "To us who believe he is precious;" and again he says, we are "justified through faith in his blood." (1 Pet. 2:7; Rom. 3:25.)

Only those favored by God with the opening of the eyes of their understanding to an appreciation of the value of the blood of Christ as an offset for our sins on the ground of justification through faith only these can come unto the Father; only these can be begotten of the Holy Spirit; only these can be sanctified or set apart through the merit of his blood. what honor does God thus attach to faith in the blood! How necessary it is as a foundation for a faith that will stand and gain us admission into the favors and blessings of this gospel age! In the light of this testimony of the Scriptures how absurd it is for some to claim that the heathen are saved, sanctified, without a knowledge of Christ and his sacrifice, and without faith in the precious blood. How harmonious is the Bible testimony to the effect that “There is none other name given under heaven and amongst men whereby we must be saved” than the name of Jesus. Acts 4:12.

The heathen are not blamed or condemned for not exercising faith in the precious blood. The condemnation of our text does not apply to them in any sense of the word. God’s provision for the heathen is that under the New Covenant in the next age, the Millennial age, the reign of Christ and the church, every eye shall be opened, every ear shall be unstopped, all shall come to a clear knowledge of God and a full appreciation of the precious blood, and then will be their responsibility respecting it if then they ignore it the responsibility will be upon them and the result will be the second death. But in our text the apostle is speaking of those who now have the eye of faith and the ear of faith, whose eyes are already opened to appreciate the precious blood and the grace of God thus manifested toward us. The apostle declares that if any of us after having enjoyed this

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knowledge, this blessing, this grace, shall repudiate it and count it a common thing (marginal reading) consider the death of Christ in the ordinary sense as the death of others, and fail to any longer recognize it as the blood of redemption, such as one figuratively tramples the Son of God beneath his feet, declares him an impostor in that he professed to have come down from heaven and that he professed to give his life as a ransom (anti-lutron corresponding price) for the world’s life. In thus rejecting the only arrangement which God has made for our salvation they do despite to God’s favor, even though they claim that his favor will come to them and to all in another way without a ransom, and even though they claim that God’s grace and forgiveness and blessing will come through Christ as a teacher but not as a redeemer.

MUCH SORER PUNISHMENT

The apostle in the context pointed to Moses and the dignity of the law on Sinai, and how any transgression against it were punishable with death. Then in our text, referring to Christ as the

antitype of Moses, the apostle asks how much sorer would be the punishment of any person who would willingly show disrespect to the Mediator of the New Covenant and to God's plan of mercy committed to his care. We do not use this word "sorer" today in the sense in which it was in vogue at the time our Bible was translated. To many minds it carries the thought of "more painful," but this is not the meaning of the word, nor of the original, which signifies "more severe." The question arises, What could be more severe than that which befell the Israelites who died because of disobedience to the law covenant? We Answer--that the law covenant was merely a typical and temporary one, which made nothing perfect and which fixed no eternal penalties.

The curse or sentence of the law against those who died under its edict was fully met in the death of Christ, as the apostle points out; hence all who were under the law were redeemed as well as and as full as all who were not under the law. Hence during the Millennial age those who died under Moses' law without mercy will, nevertheless, come forth under the blessed arrangements of the Millennial kingdom, that they may come to an accurate knowledge of the truth and a full opportunity of knowing and appreciating and obeying the great antitype of Moses, "Jesus, the Mediator of the New Covenant." (Heb. 12:24.) If the persons spoken of in our text should (because of their enlightenment as indicated by their knowledge of the truth) reject the very foundation of all the divine arrangement for their benefit, they would be much more culpable than they that rejected Moses and the typical arrangement of which he was the head. While in both cases the punishment would be death, the difference in the case of those who count the blood of the covenant wherewith they were sanctified a common thing is that theirs would be the second death from which there is no recovery suggested in the Scriptures.

ONLY ONE OPPORTUNITY

Some are inclined to speak of the grace of God in Christ as a second chance; and indeed there is a measure of truth in the statement, for did our race not have one chance in father Adam? And did not Adam and all of his posterity lose life in that first chance? From this standpoint it is perfectly proper to say that our Lord Jesus came into the world and redeemed Adam and his race for the very purpose of giving them individually and collectively a second chance for eternal life. We thank God for this, and rejoice that the promise is that this second chance not only is extended to a little flock, the household of faith, during the Gospel age, but that ultimately it shall extend to Adam and all of his posterity. O, yes, the doctrine of a second chance in this sense of the word is the very essence of the good tidings of great joy which shall be unto all people. Without a second chance we would all be hopeless, for the first sentence was unto death, and

without redemption from that sentence Adam and all his race would have remained dead to all eternity in similar conditions to the brute beasts. It was God's mercy and love in Christ which provided another chance, a second chance for each and all. But we know of no third chance proposed anywhere in God's word for any individual. On the contrary, "Christ dieth no more; death hath no more dominion over him." Rom. 6:9

When we consider the favor of God in Christ offering release from the Adamic sentence, and an opportunity for return to the Father, we perceive that this is individually a second chance for father Adam, but individually it is the first chance for his posterity. Nor is this inconsistent; for the Lord proposes that this individual chance which he will accord to every member of the race through their Redeemer shall be so full, so complete, so satisfactory, that nothing more could be properly expected or even asked for.

(The remainder of this article was not available.)

[San Francisco, Cal., July 7, 1907](#)

WHO MAY PRAY WHOSE PRAYERS ARE ANSWERED

Pastor C. T. Russell, of Allegheny, Pa., delivered several addresses at the Bible Students' convention being held here. One of these, delivered today, we report in full. It was from the text, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you" (John 15:7).

Man is so constituted, veneration being one of the very highest organs of his constitution, that it may be said to be natural to most men to render homage to their Creator especially if they do not have a large development of the organ of self-esteem. However, in our busy day of push and rush, telegraph and express, there are so many things to engage the time and thought of the majority that they do not exercise properly this natural highest tendency of their natures; and by reason of disuse it becomes with many comparatively dormant, dead, until some calamity or trouble

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comes to waken it. The Psalmist's expression, "Before I was afflicted I went astray," would certainly be appropriate to many. Not a few of God's most earnest children owe much to his providential care of their interests to his permitting of adversity as a part of their experience. As the darkness of trouble encompasses the soul, and human succor is slow or vain, the heart turns instinctively to the higher power and appeals to its Creator and this is prayer. But with most who have become developed Christians the privilege of prayer is so highly

appreciated as a channel of blessing that it becomes a fixed feature of daily life, and one of the most pleasurable and most profitable of all their religious experiences.

To such it is a pleasure upon awakening in the morning to recognize the blessing enjoyed in rest and sleep, to give thanks for the same, and to look for divine providential care and overruling in the affairs and interests of the day beginning. To the same class it is a pleasure also to join in family worship every morning, if conditions will permit; to the same class it is a privilege before every meal to return thanks in acknowledgement that God is the giver of every good gift, whether directly or indirectly received. To these the food tastes better because of this acknowledgement, and because the heart, the mind, is faced in the proper direction to receive God's mercies with thankfulness; and to those whose minds are thus at peace, at rest, proportionately more refreshment will be received from the food. At the close of the day this same class has pleasure in thinking over its blessings and privileges enjoyed, in making note of its own progress in the love and service of the Creator, and in giving thanks for all these, even while at the same time perhaps craving divine clemency because of blemishes and imperfections of thought, word or deed, not approved because disapproved of the Lord. The prayers of such go out to the Lord for further strength and help by the way, in the development of the perfect character most pleasing in his sight.

GOD HEARETH NOT SINNERS

Should or should we not urge men everywhere to pray? We answer, No. God has commanded all men everywhere to repent, but he has not commanded all men to pray; more than this he declines the prayers of those who are not his saying, "Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction and castest my words behind thee" (Psa. 50:16-17). This is a very different view from the ordinary one. It is customary for the majority of Christian people to urge everybody to pray, but they do this from a lack of knowledge a lack of appreciation of the statements of God's word. Our Lord tells us that the Father seeketh such to worship him as worship him in spirit and in truth (John 4:23). The inference clearly is that he seeks not the worship of others. It seems strange indeed that the average man or woman, living practically without God, should suppose that he could suddenly, in a moment of trouble or fear, rush into the divine presence and implore divine aid in extrication.

This false idea, that sinners may come to God in prayer without conversion, without turning to the Lord Jesus, without accepting him, is a growing error. The so-called "new thought" of our day, which is gaining ground in various directions, helps along in this delusion, assuring all mankind that they are children of God,

whereas our Lord Jesus said to some, “Ye are of your father, the devil, for his works ye do” (John 8:44). The new thought teachers as well as many others ignore the scriptural proposition that faith in Christ is the only door of access to divine mercy, that “no man cometh unto the Father but by me (Jesus),” that “there is none other name given under heaven and amongst men whereby we must be saved than the name of Jesus.” Everything not built upon his scriptural foundation must of necessity be false and hence injurious. The injurious effect is to hinder the sinner from realizing his guilt, his unworthiness of divine favor, and to lead him to think that conversion is obsolete, the twaddle of the past; that each one should think of himself as the son of God, an heir of heaven, and feel the dignity of all this and act it out praying to God and believing that he hears, and acting along the line of that mischief strong in the error, encased in the delusion, and thus specially barred and hindered from coming to God in the only right, true, acceptable way the way of the cross, the way of faith in Jesus.

THIEVES AND ROBBERS

Our Lord not only declares that “No man cometh unto the Father but by Me,” but He also declared that He is the door to the sheepfold the only door. Whoever, therefore, attempts to come to God otherwise than through faith in the precious blood of Christ is a thief and a robber is attempting to grasp illegitimately a blessing and privilege. The fact that he cannot grasp these does not affect the case; his intentions are fraudulent, wrong.

We may divide mankind into three general classes: (1) The masses who know not God, including not only the heathen, but those who are living in sin, whose mental eyes are closed to holy things, and who are looking in the opposite direction for selfish gratification. (2) A class of believers who have recognized the undesirableness of sin, who have recognized Jesus as the door, the way to God, and who are trusting that ultimately somehow they will choose that way, which they have not yet chosen because of its narrowness and the sacrifice which it would cost at the present time. (3) A proportionately small number of the believing class who have heard and accepted Jesus, have renounced sin in toto, and, more than this, have made a full consecration of their hearts and live to the divine service, with full agreement and desire to walk in the footsteps of Jesus.

LET US DRAW NIGH UNTO GOD

Of these three classes be it noted that the last mentioned alone, and they a comparatively small number of the whole, have the divine promise that their prayers shall be heard. The first class has no promise whatever, as we have already seen they have no access to the ear of God; they are, as the apostle describes, “without God, having no hope in the world.” (Eph. 2:12.) True, the scriptures show a future hope for this class during the

Millennial age, when they shall all be brought to a knowledge of the truth and to

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an opportunity for a full reconciliation with the Lord. But their time is not now. If they do not now hear of the Lord's grace and respond thereto, and come within the invitation of the Lord Jesus, they have no "access into the grace wherein we now stand and rejoice. (Rom. 5:2) True, our Lord said that "men ought always to pray and not to faint" not to get discouraged; but we must remember that He was speaking not of mankind in general, but of the Jewish nation, which had been selected, separated from the world as God's peculiar people, believers in Him and typical of spiritual Israel. In this class the Lord especially addressed those whom he elsewhere designated Israelites, indeed, in whom there was no guile.

The second class mentioned above has indeed some liberties as respects prayer particularly at the beginning of their experiences, when first they turned from sin to serve the living God, when first they began to exercise faith in Christ and to seek to know the will of God. Their faith, we are told, is accounted to them for righteousness; they are reckoned as justified from sin, and as thus at peace with God no longer at war with Him either through wicked works nor antagonistic minds. The apostle says of such, we have joy and peace through believing. This class includes not only those who have repented of sin and approached God through the door of faith, but it includes also the children of believers, who are reckoned as justified and as in the same relationship with God. We can readily understand that the mercy of God would be extended to this class, to the extent of permitting them to come to God in prayer as believers in Him, and as those desirous of knowing God's will and doing it. But they cannot forever remain in this attitude, because their prayer for knowledge and for divine instruction being answered brings to them responsibilities, and the Lord addressing this class says, "Why call ye Me Lord, Lord, and do not the things which I say?" Luke 6:46

If they continue in this attitude of failing to heed the word of the Lord, they gradually lose their standing with Him lose their justification, and become like the remainder of the world without special divine favor. The reason for this is that God in the present time, during this Gospel age, is not seeking to bring all men to a knowledge of Himself He is not now exhausting His mercies and blessings and instructions, but is merely seeking for a special elect class, a little flock, who will not only rejoice in the privilege of abandoning sin, but rejoice also in the privilege of following in the footsteps of the Lord in opposition to sin, to the extent of laying down their lives with Him in the service of righteousness. This is the third class mentioned above the elect. It is for this class that the blessings and privileges and favors of

the throne of the heavenly grace are especially offered. It is this class that the apostle addressed, saying, "Having therefore courage, brethren, by the blood of Jesus, to enter into the holiest.... Let us draw near with a true heart and full assurance of faith, having our hearts sprinkled from a consciousness of evil and our bodies washed with pure water" In the sense that they have been cleansed or justified through faith in the Redeemer; and in addition to this sprinkling and washing they have become members of the royal priesthood by a consecration of themselves, a covenant of sacrifice even unto death, and as such under-priests they are permitted to come into that condition symbolized by the first holy of the Tabernacle and the temple, wherein was the candlestick and the table of shewbread and the golden altar of incense the latter symbolizing specially the privilege of prayer, for, as the scriptures explain, the incense from the altar represents the prayers of the saints. Rev. 8:3,4

IF YE ABIDE IN ME

Note particularly that this is the thought of our text. It is not addressed to everybody not even addressed to all believers; but merely to those believers who have come into Christ, into membership in His body, His church, whose names are written in heaven. Our introduction into the body of Christ is not at the moment of our turning from sin to righteousness, it is not at the moment of our accepting Christ by faith as our redeemer, it is not at the moment of our joy and peace in Him through believing. No, it is subsequent to all this, at the moment when we have presented our bodies living sacrifices and receive the begetting of the Holy Spirit to a new nature. These are styled new creatures in Christ Jesus, respecting whom we are told, "Ye are not of the world even as I am not of the world; I have chosen you out of the world." Again we are told, "If any man be in Christ he is a new creature; old things have passed away and all things have become new." But it is not sufficient that we thus begin a new life which under one figure is represented as a begetting to the spirit nature which will be attained in the first resurrection as a birth from the dead and which in another illustration is represented as a birth in the present life, the apostle saying, "As new born babes desire the sincere milk of the word that ye may grow thereby." It is after we have become such spirit begotten ones, new creatures, new born babes, members of the royal priesthood of which Jesus is the great high priest, members of the anointed body of which He is the glorious head then it will be necessary for us to abide in Him. How long is not stated before we may apply to ourselves the gracious promise of our text. But here we notice another condition, namely,

IF MY WORD ABIDE IN YOU

The first restriction as to the privileges of our text seems to limit it to a very small number indeed to those only who have come into membership in Christ and are abiding in him. But now this

second limitation makes the matter still more exclusive, for in addition to becoming abiding members, loyal, we must have the Lord's Word abiding richly in us before we can claim this promise. What does this mean? It surely signifies that we must pass from the infantile stage of "babes in Christ," desiring the sincere milk of the Word, and must become users of its strong meat before we can have a full right to apply this text to ourselves. The Apostle Paul assures us that milk is for babes, but strong meat for those who are more matured and who have their senses exercised by reason of use.

Here then we see a part of the difficulty why so many Christian people make fruitless prayers, as, for illustration, when President Garfield lay dying millions joined in prayer for his recovery without avail; when President McKinley

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lay dying millions again joined in prayer without result. What was the difficulty that these prayers were not heard and answered? Perhaps it was in line with the Apostle Paul's statement, "Ye ask and receive not because ye ask amiss" (Jas. 4:3) in harmony with your own desires. And are there not hundreds of thousands of prayers offered daily similarly without avail and for the same reason because those who utter the prayers are not in Christ, not abiding in him, and because his Word is not abiding in them. We are not disputing that some real Christians joined in those prayers; we are not disputing that some joined in them who were abiding in Christ; but we do question if many joined in those petitions for Garfield and McKinley in whose hearts the Lord's Word abode.

The difficulty with the majority of those in Christ seems to be that they are "babes," with little knowledge of the "strong meat" of the divine Word, little relish for it and little ability for its digestion. And as for "the milk of the Word," the majority of them have had it so diluted with the traditions of men and the impurities of false doctrine that they are weaklings in respect to knowledge of God and of his plan. His Word does not dwell in them richly and abound (Col. 3:16), as we are assured it should do with all who are the Lord's and making proper progress in the good way, in the footsteps of Jesus. Alas, that we must speak thus in a day when Bibles are published by the million and to be found in nearly every home! Alas, that in this day of Sunday schools, international lessons, etc., it should be true, as foretold by the Lord through the prophet, "My people perish for lack of knowledge." There is a famine in the land, not for bread, nor for water, but for the hearing of the Word of the Lord. Ministers of Christ who have vowed to preach his Gospel are otherwise engaged, some preaching capitalism, some preaching socialism,

some preaching science and some preaching bosh and nonsense; some preaching evolution, some preaching higher criticism few preaching Christ, the only door into the sheepfold, the only way to God, the only channel of prayer and divine blessing.

Describing the proper attitude of the Lord's true sheep at this time, the prophet says, "Thy Word was found and I did eat it." (Jer. 15:16.) There is an abundance indeed of the good Word of the Lord, but false doctrines, the traditions of the "dark ages," have so covered and hidden the precious message of divine love and grace that the latter is discredited, and those who take the Word of God seriously are counted as fools for his sake, but now as ever the people who do know God shall be strong and do exploits. (Dan. 11:32.) Now more than ever those whose eyes have been opened and whose ears are unstopped, and who have by the grace of God entered into covenant relationship to him through faith in the Redeemer, these are now being fed, strengthened as never before by the message of grace and truth. "Helping hands" and "Bible Keys" are ready for these, that they may enter fully into the precious things of the divine provision and feast thereon and grow strong in the Lord and in the power of his might. It is to these that the words of our text are specially applicable.

"YE MAY ASK WHAT YE WILL"

Having found the class addressed by our Savior we rejoice with them in the grand scope of his promise this class may have whatever they wish. God's Word is the guarantee! How could a richer promise be given? Let us see what they will ask for and how greatly they will be prospered by reason of the privilege granted them.

Will they ask for earthly riches and become millionaires? No; they will remember that they exchanged earthly blessings for heavenly ones in their consecration vow, when they presented their bodies living sacrifices, holy, acceptable to God, their reasonable service. They therefore cannot ask for earthly riches, blessings they cannot pray to become millionaires.

Can they not petition for honor and power for themselves? No; for the Master himself said that if any man will become his disciple he must take up his cross and follow him, and that the disciple cannot be above his Lord, and if they called the Master of the house Beelzebub, still more may they be expected to say respecting his inferior servants. They therefore cannot pray for earthly name or fame. But may they not pray for the temporal prosperity of the Lord's work, the building of churches and the removal of debt encumbrances, etc? We answer, No; they have no authority in the words of Jesus to thus pray nor indeed to contract any debts in his name.

May they then pray for physical health for healing from disease especially that they may be strong physically to do much service

for the Lord and his cause? No; because nothing in the Master's words has given them authority thus to pray nor right to thus expect. The Master healed not himself neither did he heal any of his disciples of physical ills, nor were the gifts of the spirit conferred upon some in the early church, so far as we have any record, not used upon the apostles or any of the church, but merely upon the world and this as a sign or evidence of divine power a prophecy of the coming blessing of restitution of all things during the Millennium. (Acts 3:19.) But some may inquire, even though Jesus did not specifically say that we should pray for physical health and did not heal any of his disciples, and although the apostles healed none of the brethren but merely counseled them to diet themselves. (1 Tim. 5:23) in cases of illness, is there anything that would forbid us to take such a position today forbid us to pray for physical healing? Did the Lord ever utter a word to the effect that his disciples ought not to pray? We Answer--that although he did not specify that we might not pray, in so many words, his general teaching was to the contrary that he who seeketh to live, preserve his life, shall lose it; and that he who is willing to lose, to sacrifice, his life as one of his disciples, walking in his footsteps, shall find it shall gain eternal life.

This, we note, is the very essence of the covenant that all of the Lord's disciples are invited to make in order to become members of his body. Our Lord's words are, whosoever will be my disciple, let him take up his cross, deny himself and follow me present his body a living sacrifice. As then our bodies by covenant are sacrificed, where would be the privilege of soliciting in prayer a divine

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interposition to hinder the sacrifice from being accepted? Let us not forget the words of our Lord respecting the work accomplished at the second coming, "Gather my saints together unto me, saith the Lord, they that have made a covenant with me by sacrifice." And not merely those who have made the covenant to sacrifice, but particularly those who to the extent of their ability have kept that covenant by sacrificing. It is of this class that our Lord declares, "They shall be mine, saith the Lord, in that day when I make up my jewels." Mal. 3:17.

Of the Lord it is declared that his victory was attained through the things which he suffered and it is also declared that our final victory depends upon our suffering with him, "for if we suffer with him we shall also reign with him." Rom. 8:17.

THE PRAYERS OF THE ELECT

The apostle remarks that the effectual fervent prayer of a righteous man availeth much. (James 5:16.) The only righteous ones there are from the divine standpoint are those mentioned in our text, namely, those who are abiding in Christ. They are

reckoned as righteous, as perfect, because their blemishes are all covered by the robe of Christ's merit. Their effectual and fervent prayers must be in accord with the limitations of our text, namely, in accord with the words of our Lord otherwise they would not avail much. So now our query is, "For what may these special ones of this little flock ask the Father, with the full assurance of faith that they shall have it?"

Ah, we reply, those who reach this glorious station reach a place where they have little confidence in their own judgment of what would be for their highest welfare or for the highest welfare of their friends, or of the greatest service to the Lord's cause. Hence, in their humility and appreciation of their own unwisdom, they would be disposed rather to prefer that the divine will should be done, and not to interfere with the operation thereof. Those who attain this position of abiding in Christ and having his word abide richly in them are surely in a position in which they have a clearer conception than others of what God has done in the past and is doing now and purposes yet to accomplish in his own due time. And as they get glimpses of the lengths and breadths and heights and depths of the love and mercy of God toward themselves, their families, their neighbors, yea all the families of the earth, they wonder and adore; and instead of feeling desirous of instructing the Lord to do further along lines of their ideas, they feel so humble and so full of reverence toward Him that they can only praise Him for His loving kindness and gratefully accept His provisions neither could they ask for more. They have already received more than they could have asked or thought, and they perceived that the divine plan is so comprehensive as to be beyond the power of improvement by them. And as for themselves, they learn to have the Lord choose their inheritance for them and choose the way in which they should go most safely, most securely, most swiftly, to obtain all the riches of His grace and the glorious provision that is made for their eternal future as well as for the present life and promised them in the future more than they could have asked, according to the richness of his grace and loving kindness toward us in Christ Jesus.

However, the attainment of this the Christian's ideal condition as outlined by the Master's words of our text does not mean that they will not have further need or desire to use the throne of the heavenly grace. They will have such need, but they will use it chiefly as a place to offer incense of thankfulness to the Lord for what he has already done for them, a place to leave their purposes great and small, realizing that the "Father himself loveth them, cares for their interests, and is according to his gracious promise making all things work together for good to them that love him. Their songs and prayers take on continually more and more of the quality of thankfulness, praise, faith, hope, confidence and less and less do they have desire to ask for earthly things or to in any measure seek to move the divine arm,

which already is actively engaged in the deliverance of his people and all the families of the earth from the bondage of sin and death. Wondering and adoring, thanking and praising, we fear to touch matters that involve so much.

PRAY WITHOUT CEASING; IN EVERYTHING GIVE THANKS

The apostle here expresses the sentiment, the spirit, the disposition of the class addressed in our text. Their whole lives become a psalm of thankfulness to the Lord, every word, every act of life is so intimately associated with the Lord and his will and so thoroughly submitted to the divine will, as to be a part of the general prayer which from these is continually ascending, that the Lord's will may be done in their hearts, and that his kingdom may come throughout the world.

St. Louis, Mo., August 11, 1907

“YOUR FATHER KNOWETH’

Pastor C. T. Russell preached here today from the text, “Your Father knoweth what things ye have need of before ye ask him” (Matt. 6:8). The speaker said:

Wrong views of the divine character and purposes in respect to the eternal destiny have led to wrong views on nearly every subject treated in the divine Word. For instance, neglecting the direct statement of the scriptures as to who may address God in prayer and who may not, the greater number of Christians as well as worldly people, believing that eternal torment is the destiny provided for the vast majority of the race, are glad to hope that somehow, by “luck” they and their friends will escape that doom, even though no more worthy of divine favor than the majority of mankind. They therefore encourage the

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thought in themselves and in others that, regardless of real faith, regardless of their acceptance of God's arrangements in Jesus, regardless of their having failed to come into vital relationship with Jesus, they believe that at any moment before they die they may breathe a prayer, or have a pastor or priest or friend pray for them, and as a result receive all the blessings and favors of God as surely as though they had spent a life in consecration and attempted obedience to the divine will as outlined in the divine word. While ready to admit that those who have lived in sin and alienation from God would have no right to expect of the Creator mercy, favor, eternal life in heavenly glory, they have concluded that everything religious is aside from their own ideas of practical common sense, and that such a view is no more unreasonable than the reverse proposition, namely, that all are going to eternal torment who have not come into harmony with

God, however soberly and decently they may have lived. The one inconsistency seems to them to balance the other.

The fact is that neither proposition is scriptural: God's ways are just and righteous altogether. As he has not ordained eternal torment as a penalty for sin, neither has he ordained that a sinner's prayer, uttered a few moments before his death, would change his eternal destiny. We are not forgetting the dying thief, whose recorded prayer and prompt Answer--seem to be the foundation of much of the expectancy along this line. We are to remember that his request was not that he should go to heaven nor was that our Lord's promise. In his dying hour he recognized and confessed himself a sinner; he recognized the Lord as the great One, the Son of God, suffering unjustly, he knew not why. He had faith, however, in Jesus' claim that he was the Messiah the one who had been promised of old as the great king, the establishment of whose kingdom would bring blessings to the Jews and to all the nations of the earth by bringing all back into harmony and relationship with God. By faith he looked forward to that kingdom and confessed it, saying, "Lord, remember me when thou comest into thy kingdom" the very kingdom for which the Lord taught his disciples to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven" the very kingdom that is to be established at the second coming of our Lord. Our Lord's Answer--was in harmony with the request.

As the thief did not ask to go to heaven, neither did Jesus promise that he should go. As the thief asked to be remembered when the Lord had come into his kingdom when he would take to himself his great power and begin his reign, this is what Jesus referred to when he said, "Amen (so be it as you have asked), thou shalt be with me in Paradise." It will be at the second coming of Christ that Paradise will be restored as promised, and in Paradise that thief will surely be, and his repentance and confession was a step in preparation for the blessings and privileges of that kingdom a step in advance of his comrade; a step which will never need to be restored. Paradise was lost 6,000 years ago by the disobedience of the first Adam. Our Lord as taking the place of the first Adam in respect to the race has redeemed the world of mankind, and as a result at the second coming Paradise is to be restored, and mankind by restitution processes is to be brought back to the full perfection of being which Adam possessed in Eden so many as will not return under those favorable conditions being destroyed in the second death.

VERILY I SAY UNTO THEE THIS DAY

A careful analysis of the text, then, shows that our Lord did not mean that the thief would be in Paradise on the day on which they died, but on that day on which Paradise will be restored the great Millennial day, the "day of Christ," the day of which the apostle says, "A day with the Lord is as a thousand years." As the scriptures originally were written without punctuation, those

who have fallen into the error of supposing that nobody dies, but that the moment of apparent death is in every case an entrance upon a superior degree of life, seize upon this text and punctuate it according to their misconceptions, so as to make it say in contradiction of all the facts that the Lord and the thief would both be in Paradise in a few hours. As a matter of fact, as the apostle points out, our Lord went not to paradise but to sheol, hades, the tomb, and was dead three days, and rose from death on the third day and ascended to the Father thirty days later. We remember, too, that Jesus said, in speaking to Mary after His resurrection, "I ascend to My Father and to your Father, to My God and your God." Our Lord did not go to Paradise, but to hades, for the very good reason that the Paradise promised had not yet been established nor is it now established. Its establishment will come in the Millennial age.

Consequently the thief is not now in Paradise, but in the grave, in the state of death, sheol of the Hebrew, hades of the Greek. "He knows not anything," as the wise man foretold. (Eccl. 9:5.) He is where the apostle Peter declares the great prophet and King of Israel is—"David is not ascended into the heavens" his sepulchre is with us until this day." (Acts 2:34,29.) the time has not yet come for paradise to be established and the thief must wait, but waits in unconsciousness for the time when Messiah, as the great King, shall speak to him and to all the prisoners of hope gone down to the great prison house of death, saying, Come forth, show yourselves. (Isa. 49:9.) "Marvel not at this," says Jesus, "for the hour is coming when all that are in their graves shall hear the voice of the Son of man and shall come forth." (John 5:28.) The penitent thief will come forth and also the inpenitent one, for it is written, "There shall be a resurrection both of the just and the unjust." (Acts 24:15.) The one will come forth justified because of his exercise of faith, the other thief will also come forth, but the penitent one will have much advantage in various ways in that day. Though both will have the advantage of that time, when the knowledge of the Lord shall fill the earth as the waters cover the great deep, and when all shall know the Lord from the least to the greatest of them, so that it would be unnecessary to preach to the many more, "Know thou the Lord." (Jer. 31:34.) In that day all the proper thoughts and endeavors will be rewarded with a blessing from the Lord, according to His promise that those who give even so trifling a blessing as a cup of cold water to one of His disciples will by no means lose his reward. Likewise those who have done evil will have by their evil deeds marked their characters to their disadvantage, so that they will have more

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difficulty than others of their time in attaining to full restitution of all that was lost in Adam.

Rightly punctuated, our Lord's expression, "Verily, verily, I say unto thee this day, thou shalt be with me in paradise," has great force and signification. The day that the thief acknowledged Him was indeed a dark day, in which even the disciples had fled, in which the Master Himself was crucified as a blasphemer. No wonder he said, "Verily I say unto you this day" this dark day, this day which seems so unfavorable to the faith in me you have confessed notwithstanding this you shall be with Me in paradise according to your request, according to your prayer, "Remember Me when thou comest into thy kingdom."

THAT THIEF WAS A JEW

If inclined to urge that the experiences of the thief prove that any sinner may come to God in his extremity, we remind you that this sinner's case was a special one in that he belonged to the specially favored nation of the Jews, which at that time was in divine favor under the law covenant made with Moses at Mount Sinai. Under that covenant all of the Jewish nation were God's people, temporarily at least, and had privileges of prayer as such. God had provided the Temple as a house of prayer for that entire nation, and had granted them the privileges of prayer. Since that time their law covenant has been set aside, so that a Jew today would have no more right or privilege of prayer than would a Gentile, a "sinner," of whom it is written, "We know that God heareth not sinners." John 9:31

Besides, that Jewish sinner came to God through the Mediator of the New Covenant, Jesus, and it was through that Mediator that he had the assurance of coming blessing. None today are justified by the typical sacrifices of the Law, and only believers are subjects of the atonement effected by our Lord Jesus; hence only believers can come unto the Father through him. It is therefore, wholly erroneous that any and everybody can come to God as he may please. God declares that by reason of sin our race is unfit to have fellowship with him. He has declined to entertain such fellowship or to recognize sinners, and is thus maintaining the dignity of his righteousness. But meantime, in the exercise of his love and mercy, he has provided a new and living way by which the sinners whom he has condemned may return into harmony with himself and become the recipient of divine favor unto life. Nevertheless the terms and conditions are strict and unalterable and read, "No man cometh unto the Father but by me," "There is none other name given under heaven and amongst men whereby we must be saved,"—" than the name of Jesus." "He that hath the Son hath life, he that hath not the Son of God hath not life" the "wrath of God abideth on him." (John 14:6; Acts 4:12; 1 John 5:12; John 3:36.) Those upon whom the wrath of God is abiding certainly need not attempt to approach God in prayer, or otherwise than by his appointed representative, the Redeemer.

OUR FATHER IN HEAVEN

It is a great mistake and quite contrary to the word of God that many are teaching and preaching the fatherhood of God as respects all mankind thus ignoring the Redeemer and His office, rejecting Him as the door to the sheepfold the way, the truth and the life. God did indeed acknowledge Himself as the Father of Adam when the latter was perfect, before his disobedience; and thus we read that Adam was a son of God as truly as the angels are styled the sons of God. But none others of the human family from then until our dear Redeemer's advent were ever styled sons of God. That blessed title of relationship has not been sullied. Our Lord Jesus could and did properly claim this title because it was true of Him; His life was from God, and He was recognized of the Father. Then came the call of this Gospel age the invitation first to the Jews and afterwards to the Gentiles to become children of God. This is the invitation under which we have come into God's family an invitation based upon the redemptive work of Jesus and our renouncement of sin and acceptance of Him and consecration to follow in His steps. As the apostle says, "Beloved, now are we the sons of God." (1 John 3:2.) We are indeed not sons in the full glory and full sonship which is promised us when we shall share in the first resurrection. The apostle declares, "Now are we the sons of God, but it doth not yet appear what we shall be, but we know that when He shall appear we shall be like him."

This is the same thought proclaimed in the Gospel of John (John 1:11,12), "He came unto his own and his own received him not. But to as many as received him to them gave he power (privilege) to become the sons of God, even to them that believe on his name," and who are begotten of the Spirit. It is a high honor indeed to be recognized as God's children and to be permitted to pray, "Our Father which art in heaven." The more the Scriptural limitations along this line are recognized the better it will be both for the Lord's people and for the world. The latter will see that they have something to do before they can claim they are children of God, the brethren will see more clearly, more distinctly, the privileges which they have entered into and the honors and blessings conferred upon them. It is the children of God that the apostle addresses, saying, "Let us then, dearly beloved, come with boldness (courage) to the throne of grace." (Heb. 4:16.) Others have no right to come with courage to the throne of grace no right to come at all if they are unbelievers. Hence in the divine program we are not sent to pray with sinners but to preach to them to declare to them the only name given under heaven and amongst men whereby they may come into relationship with God as his children and have the privileges of prayer.

But while the privileges of prayer really belong to those who not only have recognized sin and accepted the Lord Jesus as their Redeemer, and additionally have consecrated their little all to

him and to his service, nevertheless the Lord does not seem to confine the privilege of prayer to this consecrated class. In much mercy he has provided that as soon as we have fled from sin and accepted Christ we may be counted as members of the household of faith, even before we go on to make a consecration, which brings us into membership in the church, which is the body of Christ. So, then, there are two classes who in the present time have access to God in prayer: (1) The justified ones; (2) the justified who have consecrated themselves, and who in

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consequence styled the royal priesthood, members of the body of the great High Priest. But there is a difference as respects the liberty of these two classes at the throne of grace. The first class have access to the Father only through Jesus, the Redeemer, in whom they have justification. The second named class have the same approach, but in addition are assured by the Master, "The Father himself loveth you." (John 16:27.) This last named class has come into that special relationship with God which is termed the begetting of the Holy Spirit, hence theirs is a place of special nearness and favor. These may draw nigh to the golden altar of the Holy and offer incense as members of the body of Christ, whereas the others, who have not made the consecration, are not in the condition typified by the Holy but are in the court condition, and can approach the Father only indirectly. The words of our Lord in our text and its context, the Lord's prayer, were addressed to the consecrated class as represented by his apostles; and all who are sincere at heart and right-minded after they have come to an appreciation of justification, the forgiveness of their sins, should be glad to present their bodies living sacrifices, and to thus join the royal priesthood class and become recognized of God as members of the body of Christ, which is the church, and thus come to the enjoyment of the privilege of prayer in its highest and truest sense.

REPETITIONS ARE VAIN

Having found, then, the particular class addressed in our text, we hear the Master's injunction to them that they use no vain repetitions that they must not count the value of their prayers by the number of the words used nor the number of moments or hours spent upon their knees. The true disciple must remember that God looketh upon the heart and that he seeketh such to worship him as worship him in spirit and in truth. Remembering this, they will be on guard against prayer formalities, against hypocritical prayers, to be seen of men, to be heard of men, to be supposed to be very righteous. The true disciple will seek the divine benediction, and is urged by our Lord to seek this in private, in the secret chamber the secret chamber of the heart. In the moment of trial or difficulty how quickly we can enter it, look to our Father in heaven and receive his blessing and guidance! This will not hinder us from more

formal prayer in private with wife or husband or children. Neither will it hinder us from prayer at the gatherings of the church, which is the Lord's family or household. Indeed all of these various opportunities for worship are commended to us by the words and examples of our Lord and the apostles.

Our Lord declares that those who hypocritically pray in public for the sake of being heard, for the sake of being considered pious, have their reward, the reward they are seeking, the approval of those about them. But having gotten their reward for their prayers, they must not expect anything from the Lord; it was not his favor they were really at heart seeking, but the favor and approval of men, from whom they got their reward, the reward they sought. The exhortation to us is that if we appreciate most the Lord's favor we will seek most earnestly to approach him with sincerity of heart.

KNOWETH BEFORE YE ASK HIM

Our Lord assures us that the heavenly Father knoweth what things we have need of before we ask him. Our asking is not therefore to be with a view to giving our all-wise Creator information. Nor is it to be with a view to changing the divine purposes, but rather it is to be a manifestation of our faith and trust, which will bring us into closer relationship of his favors. Thus the child at the table spread with earthly bounties is invited to pass his plate for a share, and the passing of his plate signifies the acceptance of the invitation and well represents the proper attitude of prayer. It is for the child to appreciate the provision which has been made and to accept with thankfulness. And so with God's people; their prayers are merely their acceptance of things which God has for them and is pleased to give them. And while he would have us understand that he is the giver of all blessings, and that therefore our temporal mercies are from his bounty as well as our spiritual favors, nevertheless he would have us more and more be solicitous for the spiritual advantages, which are his best gifts, leaving to him to determine what portion of earthly blessings and mercies and comforts would best serve our necessities without interference with our highest welfare and the portion of spiritual blessing which we desire and which he has promised. Every proper prayer, therefore, of the children of God should be in line with this declaration of our text that our Father knoweth what things we have need of before we ask him. We neither ask him to get from him more than he is willing to give nor different things from what he has provided, but we may have the things which are expedient for us, the provisions of his love and wisdom. The apostle intimates that all things God sends us through his providences are to be received with prayer and thanksgiving, with grateful appreciation of the providences of God on our behalf. We are to count our blessings and give thanks rather than to study our wants and urge a fulfillment of them according to our natural tastes, preferences and ignorance.

Consequently as the Lord's people grow in grace and knowledge and love their prayers will indicate this, in that they will abound more and more in thankfulness and in requests for the Holy Spirit rather than in petitions for earthly things.

THE SPIRIT MAKETH INTERCESSION

Discussing this subject of prayer, the apostle declares that we know not what things to ask for as we ought, but that the spirit maketh intercession for the saints according to the will of God. (Rom. 8:26.) Many have grossly misunderstood this declaration, and supposed it to mean that the Holy Spirit was a person who went to God on behalf of his saints and implored God to grant their desires somehow, contrary to the divine will. Nothing could be further from the thought the apostle is here expressing. His teaching is to the contrary of this, that when the Lord's consecrated ones come to the throne of grace in harmony with the divine invitation, they are sometimes ignorant of what would be the proper requests to make of God. As babes in Christ we might ask for something that would be very injurious to us or misunderstanding the divine word we might petition for things

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that were never promised to us at all. As an illustration of this we have probably all heard earnest Christian people praying that God would fulfill to them the declaration of the scriptures, "He will baptize you with the Holy Spirit and with fire." (Matt. 3:11.) these dear Christians ignorantly pray, "O Lord, baptize us with fire." They know not what they ask for; they have misunderstood the divine word. John's declaration which they quote was a prophecy of (1) the Pentecostal blessing upon the church, and (2) a prophecy of the fire of trouble which would come upon the Jewish nation after the Israelites indeed had all been gathered out by the Gospel call, the time of awful trouble which came upon that nation, culminating in its utter destruction in the year 69 A..

The dear Christian people who so earnestly prayed to be baptized with the fire, therefore, would be most astonished if the Lord would answer--their petitions. But God does better for them than they pray; he hearkens to their spirit, to their real meaning, to their intention, to their heart's desires. He hears not, recognizes not, answers not the faulty phraseology of the well meant prayer, but accepts the petitions of their spirits, their hearts, when these come before him with groanings that cannot be uttered. That is to say when the heart at times is overburdened and desires fellowship with the Lord, and in its weakness knows not how to express itself, its groanings and desires and intents are all discerned by the Lord and accepted as the real petition. Thus indeed does the Lord help our infirmities. Thus does he every way care for those who are his in Christ Jesus, especially the "little flock" who are seeking to walk in the footsteps of our Redeemer. All things are theirs, for they are Christ's and Christ

is God's. Even their imperfect and blemished petitions are all answered for them exceedingly abundantly better than they could have asked or thought.

Let us, therefore, come with holy courage to the throne of grace in every time of trouble, in every time of need, in all of life's trials and difficulties not as those who dictate to the Almighty, but as children coming to a father. Let us tell him of our distress, perplexities, and ask him for solution of them all according to the divine will and intention, and let us arise from our knees with hearts cheered and lightened and full of faith that he who hath begun the good work in us will complete it unto the day of Jesus Christ.

[The Sin-Offering & The Covenants Booklet](#)
[August 11, 1907](#)

THE SIN-OFFERING AND THE COVENANTS

The following pages are taken from a stenographic report of a "Question Meeting" conducted by Pastor Charles T. Russell, of Allegheny, in St. Louis, Missouri, Sunday, August 11, 1907.

I was glad to accept the invitation of the St. Louis Church to hear certain questions, perplexing to some, and give answers to the best of my ability, with the hope and prayer that the subject may be clear to our minds. We are living in a time when the Lord declares His people shall see eye to eye. He says this shall be characteristic of our day: "*When the Lord shall bring again His people the watchmen shall see eye to eye.*" (Isa. 52:8) We trust that while some of us, called Elders, might be called watchmen in a special sense, yet all the Lord's people are watchmen. We are all seeing what the Lord our God has brought to us, and looking to that word which is the only revelation of the Divine will. So all should see eye to eye. Those asleep are not watchmen, but as soon as they become watchmen they will come to see eye to eye. As we come nearer and nearer to an object it should be more clearly seen by all of us.

If we recognize that we are in the harvest time of the Gospel Age, then we ought to recognize certain things as belonging to that harvest time. If we are not in the harvest time we ought not to expect anything particularly different from what has been the course of the Lord's dealing throughout the past; but so surely as we are, we ought to expect something peculiar to the harvest time. What are we to expect? With us the Jewish nation is a figure, an example and type. You remember having studied that matter. They had their priesthood, their high priests and under priests, we have ours; they had their tabernacle and we have ours; they had their golden candlestick and we have our golden

candlestick of Divine truth and light. So when it comes to the harvest we find that their harvest was a particular pattern of this age. If Jesus was present to do the work there, so He will do the work here. What was the work? *Separating and reaping, and gathering together of the Lord's elect.* How was that done? By the promulgation of greater knowledge and greater truth. He made known certain things. Well, then, we should expect there to be greater knowledge of God's plans pertaining to this time, as there was to that harvest time. We ought to remember that that was the end of the Jewish age and the opening of the Gospel age, and the Apostle, by inspiration, speaks of the light that is to come upon the "ends of the ages," upon the ends of those ages where they met, and these two ages where they meet. That light did not precede our Lord's presence, and while there has not been gross darkness over this Gospel age, the *special light* from God shines upon the "*ends of the ages.*" It is in harmony with this that you and I have received from the Lord the great blessing of clearer light. It would be very difficult for us to say what is the most valuable feature of Divine truth. It is all important, all necessary, that the man of God may be "thoroughly furnished." (2 Tim. 3:16,17)

Now, dear friends, this clear light on the end of the age came in connection with the understanding of a mystery. What mystery? The "mystery" the Apostle Paul talks about. You remember how this was on the end of the Jewish age and the opening of the Gospel age. The Lord made known the mystery "not made known to other ages and dispensations and which is now made manifest." (Rom. 16:25, 26; Col. 1:26, 27.) You remember how frequently he speaks of this mystery. He explained that the Messiah

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to come was to be not only our Lord Jesus Christ, but also the Church His Bride. They supposed that the great Messiah was coming and was to be king of their nation and their nation was to convert the world, but they did not know He was going to *take out* of the Jewish nation the *joint heirs* of the world.

Then the Apostle says there was another part they did not understand. God not only proposed to take some of that body of Christ from the Jews, but from all the nations of the earth, that He might make of each one a part of the Christ. This is what the Apostle brings to our attention. He says God gave Jesus to be the head of the Church. This is "*the mystery*" not made known in previous ages. This mystery was not even made known to all the apostles. You remember it was made known to the Apostle Paul, and while the writings of the other apostles are in harmony with this thought, you do not get it from them you get it from Paul. He tells us that God has given to him visions and revelations more than to all the other apostles, and it is manifest from his writings that he had this clearer vision and knowledge. So it is from the

Apostle Paul's writings that we get this knowledge of the mystery. Peter did not understand it; he was at first in opposition to the Gentiles, but the Lord sent to him the vision of the sheet held by the four corners, by which he was shown he must not consider the Gentiles any longer as common and unclean. (Acts 10.) You see, then, that at that time the Apostle Peter did not have the thought of the oneness of the Body of Christ. That is a part of the mystery Paul says was made more clear to him through visions and revelations than to them all. And yet that very thought was lost sight of the oneness of Christ and the Church when the Church began to get the wrong impression that it was to convert the world. When they thought of everybody they could not think of the "Body of Christ" including everybody. It destroyed this thought that the Church is the mysterious body of Christ that is to rule all the earth and bless the earth.

So this thought was hidden from all during the Gospel age, and our parents and friends did not see this subject, which is now clear to us. It is clear to us because we are living in the harvest time of the age, when God is brushing away the darkness and allowing our eyes to see and understand. This light was lost sight of during the Gospel age, and now this is the particular thought brought to your attention, namely: That Christ the head, and the Church His Body, is the great anti-typical Moses, the great Prophet God has been raising up, through which the blessing is to come to Israel, and through Israel to all the nations. (Acts 3:22,23) Christ is the head, and through the members of His Elect is to bless Israel and all the nations. When did this feature of light come to our attention? It came to my attention in 1869. I was thinking along these lines, seeing that our friends in the churches were wrong, and seeing the second coming of Christ was the thing to be expected, and along about 1873 I got so far as to see that there was restitution coming to the world, but I did not understand what restitution meant. I supposed that when the world was blessed it would come to be in the same sort of spiritual condition as the Church, and not until 1878 did the light of that feature come, in respect to the fact that the Church is to be of a separate and distinct nature, and is to be used by the Lord in blessing Israel and through them blessing all the nations. What is the basis? The matter we are to discuss this morning *The type of the Sin Atonement, and the Day of Atonement.*

You have it in a booklet called "Tabernacle Shadows," published in the Fall of 1880 there was the basis of it. Christ is the great High Priest and the Church is associated with Him as the under priests, and to be associated with Him in the glories of the future when the atonement day is over and the sacrifices ended. So have in mind that the basis of any light we have today rests upon this subject of the atonement sacrifices and the sin-offerings of this Day of Atonement. The light has come along these lines. God has been pleased to bless this thought. If that becomes

evident to you, you will *be very slow to cast aside that which has brought you to the light you have*. It is on this line God has granted all the light in which we are now rejoicing.

I shall be pleased to Answer--any questions.

PART I. THE SIN-OFFERING

(Question) How does the "Sin-offering," typified in the Atonement day sacrifices, differ from the Ransom, or corresponding price, paid by Jesus Christ for Adam's forfeited life?

(Answer) The two are not to be associated at all, any more than two of our Lord's parables. If you take the parable of the Wheat and Tares and the parable of the Ten Virgins and try to combine them you will find it impossible to do so, because one is discussing one subject and the other another subject. They are both true, and plausible, and both teach beautiful lessons, but not the same lesson. They are both parables given of God; they do not contradict, but they do not teach the same lesson. And so when we talk about the Ransom, that is one thought, and the *Sin-offering is another thought, and we are not to mix the two*.

Suppose you were to say, "The Church is called the brothers of Christ and the Bride of Christ and the living stones of the temple. How could Christ marry his own brothers, or the living stones of the temple?" This is confusion these are different figures. They must be kept separate and distinct. In the matter of the Ransom, that is one picture in which the Lord shows us that Adam was condemned while the race was yet in his loins, and that the Lord Jesus Christ as a ransom takes the place of Adam and gives his life for Adam's sin, and thus purchases Adam and his race. This is a pretty picture a true picture and could not be supplanted by any other. If that were left out we would not get the same teaching from God. But we do not want to mix it with any other. How one person buys another, how one person with his race in his loins is bought by another having a race in his loins. Jesus gave Himself in exchange for father Adam and his race. That Adam had a wife associated with him in the transgression, and Christ Jesus a bride to be associated in the work of redemption, is not considered. It is all confined to the one thought that by one man sin entered the world, and so, by another, Jesus Christ, a ransom has been paid for the race redeemed.

WATCH TOWER, 1907, Page 47, Col. 1, third line from foot: "Reading the article in question more carefully, you will perceive that it is not discussing the Redemption,

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but the SIN-OFFERING, which is a DIFFERENT VIEW of the great transaction."

I presume the question is, How do these two harmonize? Evidently it would have been better if we had not introduced the matter of the Ransom in the first quotation. It would have left it clearer. We are not discussing the Ransom at the time, but the Sin-offering. It tends to confuse. To some minds it might not. The attempt to make the subject too broad and take in two thoughts has been confusing to whoever took this up.

(Question.) May the Church be said to share in the Ransom, actually, reckonedly, or not at all?

(Answer.) So far as the Ransom is concerned, the Church is *never said to share in the Ransom*. The Ransom is the price and our Lord Jesus is declared to be a ransom for Father Adam. As for Mother Eve, she did not need a ransom she was considered as a part of Adam she came from him, was his wife and was included with him. So with the Church; our part is not shown in the Ransom, for we would correspond to Eve, and she was not shown in the Ransom; nor are we.

(Question.) Does the Church share in the anti-typical Atonement-day sin-offerings, actually, reckonedly, or not at all?

(Answer.) She does share in the anti-typical Atonement day offering. *She shares actually in the most positive sense*. The Apostle Paul says (Col. 1:24), "seeking to fill up the measure of the sufferings of Christ," and he says, "You have us for an example," so as he was filling up, all those who take up their cross and follow Jesus are sharing with Him. Are we actually sacrificing anything? There are different minds. A thought will strike different people differently. If we read "I am crucified with Christ," some might think they would have to be nailed to the cross. It is not their fault that they cannot grasp the thought but there are some that cannot grasp it. We are crucified with Christ; we are partakers with Him in His sufferings. That is a fact. It is not imagination. Some one says, "I never suffered anything." I am sorry for you. *If we have suffered with Him we shall reign with Him*. (2 Tim. 2:12) If we be crucified with Him, then we may have joint heirship with Him in His glory. If any one cannot say that, do not feel discouraged, but do not war with those who can do it. Try to say it. If you cannot, then you lack the spiritual vision. Pray to the Lord that you may say this.

I think of a dear brother who died recently who lived near Providence, Rhode Island. When our Brother Streeter came into the truth he was publishing a little paper and he discontinued it and introduced all his subscribers to the WATCH TOWER and started in to preach. He was very much interested in an old retired Adventist minister living near him. He said: "I tried to make the truth plain to him and could make no impression. Finally I concluded it was no use, and so I said to him: `I know that you are a good man and one of the Lord's children, and I have tried to make this matter plain and clear to you, but I see

that you are too old to grasp the subject, and I have concluded that the Lord will not require it of you. So I am not going to bore you with this any more. When we meet we will talk about the Lord and His goodness, and have prayer together, and not talk about these things that are objectionable to you. ' The next day the word came, 'Come down to see me. ' I went down, and the old man said: 'Brother Streeter, after you went out I got to thinking and praying, and I said to the Lord, "Lord, am I too old to learn anything? If I am not, help me. I want to know the truth." Before I got off my knees the whole thing became clear to me. ' "

I do not say that is the way with everyone, but that it is the proper course if there is something we do not see. The Apostle James says, "If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not." (Jas. 1:5) We shall know the things that belong to our day. My Answer--is, we are most assuredly members of this Sin-offering. "Thus is shown that the Redeemer and Restorer is spiritual, having given up the human a RANSOM FOR ALL, and that from this highly exalted spiritual CLASS all blessings must proceed." (MD Vol. 1, P. 293, Par. 2) What does that mean? We are not discussing the sacrifices of the atonement day in this quotation. We are discussing another matter that has no bearing. What do we mean by this? I answer, we refer there not only to Jesus, who gave up His human nature, but also to the Church. Each member of it, as he becomes a part of the body of Christ, must give up his right to share in the redeemed human nature. What is true of the head is true of the body. The only difference between Christ and the Church is that Christ was perfect actually and gave Himself, actually, the pre-human and human nature, on behalf of the world; but you and I have no such nature, have not anything that would be suitable for sacrifice. But as we are justified by faith, God counts us as though we were perfect in order to accept our sacrifices as perfect. He first justifies us and after that if we will take the proper steps we may be sanctified. The day of atonement is the time of the acceptance of this sacrifice. "Now is the acceptable time." How acceptable? We used to think it meant, "if you want to escape Hell, God will now accept you to Heaven." But we now see that this scripture means "now is the acceptable time" in the sense that God is now willing to accept your sacrifices. For you have heard the message that His death atones for your sins, and you being justified by that death, present your body a living sacrifice; this is the acceptable time. Will he accept the sacrifice the next day? No. All the sacrificing will be over. It only belongs to this Gospel age. It began with Jesus, the great Head of our priesthood. It ends with this Gospel age, and there will be no more opportunity of being accepted. The day of sin-offering will be at an end, and nobody will be accepted after that. The Elect will be complete then. There will be no adding to or taking from. No one can get into that class except as a sacrifice, for the

Apostle Paul says priests are ordained to offer both gifts and sacrifices. So if you are a priest you are to offer gifts and sacrifices. What is the difference? A gift might be something that would be offered, and yet not anything necessary for you to do, as a sort of incense. That is not a sacrifice, that is a gift; as priests not only offered animals, but also incense that went up as a perfume. All priests are ordained to offer both gifts, and also sacrifices for sins. (See Appendix "A") WATCH TOWER, 1907, Page 47, Col. 1, Paragraph 3: "You never read in any of our articles or books, or sermons, the statement that the Church redeems anything or anybody. Quite to the contrary;

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we have often been accused of making a hobby of the ransom doctrine that our LORD JESUS `tasted death for every man, ' `gave *Himself* a RANSOM FOR ALL. ' You can take the Bible and read: "Judas went and hanged himself," and another place that says, "Go thou and do likewise." If you put these two together, what kind of sense do you have? It is equally possible to take things out of the WATCH TOWER and make them seem something not intended. In this case we are saying that Christ, the head, and the body make sacrifices. When did Jesus make His sacrifice? When he presented Himself. When did He present Himself? When he came to John at Jordan.

You say, I thought His sacrifice was made on Calvary. It was finished there; it was made at Jordan and it is of that experience that the Apostle says speaking of Jesus there—" Lo, I come, (in the volume of the book it is written of Me) to do Thy will, O God." (Heb. 10:7) He came to that when He was thirty years of age.

You say, was His death reckonedly finished there? Yes, in a sense. It was the beginning of the New Creature from that time. The old creature finally lost life on the cross, and the new creature was glorified three days later. So with all others; the time when you made your sacrifice was when you presented your body a living sacrifice, and you are henceforth living in newness of life, being refreshed and growing strong in the Lord; the new creature growing, and the old creature dying, until finally death will be complete. (Question) Is it correct to apply the Apostle's words (quoted below) to the Church's sacrifice, as proving that the sin-offering for the world is not yet complete, since they have not yet received remission or release from the penalty of sin; and to say that the blood (life) of the last member of Christ's body must be shed before the world can receive remission?

Heb. 9:22: Apart from the shedding of blood there is no remission.

Heb. 10:18: Now where remission of these is, there is no more offering for sin.

(Answer.) Yes, I would say it would be proper to apply both of these scriptures to the work of this Gospel Age, which began with our Lord's baptism, where He made His sacrifice which He finished at Calvary, and which has since been continued by those of the Seed who walk in His steps. It is true of the whole Body of Christ that the shedding of blood is necessary. *It is not possible for us to be of the Church unless we suffer with Him.* If we suffer with Him, we shall reign with Him. The Apostle is right. We are partakers of the sufferings of Christ, and these sufferings, Peter says, were spoken of by the prophets of olden times when they testified of the sufferings of Christ and the glories to follow. (1 Pet. 1:11.) The sufferings occurred, but did the glory follow? No. What is there if we have not glory now? The Apostle says we have the whole world travailing and groaning; they are waiting for the glory of the manifestation of the *sons* of God. (Rom. 8:19, 22.) The manifestation cannot be consummated until after the sons have been found. Dear friends, if any one does not wish to be a living sacrifice, he has the chance to step out. The Lord is not compelling anybody. He is merely giving us the opportunity. He is not going to force you. He will deal with others by and by. He is dealing now with those who want to have fellowship in His suffering that they may have fellowship in the glory of the kingdom.

(Question.) What does the Anti-typical Day of Atonement accomplish?

(Answer.) I answer, the Anti-typical Day of Atonement is for the sins of the whole world. This atonement-day service performed for the twelve tribes was typical of what was to be done by the Son of God for all who desire to come into harmony with God. First of all, there was the elect, the priests of the tribe of Levi. The work the High Priest does and the others join in helping to do is the work of atonement, the High Priest accomplishing it and the other priests being counted as members of the body of Christ who is doing the work and is making the sacrifice for our sins. He appears in the presence of God in our behalf not on the world's behalf, but on our behalf. Christ has been in the world for all these eighteen hundred years in the sense that He has been represented by you and by me and every consecrated one of those under-priests, and finally the sin-offering will be accomplished and He will apply the blood of this sacrifice as He applied the other sacrifice, only *the merit* of all is in *His own blood.* We have no merit except as He imputes it. The Apostle intimates there is no merit in the Church that the whole merit is in Christ. Rom. 12:1: "I beseech you, therefore, brethren, by the mercies of God that you present your bodies a living sacrifice, holy, acceptable unto God." Holy? Paul says you are holy, acceptable. How did that come? "To us was imputed the

righteousness of Christ.” (Rom. 4:24) His merit has been applied to us. Whatever merit or excellence our sacrifice has is in Him, and through it we may possess the privilege of being associated with Him by and by in the glories of His kingdom.

(Question.) The question was asked: What was specifically accomplished in the Anti-typical atonement, and the Answer-- was, the completion of the sacrifice of Jesus and the Church, his body. What was the value of this sacrifice? What did it accomplish?

(Answer.) The Lord’s object in having a whole Gospel Age instead of a few days was to have an Elect Church, instead of merely having our Lord as the one Elect; because if Jesus had been intended to be the Redeemer and the Church left out of the mission there would have been no Gospel Age provided for at all. The Gospel Age is for us to make our calling and election sure. So if He had not had a Gospel Age it would have meant He did not want an Elect Church; but if He did, as in the case, then He *did* want an Elect Church.

(Question.) Does the perfected Church participate with Christ in the next age work?

(Answer.) The Church is to have a share in the sufferings now, and in the glory then.

(Question.) The suffering is for the purpose of perfecting the Church so that it may be fitted to do the work in the next age?

(Answer.) The Church is of importance, even if there was no work in the Millennial Age. The Son shall give immortality to whomsoever He will (John 5:21, 26), so here is the Father, the Son and the Bride, all having this quality of glory and honor and immortality. I think that so far as the Church is concerned, God wishes to show,

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not only to men but to angels, that He is able to accomplish this thing through His Son, who came down to this world into the depths of degradation that we might be partakers of the Divine nature. God could have gotten along without the Church. He did not need the Church, but it gave Him pleasure to accept the Church as joint heirs with Christ, and the Church has been seeing the exceeding richness of His grace in His loving kindness toward us. Not many great, wise, learned, hath He chosen, but chiefly the poor. (1 Cor. 1:26) God not only wished Jesus to be the Savior of mankind, but the manifestation of His love. The Heavenly Father hath exalted the Son, and He will make us joint heirs with Him in glory and immortality. The exaltation of the Church means a manifestation of the love of God.

(Question.) We have an actual part in the atonement?

(Answer.) The word Atonement takes in a large scope, and ultimately all of mankind will have the opportunity of coming into it. The sacrifice of Christ was applied first to the House of Faith, including the Body of Christ; not to every one. He hath ascended on high, and we have an Advocate with the Father, because He appears for us. (1 John 2:1; Heb. 9:24) What do we mean by that? In the sense that if you had a suit, and the case came up in court, and you should address the judge, he would not hear you; you would have to get an attorney. So we have an attorney, and that attorney is termed an "advocate." We have an advocate an attorney Jesus Christ the righteous. How can He be our attorney? Because the Father "hears him always." (John 11:42) What is the basis on which He appears before the Court of Justice? His sacrifice to cover our sins. We are in harmony with the sacred word of God, which says you can only come through Christ. The Advocate says, "No man cometh unto the Father but by Me." (John 14:6) What about the world? They cannot come, because there is only one Advocate, and they have not gotten Him yet. As soon as they receive Him they are believers. "Blessed is the man to whom the Lord doth not impute sin." (Rom. 4:8) The world cannot come. The Father hath no dealing with the world. Will He have dealing with them in the next age? The Advocate will take them Himself as Mediator, to set up a reign of righteousness.

(Question.) The High priest took the blood of the goat and sprinkled it before the altar. Is this an actual or a reckoned part of the Atonement?

(Answer.) I do not think Jesus takes some literal blood into Heaven, and sprinkles it before the mercy-seat there, but the blood as was represented in His sacrificed life. Jesus appeared in the presence of God offering His sacrificed life and said: "This is on behalf of those who believe in Me." So he will again present not our blood, but His own blood, as He counts our blood as His blood. The blood becomes one and he says, "Accept this blood also, this sacrifice also; accept this on behalf of the sins of the whole world." It is all His merit.

(Question.) Is it correct to say that the sprinkling of the blood of the Atonement-Day sacrifices on the Mercy-seat signifies the resurrection of the sacrificer as a New Creature?

(Answer.) We answer, no. The sprinkling of the blood has no signification of that kind. I will picture that before your minds: First of all the High Priest went out to the altar and there he slew the animal; then took some of the blood in his hand, and incense, and went beyond the first veil into the Holy, and inside the Holy there was a candlestick, and there was a table of shew bread, and he sprinkled incense upon the fire and the smoke rose as a perfume, entering beyond the second veil, where was the Most Holy; then he took the vessel containing the blood and passed beyond the second veil. That passing was the death of Christ, and the rising on the other side was the resurrection. He

went under the veil, but he rose again on the third day. After our Lord's resurrection He remained forty days, then ascended on high. He there tendered to the Father on behalf of the class He represented the blood shed by His death. For whom did He sprinkle that blood? For "Himself and His house"; for His Body, the Elect, and for all the house of Faith. These were covered by the first sacrifice Lev. 9. Then He took the other sacrifice He took the blood of the goat and did with it *just as He did with the blood of the bullock*, only He did not offer it "for His house", but "for the people." Now the question is, did Jesus die two times, once for the Church and then for the rest of mankind? Once only. Where, then, does this second sacrifice come in? The Lord indicated that the Church would be partakers with Christ; He is the great High Priest with us as members of His body. He has been offering the sacrifice. You are not doing it, you are not the priest. We offer ourselves to Him. He says "I will count you a member of my body." We give ourselves to the Lord, and He accepts us as members, and the matter of how the sacrifice shall take place is not especially one for us; but we shall ultimately be with Him. We give ourselves to Him, into His hands, and He accepts us as members of His body. *So the High Priest was the one who did the sacrificing in both cases.* He did not sacrifice the bullock and then tell one of the under-priests to sacrifice the goat. Nobody has any standing before God except the High Priest, and it is only in this way that we can be accepted that our flesh can be counted as Christ's, and we can be counted as New Creatures with Him in glory.

There were two sacrifices, and yet both were offered by the one priest. From this all the light of the present day has come; if we suffer with Him we shall reign with Him; by dying with Him we shall live with Him. Is not that what the Apostle meant when he said, "I beseech you, therefore, that you present your bodies a living sacrifice," etc.? For a while it never really entered into my mind what it meant. The Church has the privilege of living in this day of suffering, and there is the distinction God is making between the Church and the rest of mankind because we suffer with Him, we shall reign with Him. And He has given us His "precious promise that we may become partakers of the divine nature." (2 Pet. 1:4) This promise assured to us the privilege of laying down our lives. You remember how the Apostle put that in his letter to the Phillipians (Chap. 3:10):—"That I may know the power of his resurrection."

Paul knew the resurrection was to come to the just and the unjust, and he says, "If I might know the power of His resurrection." What are the conditions? Being "made conformable

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unto his death." If we do not go into His death, we will not go into His resurrection. How do we go into His death? What is the

difference between Christ's death and the death of any other man? Christ's death was a sacrifice, and we are counted in with Him as part of His sacrifice; so we become partakers with Him in the sufferings of the present time and the glories to follow.

(Question.) What is the scriptural objection to understanding the Apostle's argument in Rom. 6:1-11 to be that our "old man" as *a sinner* died in the person of his substitute, Jesus, on Calvary; and that therefore we should be raised with him (Jesus) to walk in a "new life" of holiness? Please give a brief exposition of these verses.

(Answer.) "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein." You will perceive the Apostle is not speaking to Jews, not to the Gentiles, nor to mere believers, but to those who are dead to sin, and have surrendered themselves to die with Christ. "Know ye not, that so many as were baptized into Jesus Christ were baptized into his death?" *We do know.* We know to be baptized into Christ is not into ordinary death. But you are baptized into His death. Was that a death to sin? I think not. He "knew no sin." (1 Pet. 2:22) He *could not* die a death to sin. We were baptized into *his death*. Therefore that means that our death was *not* a death to sin, as His death was not a death to sin. Of course our death includes a death to sin. When we give up our lives that we may share with Christ in his sacrificial death, it means we have enlisted to battle against sin have sworn that we will *lay down our lives* in battle against sin. How shall we that are dead to sin, and whose lives are buried with Christ, how could we consent to sin? We might have imperfections of the flesh, but to be *in harmony* with sin would be impossible to those who have given up their lives.

"Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." That is to say, if we have given up ourselves to be like Him in death, we shall also be like Him, sharers, in His resurrection; the resurrection and death being linked together. Whoever goes into His death goes into His resurrection, and who does not, does not. Just as surely as Jesus' death was a sacrificial death, so must ours be.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." This old man is crucified. Just as Christ at his baptism had given up his earthly life, and the remaining years of his ministry were to be newness of life, as the old creature was dying; *so* the Apostle says we may reckon ourselves, our old nature, the old creature, as being crucified with him; it is a slow, lingering death, but we are living as new creatures and the old creature is dying. We are willing to be crucified with him, and

suffer on account of sins with him, that we may be with him in his glory.

“For he that is dead is freed from sin.” That is to say, when you are actually dead, you will be actually free. You will never know any more of the temptation of sin. He that is dead is set free from the power of sin. So the Apostle says, though we were once the servants of sin, after being set free we have become the servants of righteousness. In the eighth chapter of Romans he tells us—“But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” God’s Spirit will not come to dwell in you until after you have received the Holy Spirit, but if you have made your consecration and received the Holy Spirit “The Spirit of Him that raised up Jesus from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.” Our Adventist friends apply this to the future, and say that God will quicken their mortal body. We say if we have made our consecration God has given us His Holy Spirit, and this Holy Spirit is already energizing this mortal body. You shall not be “carried away” as formerly, but having the Holy Spirit, you shall walk in newness of life. “Therefore brethren, we are debtors, not to the flesh, to live after the flesh but to the Spirit.” In this chapter he is speaking of the new creature that is triumphing over the flesh. The New Creature might not have perfect control over the flesh, but the Apostle says the Lord is judging these new creatures by their wills, and where the will is right, there can be no sympathy with sin. He has enlisted and laid down his life to battle against sin.

PART II. THE COVENANTS

(Question.) Should the words of the Apostle in Heb. 9:16, 17, as follows, be understood to teach that the word “testament” or “covenant,” as used in the scriptures *always* carries the significance of a “last will and testament?”

16. For where a testament is there must of necessity be the death of him that made it.

17. For a testament is of force where there hath been a death; it doth never avail while he that made it liveth.

(Answer.) I do not know why we should say the word “testament” always means a covenant. Every will is a covenant, but we could not say every covenant is a testament. I do not understand the purpose of this question.

(Question.) The point is made that the definition of the Apostle in Hebrews is the Scriptural definition of the word, so that we are to understand that in every case where that word is found the Apostle has furnished a definition of it. The contention is that the Apostle’s definition makes it always carry that significance in the Scriptures.

(Answer.) We read in Genesis that God made a covenant with Abraham. If that could not be carried out until the death of the one who executed it God would have to die and God is not going to die. So you see “testament” is not to be used as the only definition of covenant. It would not be appropriate at all there. It would mean that to carry out the testament he would have to die.

(Question.) When does the Abrahamic Covenant become operative, and when the New Covenant?

(Answer.) The Abrahamic Covenant became operative in Christ. It was to the effect that there was to be a “Seed of Abraham.” Nothing could be done until the Seed should come. That Seed was Christ. The Apostle says, you remember, in Galatians, that the Abrahamic Covenant is typified by Sarah, who had no children; she represented that covenant and was barren for some time. Hagar represented

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Sarah, but was not Sarah. This law covenant had a seed; Hagar had a child, Ishmael, who corresponds to the Jewish nation, and as Hagar was a bond woman, so this was a bond covenant, and as Hagar was a bond woman her son was a bond servant. So all Israel are under bondage of the law. The Apostle says by and by the time came when Sarah had a son, and when she did Ishmael was jealous, and so this corresponds to the natural Israel now fighting against the true Israel of God, which is Christ and all that accept of him. The Apostle is saying that the Abrahamic Covenant began to have its fulfillment in Christ, and he says not only Jesus, “but you brethren are the children of the promise.” He makes it still more clear in Gal. 3:29: “If you be Christ’s then are you Abraham’s seed;” not Ishmael’s, but you belong to the real seed, which is Christ. If you belong to Christ you belong to all that is typified in Isaac and Rebecca. The Lord gave Rebecca also to be a type of the Church and as Rebecca became joint-heir with Isaac, so the Church becomes joint-heir with Christ.

(Question.) Is the Church called, during the Gospel Age, under the Abrahamic or New Covenant, or both?

(Answer.) Under the Abrahamic covenant. There *is* no New Covenant yet. There were three wives of Abraham: Sarah, barren for a time; Hagar who bore Ishmael; and also Keturah, the third wife, by whom he had many sons and daughters. These three wives represented the three covenants. All of Abraham’s seed came from these three; so we do not have two mothers, two covenants, but one. This matter was not always as clear to our minds as it is now. We started in with our minds very much befogged, but gradually we got to see what the Scriptures meant and they became clear to our mental vision. But it took time. In one place the Apostle says: “He hath made a former” and I did not think at the time he was telling the Jews that their covenant was doomed to pass away; I thought he was speaking to us. The

Jew said, "Moses gave us that covenant; God gave us that covenant. We are the greatest people in the world, and our covenant will never pass away." They could not imagine such a thing. The Apostle was trying to prove to them that it would. He says, "Hagar was your mother. You are not Israel's sons." They thought they had Abraham, but Paul says not. They did not see it because they could not see it. But this *we* can see was what the apostle meant. He was telling that those Jews never were the real "Seed of Abraham;" that it was intended their law covenant should pass away, and to prove it he said (Heb. 8:7-13): "Don't you remember it reads, 'I will make a new covenant after those days? Don't you see if he meant he would make a new covenant the old one would be useless?' He tried to get the Jews to see their covenant would not last forever and be the only covenant. We see their covenant *did* pass away and they, as children of the flesh, are not children of the Spirit. We see that Jesus is going to fulfill that promise (Jer. 31:31-34): "It shall come to pass that after those days I will make a new covenant with the house of Israel," and bless them. With my eyes not clearly open at the time I confused that New Covenant with the Abrahamic Covenant because the Apostle said that the old should pass away and the Sarah covenant come in. But when we examine everything it becomes clear.

WATCH TOWER, 1898, Page 197, Article entitled, "Mercy Rejoiceth Against Judgment": "The death of Christ sealed or ratified or made complete and binding this New Covenant between God and man..... We see then that since Calvary, since the sealing of the New Covenant with the blood of the Mediator, since that New Covenant was thus ratified or made effective, the triumph of love and mercy over justice and the sentence of death originally inflicted has been a fact..... The object of the present call of the Church..... to share in the benefits and privileges of the New Covenant," etc.

I Answer--this: We are thinking all the time of the original covenant God had made and which became effective to us in the death of our Lord. This death not only brought us into relationship with the Abrahamic Covenant; it is also the basis of what is to be done for the world in the next age. So the New Covenant was related to the Lord's death. The New Covenant had as a basis the fulfillment of the death of Christ. Jesus said at his Last Supper, giving the cup, "This is the cup of the new testament the New Covenant in my blood shed for many (for all) for the remission of sins"; in other words the cup of his death was to be efficacious not only for the Church, but for all humankind: "This is the cup of my blood, shed for the remission of sins; drink ye of it." This is the cup which brings justification to the whole world; the cup of suffering and death which seals the New Covenant, and I invite you to join with me in the sealing of that New Covenant." So when the disciples said (Matt. 20:22-23): "Grant that we may sit one at thy right hand and one at thy

left," he said, "Are you able to drink of the cup I shall drink of?" No one can be with him on his throne except that he drink of this cup and share in his blood. So the hope of being with him in his throne is in sharing his cup as well as being baptized into his death. If we are partakers with him we are members of his body. If not, we are not. Somebody else will get in, for *the body must be full*. No one could serve as High Priest unless he had all his fingers and toes. Why? Because those parts were necessary to represent full completion, a specific principle that part could not be added or diminished. There will be neither one more nor less than the elect number. If you fail to get in, somebody else will, for that number must be full. No one can be of the Bride of Christ except he shall drink of his cup. "*Drink ye of this cup.*"

WATCH TOWER, 1903, page 436: "While the benefits of this gracious arrangement are only for "us," for "believers," for those who come unto God by Christ under the provisions of the New Covenant..... etc."

I answer, there I used the New Covenant as a name for the Abrahamic because my mind was not clear that the Abrahamic Covenant was the old Covenant, made long before the Jewish Covenant.

Quoting further from the WATCH TOWER above mentioned: "Our call and acceptance are based on the New Covenant, etc. We have seen that all those acceptable to God in Christ were obliged to come unto him under the New Covenant."

I Answer--just the same thing. We have nothing to do with that New Covenant. It means what it says. "It shall come to pass after those days I will make a new covenant." You see the difference between *after* those days and *during* those

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days. "Those days" are the Gospel Age. During those days the Lord does something for Spiritual Israel, taking out the Body the Bride. (Joel 2:28,29.) "It shall come to pass *after* those days I will pour out My spirit upon all flesh." But "*in* those days," said the Lord, "I will pour out My spirit upon My servants and My handmaidens." Nobody else *in* those days. "It shall come to pass after those days I will make a new covenant." In other words, not until after this Gospel Age can the New Covenant be sealed. Our Lord gave His life for the sealing, but left something for you. He said, "Drink ye of it," for this is the basis on which this New Covenant is sealed. WATCH TOWER, 1907, Page 9, Col. 1, Paragraph 2: "Entirely separate and distinct from both of the foregoing covenants is the Lord's promise of a New Covenant." In this article we were discussing it from our present greater enlightenment. If you will look back you will find you have done a great many silly things, and that is one of the silly things I did. Because I have got my "thinker" to work, and see that what

I thought was the New Covenant is not the new one, somebody takes me to task. (Foot of same col.) "The New Covenant belongs exclusively to the coming age as the Abrahamic Covenant belongs exclusively to the Gospel Age, and as the Law Covenant applied exclusively to the Jewish Age." Page 10, 1st col. 2nd line: "The New Covenant is not yet in existence." Quite correct. The New Covenant is to be made "after those days," and awaits its ratification until after the last member of the Body of Christ shall have tasted death, because no testament can be in effect while the testator lives. The whole Church has been accepted as the Body, but not until the last member has gone will the blessings of the New Covenant come to the world.

(Question.) If the Church is accepted and blessed under the provisions of the New Covenant,—

(Answer.) It is not accepted and blessed under the provisions of the New Covenant. It is accepted and blessed under the Abrahamic Covenant.

(Continuing Question.) —and they, being "Christ's" are so constituted members of the Seed of Abraham,—

(Answer.) That is not the way they are constituted. They are constituted by being united to Christ as the Bride, as was illustrated in the case of Rebecca when she was married to Isaac and became joint-heir with Isaac; so the Church becomes joint-heir with Christ.

(Continuing Question.) —will not all those who during the Millennial Age come under the provisions of the New Covenant and are blessed by it also thus become members of "the Seed," and *thus* the promise to Abraham be fulfilled to them, i. e.: (Being) In thee and (being) in thy seed shall all the families of the earth be blessed;"

I answer, no. There were two seeds. Rom. 4:16—"..... to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all."

The Apostle's thought seems here to be that while there is only one in number, yet there are many of us in another sense in the sense that all nations are yet to become the children of Abraham; as all the nations will come into harmony with God, they will become of God's seed, so that all may ultimately be the children of God. Abraham was the father of Ishmael, and the father of Keturah's children, and yet only one was called "the Seed," the Seed which the promise specified. In that sense Christ and the Church is the only Seed, but in a general sense, that all mankind may receive the blessings, they may become the seed of Abraham, but not The Seed. There is a particular seed, the Seed of promise, and the general seed.

(Question.) Tell us how you found out all these things.

(Answer.) I will tell you, sister. Here a little, and there a little. The Lord, we are told, has hidden His plan so that none of the wise shall understand; He “hath hidden these things from the wise and revealed them unto babes.” And it is in proportion as we become humble, teachable children, that we can learn them. It was intended in God’s plan that there should be a special light upon the ends of the ages, and it is this special light God is giving us that we understand to be our blessing. The Lord has been blessing and making these things known in a natural way. The Lord said (Rev. 10:7): “It shall come to pass in the days of the sounding of the Seventh Trumpet that the mystery of God shall be finished.” The Trumpet began to sound in 1878, and one of the first things to be accomplished is that the mystery is to be finished. The Apostle says he had far more knowledge of the mystery than any one else. He says God had given to him more knowledge than to any one else. We understand it is our privilege to see some of these things with the same clearness the Apostle Paul saw them. He says he was not permitted to tell these things. It is now privileged to be told. Why did God tell Paul anything? Because he was one of the Apostles, and it is necessary that all knowledge shall come through the Word of God so that God will not need to give special revelations today. And he kept the things secret until the due time, and when the due time had come the things were made clear.

(Question.) I want to know, where did you get all this? From the New Testament?

(Answer.) From the Old Testament and the New Testament both. Paul says “we have an anchor of the soul.” What is the anchor of the soul? This promise that God made to Abraham and Isaac; and everything Paul said in the New Testament is proved by the Old Testament. We would not be wise to leave out the Old Testament.

(Question.) What *is* the New Testament?

(Answer.) I see what you mean. Do we call *this* book the New Testament? God never called this book the New Testament. He was not meaning this book. It has nothing to do with the “New Testament.” This is not the sense in which the “New Testament” is used.

(Question.) What do you call it if it is not the New Testament?

(Answer.) You might call it “asparagus.” You might call it anything.

(Question.) Isn’t it the Word of God?

(Answer.) Yes, but I do not think any of the apostles called this the New Testament. It is a name that has been given by man. We call this the New Testament, but it is not called so in the Scriptures.

(Question.) Didn't Paul say he was a minister of the New Testament?

(Answer.) Yes, but he was not talking about this book.

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(Question.) What was he talking about?

(Answer.) About the work of Christ. We are talking about the New Testament. God says it shall come to pass that after those days there shall be a New Testament, a New Covenant. Jehovah was talking about this New Testament, this New Covenant. Paul was a servant of it and was talking about it, and you may be a servant of it and talk about it. I am talking about the New Covenant. I am saying it is your privilege and mine to be sharers in the sealing of that New Covenant which is to be a blessing to the world. So Paul was an able minister of that New Covenant.

(Question.) Was it JEHOVAH, or the Son of God, who made the covenant with Abraham?

(Answer.) It was Jehovah who made the covenant with Abraham. The Son of God had nothing to do with covenants until He became flesh. His time of work began when He was made flesh.

(Question.) Will Christ be the testator of the New Testament of God?

(Answer.) It is God's covenant in Christ. God has purposed that through this Seed all the earth shall be blessed. I do not say how. I leave the matter in Christ's hands. He is the life-giver of the world, and therefore the father, the prophet, the great priest and king, and shall work all through the Millennial age because all power has been given into his hands. Not that which is his own power individually, but power delegated to him by the Father, and the Father gives him the power to do this; and so the Millennial age will have to do with Jesus and the Church in the same way the Jews had to do with Moses. But they had *all* to do with Moses, and Moses with God. As you remember on several occasions, God said to Moses, "Let me alone that I may destroy this people." God put it in this way to show us how completely Moses was the mediator, and that what Moses did God was doing. So in the Millennial Age, what the glorified Christ shall say will be just the same as if the Father had said it. And just as in the Bible, Abraham's children had to do with Isaac, so here God has provided a blessing in Christ, and whoever gets any blessings gets it under Christ. It is all in Christ. The whole work looks to this Christ, and during the "day of Christ" he shall bring all things into subjection.

Paul brings out the thought that a testament is of no force until the testator is dead. I believe he meant to say the New Covenant will not be in force except under certain conditions; because God

was the testator. He had in view certain conditions, which must be fulfilled.

We sometimes read that God declares “I am thy redeemer, and beside me there is no Savior,” and then again we read that God sent Jesus to be the Savior of the world, and again we read that Christ gave himself, and again we read that God gave his Son. These are different accounts, and we are obliged to harmonize them. So in this case it is said he became a testator. I think it is really God who is behind the whole matter, but since Christ was not forced to it, it may be said to be his testament. So you may be said to join in this testament. Sacrifice is a different thing from execution. Execution would be by force, but sacrifice brings in the thought of voluntariness. So we are doing the Father’s will, and so when Christ was making this testament he was carrying out his Father’s will, and in harmony with the Father’s original covenant. It was his gift of life to the world, and the sealing of that arrangement by which God is willing to receive men.

APPENDIX “A”

The following letters are self-explanatory East St. Louis, Ill., March 27, 1909 Mr. Charles T. Russell, Allegheny, Pa. Dear Brother Russell:

A local caviler and adversary of the harvest work is endeavoring to make capital out of a claimed inconsistency in the following passage from DAWN STUDIES, Vol. 1, page 293, par. 2:

“Thus is shown that the ‘Redeemer and Restorer is spiritual, having given up the human a *ransom for all*, and that from this highly exalted spiritual *class* all blessings must proceed.”

The point criticized is the use of the word “ransom” as applied to a “class.” This passage is placed in juxtaposition with some positive statements from your pen that Jesus Christ was the sole Ransom, or corresponding price paid to cancel the penalty passed on Father Adam for sin, and a contradiction claimed to be proven thereby.

Of course these passages offer no difficulty to any who are not *seeking* to pick flaws; but as your use of the word seems to me so perfectly harmonious and consistent in the passages referred to, I desire for the benefit of some who may be confused by the artfulness and vehemence of your critic to state my understanding of your use of the word, and ask if I rightly apprehend your meaning.

Am I right in taking it that precisely the same difference exists in your use of the words “redeemer” and “ransom” in the two differing statements referred to, as occurred in your use of the word “mediator,” about which an article appeared in a recent TOWER? That is, in some instances it is used in a general and broader sense, in others in a particular and specific sense, as

applied to *the* doctrine of *the* Ransom? If I am correct in my understanding, the passage from Vol. 1 hereinbefore quoted should be understood to mean that the “spiritual class” referred to (Jesus the Head, the Church His Body) are, in the Plan of God, the ones who *buy back* —” redeem” the race of mankind “*all*” from the sin and death *condition* ; their humanity being the *cost to them* the price or “ransom” given which privileges them to have a share in the work of restoration and blessing. Thus I understand you had no reference here to the *specific* doctrine of “*the ransom*” the illustration of the importance and exactness of God’s Justice the life of the man Jesus paying the exact equivalent for the forfeited life of the man Adam.

If my statement of your meaning meets with your approval I would be glad if you would write me a few lines so stating, to be used in connection with this letter in meeting the attacks of the adversaries.

With much Christian love, I am as ever,

Yours in the King’s Service,

Horace E. Hollister

Brooklyn, N. Y. U. S. A. April 7, 1909

Mr. Horace E. Hollister, East St. Louis, Illinois

Dear Brother:

Your kind letter regarding the use of the words “Redeemer” and “Ransom,” reached us in due season, and delay in

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reply has been occasioned by the press of work attendant upon our removal here.

Your letter presents our understanding of the matter perfectly; therefore, we could add nothing to it. Much obliged to you for bringing the matter to our attention as you have, and remain,

Yours in our Redeemer,

C. T. RUSSELL

[August 26, 1907](#)

ADDRESS ON “TO HELL AND BACK”

Tries to Prove by Scriptural Proofs That the Hell of the Bible is Not a Place of Torment But Merely the State of Death the Tomb.

Pastor C. T. Russell, of Allegheny, Pa., editor of “Zion’s Watch Tower,” delivered an address at the Majestic theatre Sunday afternoon on the subject, “To Hell and Back.” A number of

people from out of town were in attendance. Mr. Russell said in part:

“I hold that it is the best of God’s people, the tenderest of heart, the most Christianlike, who have had trouble with the question of eternal torment. I know how to sympathize with them because once I had similar distress of mind, and, like others, was obliged to say, ”If I believe this doctrine and meditate upon it, it will surely make me crazy, as it has done hundreds and thousands of others.” Such loving hearts have found a palliation but not a relief, not a satisfaction, in the thought that somehow, perhaps, somewhere, at some time, God’s character would be cleared of the dreadful stain cast upon it by this doctrine, which we believed to be the teaching of God’s book, the Bible.

“I, too, once so believed and feared, and was ashamed of my God because of the injustice, lovelessness, devilishness implied in the theory taught me from infancy, that God, knowing the end from the beginning, had created our race under conditions as we see them; that He provided a great place called hell for their torture, and created a corps of fireproof devils to attend to the matter, and provided also fuel enough to perpetuate the torture to all eternity. I felt thankful indeed to realize myself an object of divine mercy and favor, but my heart went out for the thousands of millions of human beings of civilized as well as heathen lands who had gone down into death utterly ignorant of ”the only name given under heaven and among men whereby we must be saved”—” neither is there salvation in any other.”

“That I thoroughly believed this doctrine you may know when I tell you that at 17 years of age it was my custom to go out at night to chalk up words of warning in conspicuous places, that peradventure I might save some from the awful doom. And the while I wondered why God, who is the infinite power, did not blazon forth some words of warning upon the sky or cause angel trumpeters to announce positively and forcefully the doom to which the world in general was, I supposed, hastening. I was an admirer of the great Baptist preacher, Charles Spurgeon, and esteemed him very highly for the honesty and candor which made his sermons so dreadfully hot, believing as I did that he was an exceptionally honest minister, and that others who believed similarly were grossly derelict of duty in not preaching hell more strenuously. ”But I am here this afternoon, dear friends, to explain to you how in great mercy God opened the eyes of my understanding to see that the doctrine of eternal torment is not the teaching of the Bible, but on the contrary is a misrepresentation and blasphemy of the great and holy name. I am here to prove to you that the doctrine of eternal torment has come down to us from the Dark Ages in the hymns, and catechisms and creeds, and that it is not only contrary to reason, but also contrary to the word of God.

“Demon gods vicious, spiteful, merciless are known to all the heathen peoples. The Bible alone of all religious books teaches a God of love, sympathy and compassion, sympathetic with His creatures and desirous of rescuing them from their fallen estate. It was during the ”Dark Ages,” when the spirit of Christ, the spirit of love, became so nearly extinct even among Christians, that they thought it perfectly proper and pleasing to God that they should tear one another limb from limb on the rack, that they should burn one another at the stake, that they should torture one another with thumbscrews and fill each other’s mouths and ears with molten lead it was at that time and by those of our deluded ancestors that this doctrine of eternal torment was torn from heathendom and engrafted upon the teachings of Jesus and His apostles.

“You are all aware that the Old Testament portion of the Bible was written in the Hebrew language and the New Testament in the Greek. We will commence with the Old Testament. We find that the word ”hell” everywhere throughout the Old Testament is a translation of the Hebrew word “sheol,” which occurs altogether sixty-six times, and is translated three different ways in our common version: thirty-two times grave, thirty-one times hell and three times pit. It should have been translated grave or tomb in every instance. Indeed, in two instances, where it is rendered hell in the common version, the marginal reading says, “Hebrew, the grave.”

“We now call your attention to the fact that the word sheol in the Old Testament, which we have shown means merely tomb, the death state, is the exact equivalent of the word hades in the New Testament Greek, which likewise means tomb, the state of death. For instance, in Psalm 16:10 we read, ”Thou will not leave my soul in sheol” (hell, the tomb), and we find St. Peter quoting this on the day of Pentecost (Acts 2:27-31), “Thou will not leave my soul in hades,” hell, the grave. St. Peter proceeds to explain that David spoke this not respecting his own soul, but the soul of Jesus, and thus foretold our Lord’s resurrection from the dead on the third day. How simple, how plain the entire matter is from this the scriptural standpoint.”

September 8, 1907

SEVEN WOMEN TAKE HOLD OF ONE MAN

Allegheny, Pa., Sept. 8 Pastor C. T. Russell addressed a congregation of about 800 this afternoon in Allegheny Carnegie hall from an unusual text, "Seven women shall take hold of one man in that day, saying, We will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach" (Isa. 4:1). The speaker said:

Many of the prophecies are highly figurative, symbolical. Doubtless they had some measure of application to the circumstances and conditions of the people of Israel at the time they were written, but we have apostolic authority for concluding that their principal lessons were intended for spiritual Israel. Saint Peter declares that "holy men of old spoke and wrote as they were moved by the Holy Spirit," and that "not unto themselves but unto us they did minister the things which are now reported unto you" (2 Peter 1:21; 1 Peter 1:12). Our Lord and the apostles in their teachings quoted continually from the prophecies, and invariably applied the lesson to their day or to some future event of this gospel age. Hence, we are abundantly justified in assuming that our text is applicable to some period of this gospel age. Its peculiar expression, "In that day," reminds us that it is usual all through the scriptures in referring to the closing period of this gospel age, with its time of trouble and general church and world confusion incident to the inauguration of the new dispensation, the millennium. It is proper, then, that we seek to apply this scripture to our time, and appropriate its lessons, whatever it may be.

Throughout the scriptures a woman is a symbol of the church — a pure woman of a pure church, a corrupt woman of a false church. We find our Lord comparing the true church in the end of this age to a company of virgins part wise and part foolish — and likening himself to the bridegroom, who at the end of the age had come to receive his espoused church to himself in glory. John the Baptist pictured the matter after the same manner, saying, "He that hath the bride is the bridegroom:" the Apostle Paul amplifies the figure, declaring, "I have espoused you (the consecrated church) as a chaste virgin unto one husband, which is Christ" (John 3:29; 2 Cor. 11:2). Here, as well as in the Lord's parable of the virgins, the Jewish marriage is set forth as the example of pattern of the union between Christ and the church a very different figure from our marriage custom of the present time. With the Jews in olden time, when a betrothal took place, legal and binding documents were signed by or for the

contracting parties, but no actual marriage or union took place for about a year. During that year, while waiting for the coming of the bridegroom to receive her unto himself, to take her to his own house, it was required of the espoused that she should be as faithful, as loyal, as true to her espousals as is now expected of any true wife who has been actually and fully married to her husband. We see the harmony between the Jewish marriage custom and the Lord's dealings with the church. None are espoused to the Lord except as they have entered into a formal and definite contract with him. This contract on the Lord's part being the exceeding great and precious promises of the scriptures, assuring the espoused that if found faithful she shall be joint-heir with her Lord, the Bridegroom, in his millennial kingdom and all its glories. The contract on the part of the church is our covenant of consecration, loyalty, faithfulness unto our Redeemer, to whom we are espoused, even unto death. The interim following our personal acceptance of the Lord's gracious promises by a full consecration of our all to him and his service until we actually die corresponds in a measure to the betrothal period of the Jewish maiden; but the still clearer and more exact fulfillment of the figure is found in the history of the church as a whole; the Lord's virgin church was espoused to him at Pentecost, and has been awaiting the coming of the Bridegroom and the resurrection change to glory, honor and immortality the marriage, the union for nearly nineteen centuries.

THE BRIDE IN KINGDOM GLORY

Our Lord continued the same lesson and illustration in his last message to the church, recorded in the book of Revelation. There he still continues to picture the church as a betrothed virgin, unmarried, but under strictest obligations to purity and faithfulness down to the end of this gospel age where she is represented as making herself ready for the Bridegroom coming and for the marriage. To be ready, as the apostle explains, she must have on the wedding garment, and it must be "without spot or wrinkle or any such thing" (Eph. 5:27). Not that any member of that glorious company could ever hope to maintain absolute purity and perfection, since all were "born in sin and shapen in iniquity" (Psa. 51:5), but that the robe representing the imputed righteousness of Christ covers every unintentional blemish and imperfection, and that any blemish or soil or spot or wrinkle upon this robe would be a cause of such grief to the betrothed one that the stain would be removed and the wrinkle pressed out by the gracious arrangements made therefor by the heavenly

Bridegroom, who presented the robe and gave the directions by which it might be kept "unspotted from the world" without spot or wrinkle or any such thing."

The same record shows that with the resurrection "change" in the end of this age the "espoused virgin" church will be no more, because she will have passed from her espoused state into the

more exalted one of the Bride married or united to her Lord and Bridegroom.

Note the symbolical picture by which she is represented: the New Jerusalem coming down out of heaven that is, the heavenly kingdom, the new government or rulership of the world, is then pictured as the glorified church, the bride, for we read that the messenger said to John the Revelator, "Come and I will show you the bride, the Lamb's wife" (no longer the espoused virgin). Then he showed him the holy city, filled with the glory of God

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(Rev. 21:9-10). The grand office or work of the church in glory is also pictured before us as the work of the Bride the Spirit and the Bride shall say, Come, and whosoever will may take of the water of life freely. At the present time not only is the church not the Bride, but neither is she privileged to say, Come, to whosoever will, but only to "as many as the Lord your God shall call" (Acts 2:39); for with the calling and drawing of this present time there is a measure of election, as the scriptures declare in our Lord's words, "No man can come unto me except the Father, which sent me draw him" (John 6:44). Moreover, there is no river of the water of life now. That bountiful provision is for the future for the world during the millennial age. Now, as our Lord declares, those who believe in him and become his consecrated followers are granted to have in themselves a well of water springing up unto everlasting life (John 4:14). The river of the water of life and its bountiful provisions for the world of mankind, to which all will be invited, is most clearly and distinctly set forth as belonging to the epoch of the millennial kingdom, when the church will be no longer an espoused virgin, but the Bride, the Lamb's wife when she will be no longer in a condition of humiliation and groaning because of her burdens, but, filled with the glory of God, the kingdom of her Bridegroom with which she will be associated will be the fountain (the holy city) from whence will proceed a great river of truth and grace, which all mankind may drink of to full satisfaction and everlasting life, if they will.

MANY CHURCHES OF CHRIST

The heathen, and children in Christian lands, when they begin to study the Bible, are perplexed and inquire, Which is the church of Christ? They see various churches of various names claiming that they are branches of the church of Christ. The unsophisticated mind inquires, Which is the true? Which did Jesus establish? Of which was He the head and founder? To which did the apostles belong? The Answer--implies a measure of confusion and reproach. Each denomination claims to be as good as any other and a little better, to be as true as any other. A measure of confusion comes as they severally endeavor to tell us their origin and founders, for one saith I am of Calvin, I am of

Luther, another I am of Wesley, another I am of Zwingli. But when confronted with the thought that these various sects and parties all originated within the past few hundred years, and when asked how they can reconcile this fact with the declaration of the scriptures respecting the founding of the church by Christ with the twelve apostles as the living foundation stones, they are confused.

The more courageous attempt an explanation and tell us that they believe that their church was the original one founded by the Lord and the apostles, but that a great falling away from the original simplicity took place, so that for long centuries Methodism was forgotten, Calvinism was forgotten, Lutheranism was forgotten, etc., until later these various teachers re-established the original church. But, we ask, How could Wesley re-establish the original church if Calvin had re-established it? How could Luther re-establish it if Zwingli re-established it? Again there is confusion of face and stammering and hesitancy for an answer. Then the Church of Rome, the Greek church and the Church of England come forward and declare that their organizations are older than any of these others, and that hence theirs are the true, the original; but again we ask, Which of you is the oldest? and where did your organization begin? Give us the proofs. All claim genuineness and originality, but none can show any existence of their present organization earlier than the third century. And when we contrast their elaborate and formal services with the simplicity of the early church, as described in the New Testament, we are sure that there can be no identity between the two. When we compare their doctrines with the doctrines of Christ and the apostles, as set forth in the New Testament, there is an equal in harmony their claims fall to the ground for lack of support. The doctrines and practices of the churches of the Reformation period and since evidently are much more in harmony with the practices and doctrines of the apostolic church than are the older systems; but they are still far from thorough accord with each other and also out of accord with the original.

DIFFERENT IN FAITH AND PRACTICE

We have no time here to discuss fully the difference of faith and practice between the various denominations of today nor to contrast with these the faith and practice of the church organized by the Lord. We will merely refer to a few of these later. The scriptures teach that there is but one God, the Father, and one Lord, Jesus Christ. (1 Cor. 8:6); that the Father is above all, that he sent the Son to be our Redeemer, and that when He had faithfully accomplished the work the Father raised Him from the dead and exalted Him to His own right hand or place of favor next to Himself and the Redeemer Himself said, "The Father is greater than I." (John 14:28) But the various churches, each claiming to be the original, unite in telling us that there are three

Gods, "equal in power and glory." Sometimes they explain that the three Gods operate as one God, at other times they claim that there is but the one God, but that He has made three different manifestations of Himself to assist us in comprehending Him, and that each manifestation is as much the one God as the other.

What confusion! How impossible for those whose minds are thus addled to understand respecting the divine plan of salvation, to comprehend the scriptural statement that "there is one God, and one mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all, to be testified in due time." (1 Tim. 2:5, 6) How could one part of God be a mediator for men with the other part of the same God? Above all, how could God in one manifestation die as Adam's substitute and ransom, while the same God in another sense would accept that ransom and raise the other part of Himself from the dead? How can our dear friends, confused by the errors they have carried with them from the "dark ages," understand or appreciate that Christ died for our sins according to the scriptures, and that the Father raised Him from the dead by His own power on the third day. In their confusion of trying to think of the Lord Jesus as being one in person,

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one in essence, etc., with the Father, they cannot imagine that He died at all, for if God died in any comprehensible sense there was a period in which the universe was without a God! and how could the Father raise the Son from the dead if the Son was merely another name for the Father. All this confusion has tended to undermine the faith of the more rational members of all these various churches, until today their faith is a very indefinite thing, hard to define, if indeed it has any form or tangibility. So disgusted have people in general become with their inability to harmonize their creeds of the "dark ages" with common sense that many of the brightest have abandoned the matter and sought to formulate new and more rational conceptions.

But, alas, the great Adversary, as the Apostle forewarned, manifesting himself as an angel of light and leader into all truth, has captured their college and seminary professors and most prominent ministers. He has beguiled them, as the serpent beguiled Eve, with a hope and ambition for greater knowledge than that furnished in the divine revelation. They have become wonderful unanimity "Higher Critics" and "Evolutionists." In the name of all that is holy and good they are persuading the leading minds in all these different churches that the Bible is not the Word of God, that it is wholly unreliable, that Jesus and the apostles were honest enough, but not brilliant scholars, and were unable to detect the falsities of the Old Testament upon which all of their teachings were based. These wise men of our time assure us that the story of Adam and Eve is not a statement of fact that

at very most it might be considered an allegory, which twenty men might guess at and interpret in twenty different ways. They assure us that there was never a Garden of Eden, there never was forbidden fruit, there never was a sentence passed upon Adam because of his disobedience in perfection, and that, therefore, the Scriptures delude us when they tell us that it was by reason of this sin that death entered into the world. They tell us that Adam was merely one removed from a monkey, and hence far from able to keep any divine law, and far from capable of being judged or condemned to death on account of disobedience. And since they deny the fall, and that man thus lost his home, his life, his relationship to God, they perforce deny also that there was any need of a Savior. They deny the Lord's words that He came "to seek and to save that which was lost." Denying that there was any sin they deny that Christ died for our sins and rose again for our justification. (1 Cor. 15:3) They entirely ignore the apostle's statement that by one man's disobedience sin entered into the world and death as the result of sin; and thus death passed upon all men because all are sinners. (Rom. 5:12) Thus do they make void the word of God, and set up instead of it human tradition, human theories the golden image which all are required to bow down to and worship if they would be called respectable, intelligent, sane.

CHURCHIANITY—CONFUSION--BABYLON

We have seen that the Scriptures refer to the true church of Christ as the espoused virgin of the Lord, and that they indicate clearly that eventually she is to be the bride, the Lamb's wife. But where is she now? Where has she been all through the period between the days of the apostles and the present time? We Answer--that the Scriptures explain that she has been in the "wilderness." (Rev. 12:14). In other words, she has been in disfavor, ignored, and to the worldly wise unknown. Some of her members have been scattered in the various denominations already referred to and some of them outside of all of these. Of the true church the Master said, "If ye were of the world the world would love its own. But because you are not of the world, but I have chosen you out of the world, therefore the world hateth you." The apostle, again describing this class, declares of them that not many wise, not many great, not many learned, not many noble, not many mighty are called but chiefly the poor of this world, rich in faith. The popular institutions already referred to are worldly; their aims, their ambitions, their methods are worldly, and hence there can be very little religious sympathy, fellowship and cooperation between the majority of these sectarian systems and the minority in them who are true to the Lord and to his Word.

The majority think it strange that the minority are such peculiar people, that they take such different views of life and its proprieties, that they set their affections on things above and not

on the things of the earth, that they love a prayer meeting better than they love a ball, a concert or a theater. They think it strange that they do not join with them in all the various questionable means employed for raising money for church purposes, the fairs, socials, charades, lotteries, grab bags, etc., and as the apostle intimates they are very likely to speak evil of those who have more of the Spirit of the Lord and of the apostles, the spirit of holiness. Our Lord's parable of the wheat and the tares explains the situation exactly. He sowed the good wheat seed and the apostles followed in the same work, but subsequently the great adversary sowed tare seed, errors, and brought into nominal Christendom many who were Christians merely in name, and who professed morality for their personal advantage either in the hope of escaping the torment of the future or in the hope of gaining temporary advantage in the present life. This sowing checked the real wheat and hindered its development to a very large extent, so that today, look where we will over the field of Christendom, we see comparatively few of the true wheat class comparatively few true disciples of the Lord, willing and glad to walk in his footsteps in the narrow way of self-sacrifice and service. We see the vast majority ignorant of the truth and grace of the Lord not knowing Jesus as the personal Savior, not knowing from what they were redeemed, not knowing of the call nor to what they have been called, not knowing of the necessity of the trials and difficulties of this present time for all those who will be faithful to the Lord, and not knowing the exceeding great and precious things which God hath in reservation for them that love him.

We see that the fruits of the Spirit possessed by the wheat class are not esteemed and not enjoyed by the tare class, namely, meekness, gentleness, patience, long suffering, love. We see, on the contrary, that the tare class is full of earthly ambition, earthly schemes and plans, and in every sense of the word give evidence that they are of the earth earthy. Some of these tares are fine, noble people in many

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respects; some of them give largely out of their abundance for garnishing the sepulchers of the righteous, for stained glass windows representing the Lord crucified or the apostles preaching the truth, but they have not the root of the matter in them, they have never taken up their cross to follow the meek and lowly one; they have never consecrated their lives to the Lord's service, even unto death; they have never entered the narrow way, which alone leads to glory, honor and immortality, to which the true church has been called. Having in mind the numerous brands of churchianity, Presbyterians, Methodists, Lutherans, Roman Catholics, etc., and having in mind also their various conflicting doctrines, we can not wonder that the Scriptures use the word Babylon as a name for these systems as a

whole especially when we come to know that the word Babylon signifies confusion. You can put your finger with some degree of definiteness upon the teachings of Confucius and his followers and know what they believe; you can do the same with those of Buddhists, Brahmins and others, but not so with Christians, for their doctrines are legion, as are their names, and it becomes necessary to find out what kind of a Christian one is in order to know what is his faith.

TO TAKE AWAY OUR REPROACH

The confusion of doctrines among the various branches of churchianity has brought reproach upon them all. The heathen are inquiring how it comes there are so many different kinds of Christians, and how it comes that they all have their own Bibles, and how it comes that they all can get their various theories out of the same book. This is a reproach that is being keenly felt by the leading minds of all denominations. As a consequence their creeds are being very generally ignored, while the organizations built upon and by those creeds, as upon foundations separate from others, are held unto most firmly. A Presbyterian may despise his creed, and frankly tell someone, as a Presbyterian minister did, that if he wanted to believe the creed he must swallow it as he would a Brandreth pill, for if he would attempt to chew it he would never swallow it. Hence the Longer and Shorter Catechisms are practically buried, as things better to be forgotten in the interests of the prosperity of the denomination which formerly built upon them. And it is much the same with other denominations and their creeds; the systems are being worshiped more than ever, and the creeds being repudiated more than ever.

But why should this be if the creeds are admitted to be unsatisfactory and better buried? Why should not all Christians come together upon the simple ground of faith in the Bible accepting that as their only creed? Why? Because to do this would wound their pride, would destroy their denominational integrity would destroy the image they have so long worshiped. Each denomination expresses itself as quite willing to absorb all the others, but not willing to be absorbed by any of the others not that they see that there is any principle involved but only because of pride and churchianity and a lack of the real Spirit of the Lord. And as the apostle says, "If any man have not the Spirit of Christ he is none of his." Hence in churchianity and its various branches there are evidently many, a large majority, who at heart are not the Lord's, but their own. They speak quite truly when they say that they belong to this or that denomination. It owns them body and mind, they serve and reverence it as the heathen do an idol.

As this situation is more and more clearly seen, and as the people realize the unsatisfactoriness of their old creeds, and as their theologians dispense to them their new creed of higher criticism

and evolution and salvation by self help and good works, the various denominations are saying to themselves, Go to now; let us build a great tower of Babel; let us have a federation of denominations without any particular creed, without any particular faith, without any particular hope, without any particular aim except our self-preservation as denominations. Let us build so high that the floods of trouble that we apprehend shall do us no injury, but let us have no confidence in the ark, Christ Jesus, and feel no necessity for being hidden therein, nor of being buried in the likeness of Christ's death and thus carried over to the new dispensation promised.

SEVEN WOMEN IN THAT DAY

Who are the seven women? We have seen that women are pointed to as representatives or types of the churches that the true church is symbolized by a woman, a virgin and the false systems by harlots, unfaithful to their Bridegroom. Seven is recognized throughout the scriptures as being a symbol of completeness. And so we assume it here to signify all the churches of this world but not to include the true church, which is not of this world and which does not follow its course. We have come to the time when these seven women that is to say, all the various sects and denominations are with one heart and one voice feeling the reproach of their situation, as already described. And what is their conclusion as to the proper course to be pursued? We Answer--that the one man of our text properly represents our Lord, the heavenly Bridegroom, and that our text signifies that all the nominal churches have come or are about to come, "in that day," to the place where they will desire to be merely called the churches of Christ, and want nothing more whatever to do with him. They want to hold their sectarian names, Lutheran, Catholic, Methodist, etc., but they want also to be called Christians that is their chief asset, almost their only asset. For the doctrines of Christ they care nothing, and for any thought of redemption and covering of sins through Him they care nothing; it is merely a name that they desire. "We will eat our own bread and wear our own apparel —merely let us be called by Thy name."

THE TRUE CHURCH TO THE CONTRARY

We have already intimated that members of the true church are still associated in these various earthly systems represented by the seven women of our text, but they will not be therein long, for one by one they are hearing the voice of truth crying to them, "Come out of her (Babylon), my people, that ye be not partakers of her sins and receive not of her plagues." (Rev. 18:4) The more these women want to eat their own bread and to wear apparel of their own furnishment, the more all the true ones of the Lord's people among them will awaken to the true situation and find that they have neither part nor lot there. The true church does not wish to eat her own bread; she wants the

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bread that came down from heaven. She does not want her own theories, her own plans of salvation, her own schemes, her own methods, but desires rather that which God has provided as her daily portion—"Meat in due season for the household of faith" things new and old from the store house of divine truth. Neither does the true espoused virgin of the Lord desire to wear her own apparel, for she has come to understand that her own righteousness is as filthy rags. She has learned and is learning more and more to appreciate the robe given her by the heavenly Bridegroom the wedding garment. She trusts more and more in the merit of her Redeemer, the covering of whose justification was symbolized by the skins of the sacrifices given to Adam and Eve as the covering for their nakedness.

The message of the Lord has gone forth to his church of the present epoch, counseling all those who claim to be his that they trust not in uncertain riches, earthly riches, but that by faithful sacrificing of the earthly interests they buy of the Lord the gold tried in the fire, the divine nature, and that they maintain the white raiment of justification, and that their eyes may see clearly the things that make for their peace and the things to come the riches of grace, the knowledge of which has not entered into the heart of the natural man. The Lord addresses the nominal system of the present time at the closing epoch of this age, saying, "Thou sayest I am rich and increased in goods and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked. I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness be not made manifest; and eye salve to anoint thine eyes, that thou mayest see." (Rev. 3:17, 18) To whatever extent, dear friends, we have had the spirit of Babylon, the spirit of the world, and the confusion of doctrines that are contrary to the Word of God, let us get rid of these. To whatever extent we have had blindness and misapprehension of the true riches, and a failure to appreciate the white raiment of Christ's righteousness, let us finally accept the Lord's favor and anoint our eyes and see the glories of the situation of the true espoused of the Lord, that we may make our calling and election sure as well as be burning and shining lights in the world for those who are seeking the true ways of the Lord.

Nov. 17, 1907

“THE MORNING COMETH, AND A NIGHT ALSO”

Toronto, Ont., Canada, Nov. 17 Pastor C. T. Russell, of Allegheny, Pa. preached twice here today to exceptional audiences. One of his discourses was on the overthrow of Satan’s empire. The other, which we report, offers soothing assurances as to the outcome of the present financial spasm, although it forewarns us of drastic conditions seven years hence not prophesied, but expounded from the scriptural prophecies, and said to have been publicly taught by the speaker for more than thirty years. His text was, “Watchman, what of the night? the morning cometh, but a night also.” (Isa. 21:11-12) He said:

It is the duty of the watchman on the walls of Zion to declare the whole counsel of God the bitter as well as the sweet. This duty we continually seek to perform. It is appropriate that the glories of the millennial epoch, foretold through God’s word, should receive more of our attention than the darker picture of the night of trouble with which it will be introduced. It is appropriate also that we give, as the scriptures do, still more attention to the inculcation of the principles which go to form Christian character amongst the Lord’s consecrated people, because these are essentials to their attainment of the glorious privileges and honors of the kingdom; because this is the work in hand, the Lord’s work the gathering from amongst mankind the very elect to be the Bride of Christ, His joint-heirs in the millennial kingdom and its glorious work of instructing and uplifting the world in general. We have not failed, however, to point out that the millennium will not be introduced by the preaching of the gospel and resulting conversions.

We have shown that the preaching of the gospel is the method by which the Lord is now inviting those who have “ears to hear” to voluntarily join His standard and follow in the footsteps of Jesus and thus become God’s very elect, but that after this election is complete the divine method of dealing with mankind, according to the scriptures, will be wholly changed. Then, instead of preaching to those willing to walk by faith in the light of the divine Lamp, the word of God, there will be laws, commands, rules with rewards for the obedient, and “stripes” for the careless; while the whole world, instead of longer being in darkness, will be filled with the light of the knowledge of the glory of God. Because then Christ and the church will be to the world the sun of righteousness to scatter its ignorance and superstition, and to assist it out of its degradation up along the highway of holiness to Edenic blessings, and may be reached by all who will by all who will by the close of the millennial age.

We remind you again of what we have already shown that according to the most favorable statement of the world's statistics there are more than 1,200,000,000 of heathen today, whereas a century ago the number was 600,000,000. Here we see the net result of the century of most wonderful missionary activity the world has ever known twice as many heathen at its close as at its beginning. If any one still is in doubt as to the correctness of our position, that the millennium is not to be brought in by the preaching of the gospel, let him not only reflect that there are no scriptures in favor of that position, but let him reflect also that if in this day he could convert all the 1,200,000,000 of heathendom to nominal Christianity such as prevails in civilized lands, the millennium would not yet have come, for surely Christendom is as far from millennial conditions as is heathendom. Discontent, unhappiness, are even more widespread amongst the civilized than amongst the heathen. No reasonable mind can conceive

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of the possibility of human endeavor bringing the world of mankind to the condition referred to in our Lord's prayer:

*"Thy Kingdom come, thy will be done
On earth even as it is done in heaven."*

"WILL GOD'S KINGDOM COME?"

All reasonable minds must concur that there are only two courses open to us either (1) to repudiate the Bible as an inspired and authoritative teaching, and thus to free ourselves from its innumerable references to God, the kingdom of heaven, that is to be established under the whole heavens, to which every knee must bow and every tongue confess, and of which Christ is to be the great King and His church of the very elect, His bride and joint-heir in the kingdom; or else (2) we must admit that the kingdom so clearly foretold in the scriptures will be introduced by some different means than that which the majority of Christendom has for the past century expected. We must accept the scriptural presentation that our Lord's second coming is for the very purpose of establishing that kingdom, and that when He thus takes to Himself His great power and establishes His rule amongst men, it will be done by force, as the scriptures declare, and not by the preaching of the gospel, which by that time will have accomplished its purpose of gathering the elect the willing and the obedient the bride class.

In view of the fact that I have been publicly declaring by voice and by pen for more than thirty years that the kingdom of God is nigh at hand, and that it will be introduced by a "time of trouble such as was not since there was a nation," it is not surprising that the present financial flurry is bringing in numerous inquiries in line with our text, "What of the night?" Is this the beginning of the awful trouble in which the gospel age will close and the

millennial day of blessing be introduced? More than two million copies of the "Divine Plan of the Ages" are in the hands of thinking people, many of whom for years have been noting the truthfulness of its delineations of the events of the harvest of this age the period of forty years from 1874 to 1914, during which the millennial age is lapping into the gospel age, the one beginning, the other closing. A lesser number of people have followed us in the study of the prophecies along these lines in the volume entitled, "The Time is at Hand" a lesser number, therefore, see clearly, definitely, the foundation of our expectations in the word of God, and from this class chiefly come the inquirers. The others well know what we are now explaining, namely, that the severity of the trouble which will wind up present institutions of the world in a worldwide anarchy is not to be expected for yet seven years. But as we have already shown, the unrest amongst mankind will increase as we near the climax. The scriptures intimate clearly that what is coming is a parallel, an antitype, to the awful trouble upon the Jewish nation, which terminated their polity in A. D. 70. Again, as we have already intimated, the apostle likens the trouble coming to "travail upon a woman with child." In harmony with the figure our expectation is that there will be numerous spasms or throes of trouble upon Christendom, increasing in severity up to the last, in which present institutions will die.

"THE NIGHT IS FAR SPENT"

"The night is far spent, the day is at hand," the apostle declared eighteen centuries ago. (Rom. 13:12) The entire period of the night is six thousand years, and hence he was quite right in declaring that it was far spent in his day more than two-thirds of it had passed. This is the Scriptural figure everywhere used; the period of the dominion of sin and death is likened to a night time, a period of darkness, ignorance and superstition. Well does the prophet cry, "Weeping may endure for a night, but joy cometh in the morning." (Psa. 30:5) During this dark night, according to a reasonable estimate, twenty thousand millions of our race have gone down to the tomb, to sheol, to hades, to death, and only those who have some knowledge of the divine plan through the Scriptures know that the Lord's provision for these is an awakening from the dead, the tomb, and subsequently the possibility for all of them to attain, if they will, perfection and eternal life. The Prophet David spoke of this awakening in the morning of the millennial age from the prophetic standpoint, declaring that joy was then to come to the millions who weep now, not only for their departed ones but also by reason of the imperfections, mental, moral and physical, which they find in themselves and in their neighbors and friends.

What joy that morning of the new dispensation will bring to humanity! To the "little flock," the friends of God, who have walked in the footsteps of their Master in the narrow way of self-

sacrifice, it is to bring a share in the first resurrection to glory, honor and immortality. To the remainder of mankind it is to bring, through the Redeemer and His glorified bride, the blessing of release from the bondage of corruption, the bondage of sin and death. No wonder the same Scriptures, which call the present a night time, which declare that “darkness covers the earth and gross darkness the heathen” (Isa. 60:2) picture the future as a sunburst of blessing, bringing not only relief from Satan, who will be bound for a thousand years, but bringing relief also upon terms of obedience, from all the aches and pains and imperfections and dyings which now so distress every creature. No wonder that those who caught but a glimpse of the matter in bygone times, before this feature of truth had become meat in due season, were ecstatic. No wonder the Psalmist, speaking under divine inspiration, repeatedly thanked God for the coming prospect, when the kingdom should be the Lord’s and He should be the Governor amongst the nations and the earth and the fullness thereof should render unto Him the praise and honor and obedience due unto His name. No wonder the apostles looked forward to the second coming of our Lord and prayed, “Even so come, Lord Jesus. Come quickly.” No wonder this thought quickened the early church to a zeal and earnestness which was astonishing to their fellow men, who “took knowledge of them that they had been with Jesus and had learned of Him.” (Acts 4:13) And they were hoping for a share in the kingdom which He had promised them when He said, “To him that overcometh

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will I grant to sit with me in my throne;” and again, “Pray ye, Thy kingdom come, thy will be done on earth as it is done in heaven.” Rev. 3:21; Matt. 6:10.

“THE MORNING COMETH”

In our text the prophet takes his standpoint in our day, and in Answer--to the question whether or not the night of sin and error and superstition and sorrow is nearly ended, he declares that the morning nears. To our understanding daybreak began more than a century ago in the year 1799. That is a prominent date in the Scriptures as the close of a prophetic period, following which there would come to the world great enlightenment, great increase of knowledge along every line, as a stirring up, an awakening, a preparation for the new millennial day and its great work. The earliest awakening was along religious line, and nearly all of the great Bible societies were organized within fifteen years of that date, and the largest of them within four years. The Word of God has been the torch which led the best of minds to their grandest achievements during the century which followed. Today theologians, college professors, and in general all the elite of the world, under the lead of higher criticism, have rejected the Bible; but this is not to its discredit, but to theirs. They have become vain in their imaginations, wise in their own

conceits, neglectful of the inspired Word, and the result is that they today are in blindness as respects the times and seasons in which we are living. Hence the world, which knows not God, is without special leadership from those to whom it might reasonably look for guidance in the present time, when more than ever the wisdom from on high is needed.

The Scriptures declare this period since 1799 under two names: (1) the “Day of his Preparation” (Nah. 2:3); (2) “The Time of the End” (Dan. 12:4) It is the period which closes the epoch of what the Scriptures term the “present evil world,” and introduces the “world (age) to come, in which dwelleth righteousness.” (Gal. 1:4; 2 Pet. 3:13) It will then be noticed at a glance by every thinking person that this period should be, must be, the most wonderful in the world’s history thus far the period of the most profound change imaginable the overthrow of the empire of darkness under the prince of darkness, and the inauguration of the empire of light under the prince of light Christ and His glorified bride. To be as brief as possible such a day of preparation and change should have two leading characteristics, and these we find.

“THE DAY OF PREPARATION”

(1) So wonderful a day as that which the Scriptures declare is coming should be prepared for. So wonderful a sunburst should give a considerable dawning light before the Sun of Righteousness itself would flood the earth with beams of glory and blessing. And is not this what we find? Is not the whole world awakening from the darkness, ignorance, superstition and slumber of past centuries to a newness of thought, of intelligence, to an awakening of their senses? Is not this the only explanation reasonable for the wonderful progress along every line of invention, in mechanics, chemistry, etc.? Is not this the Answer--to the prophetic declaration that in this day of preparation, this time of the end, many would run to and fro, and knowledge would be increased? But, alas, the world by wisdom knows not God, and instead of returning thanks to Him for present blessings, and recognizing them as forerunners of the millennial kingdom, as the Scriptures explain, we find mankind on the contrary seeking an explanation along lines of worldly wisdom concluding that we are merely experiencing the results of a process of evolution, and indeed endeavoring to eliminate the Creator entirely and rejecting His Word, casting aside the torch. Thus it is that in the gray dawn they see not the stone of stumbling in their pathway, and realize not the ditch of unbelief into which they are so rapidly falling.

(2) If the whole world were saints, full of faith, obedience and love to God, the blessings coming to us in this time would be wisely used for the mutual good of the entire human family. But it will be admitted that only the few are of such a spirit that the majority, both inside and outside the nominal church, are

controlled by the spirit of the world, the spirit of selfishness. Hence the blessings of our day, although so abundant that they have overflowed in every direction and benefited every member of our race afar and near, have come chiefly into the hands of the worldly wise and acquisitive. We perceive that in the increasing light of each decade the wonderful ingenuity and skill of the world's brightest minds turn increasingly in the selfish direction. Not content with much luxury they seek more. With commendable zeal, energy and skill immense projects are accomplished, and more and more mankind in general, though richly blessed through these same channels of genius, find that the bulk of the world's wealth and practically all of its opportunities are passing into the hands of aggregated capital, trusts, etc. While the intelligent will acknowledge that they are receiving a blessing in conjunction, and that their lot is far better than that of their forefathers, nevertheless, the masses have caught the acquisitive spirit as well, and a hunger for wealth is in nearly every bosom and a scheming for it in nearly every brain. Consequently this wonderful day of blessing, instead of bringing thankfulness, gratitude, happiness, contentment, praise and thanksgiving to the Giver of every good, is more and more bringing the reverse of this —unhappiness, discontent, envy, malice, hatred, strife, which the apostle denominates "works of the flesh and of the devil." As a result there is a mad financial rush everywhere as it is discerned that those who have already procured possession of the wealth of the world practically control the situation for the present, and apparently also for the future. The result is the engendering of a spirit of bitterness against them well illustrated in the many unreasonable and unjust attacks upon capitalists who are far more just and generous than the majority of those who assail them through the press. However, we are not discussing particulars but broad generalities.

We are not discussing grades of selfishness, but the great fact that selfishness as a principle is more and more gaining control both of the poor and the rich, and is leading on with rapid strides to the very culmination which the scriptures indicate will be with us within eight years—" a time of trouble such as was not since there was a nation." (Dan. 12:1)

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Our Lord quotes this prophecy and applies it, we believe, as we do, and adds the encouraging statement that there would never be such a time of trouble afterward. (Matt. 24:21) The effect of this trouble will be so over-ruled by divine Providence in the establishment of the kingdom of righteousness, the kingdom of light, that such a tribulation will never again be possible. Of that glorious millennial time the scriptures declare, "the inhabitants of the world will learn righteousness." (Isa. 26:9) They will learn that the ways of righteousness are the ways of the Golden Rule.

But it will require time, and undoubtedly the great lesson that is coming respecting the unprofitableness in the end of the rule of selfishness will be a valuable preparation to the world for the learning of the advantages of the rule of love.

“The knowledge of the glory of God shall fill the whole earth,” declares the prophet. (Hab. 2:14) And again, “The sun of righteousness shall arise with healing in its beams”; and again, “Then shall the righteous (Christ and His glorified church) shine forth as the sun in the kingdom of their Father.” (Mal. 4:2; Matt. 13:43) “He that hath an ear, let him hear.” During that glorious day “righteousness will be laid to the line and justice to the plummet, and the judgments of the Lord will be abroad in the earth —judging the world in righteousness giving them the knowledge of the truth and the opportunities for obedience and the assisting and uplifting influences of that time, and then rewarding every good endeavor and punishing with corrective “stripes” every soul of man that doeth evil, and ultimately punishing with everlasting destruction those who deliberately, willfully, persistently refuse to come into harmony with the divine arrangement and to go up on the highway of holiness to full perfection and eternal life.

“AND A NIGHT ALSO”

Our text recites just exactly what we find, namely, that although the night of six thousand years is now spent, and although we are in the morning of the new dispensation and its gray dawn is already awakening many of the sleeping ones a brief period of dense darkness an early morning storm which other Scriptures show to be terrific is to arise. Various symbols in the Scriptures are used to represent this brief period, which in the Scriptures is known as a “day of wrath and fierce anger.” Sometimes a symbol of storm is used and a hurricane is described, a whirlwind swift and terrible. Again the symbol is that of a flood, at other times of fire melting the earth. The latter symbol has been mistaken by our Second Day Adventist friends, and indeed by nearly all Christendom, as represented in their creeds, to imply a literal burning of the earth, which on the contrary, the Scriptures declare is “to abide forever.” (Eccl. 1:4) We quote one Scripture of this latter class in evidence of our position. The prophet declares, “Wait ye upon me, saith the Lord, until that day (the day of wrath) when I rise up to the prey; for my determination is to gather the nations, to draw together the kingdoms, that I may pour upon them mine indignation, even all my fierce anger. For the whole earth shall be devoured by the fire of my jealousy.” (Zeph. 3:8) We already witness the gathering of the nations the drawing of them together by the power of steam and electricity, which today makes China nearer to your city than New York was a century ago. This drawing together of the nations in their interests, financial, social and sympathetic, makes the coming cataclysm instantly worldwide in

a manner impossible before, and like a fire present institutions will be speedily consumed under the ruthlessness of anarchy. True, anarchists today are few, but Socialists throughout the world are growingly numerous, and it is our expectation that within seven years they will be very powerful. We are not blaming them with having anarchistic intentions we believe that many of them are noble and generous and little realize the position they will feel themselves forced to assume and the awful world-wide tragedy they will assist in precipitating. We counsel all who are the Lord's people that while these things will come to pass, as the Scriptures have portrayed, none of the Lord's consecrated people should have any part therein. Those who pray "Thy Kingdom come, thy will be done on earth as it is in heaven," should see to it above all things that the divine will is done to the extent of their ability in their own hearts, in their own lives, in their own families, in their own business. In proof that our interpretation of the foregoing passage is correct in proof that the fire of God's jealousy which will then devour the earth is symbolical and not literal, we call attention to the verse following which reads "Then will I turn to the people a pure language (message) that they may all call upon the name of the Lord to serve him with one consent." If the fire were literal and the earth were actually melted there would be no people left to then hear the message of the Lord and to serve him. The fire is symbolical, and the very forcefulness of the statement and the strength of the language is an evidence to us of the terrible character of the trouble which we expect will engulf society, symbolized by the word "earth," within eight years.

"THE SUN SHALL BE DARKENED"

Symbolically in the Scriptures the church is represented as a woman clothed with the sun and the moon under her feet. (Rev. 12:1) The force of the symbol is that the Church of Christ has a special enlightenment in the gospel, which in this figure is represented by the sunlight, and she stands upon the moon, which represents the Jewish system, the Mosaic law, which, as the apostle declared, was a shadow of the better things of the gospel. Using this figure of speech, our Lord declares respecting the trouble time with which this age will close, that in it the sun shall be darkened, the moon will not give her light, and the stars will fall from heaven. (Matt. 24:29) While accepting as a matter of fact that there has been a literal fulfillment of this statement within this generation within less than a century, we hold, nevertheless, that there is a symbolical application. To our understanding it is now being fulfilled, and its fulfillment bears a close relationship to the coming trouble. The sunlight of Christendom, the gospel message, the Bible, is being rejected by the very highest standard-bearers in Churchianity. Higher criticism, which is a refined name for infidelity, is not only taught in practically every college of Christendom today, but is taught also in the religious denomination, yea, with its

handmaiden, the evolution theory, it has even invaded the common schools and has threatened also the Sunday schools.

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Thus the sunlight of gospel truth, which has enlightened the church, is fading out gradually and being eclipsed by worldly wisdom. In the same proportion of course, the moon, the Mosaic law, the typical foreshadowing of gospel truth, is becoming darkened, so that it is not an uncommon thing to hear prominent Christians speak of the "bloody sacrifices" of the Jews in olden times, and failing entirely to understand what the Apostle Paul explains, that "without the shedding of blood there is no remission of sins," and that God provided the sacrifices of the law as foreshadowings of the "better sacrifices" of Christ and those who follow in his footsteps, presenting their bodies living sacrifices. (Heb. 9:22,33; Rom. 12:1; Col. 1:24) Furthermore, are not the stars in the religious firmament falling the brightest ones, to whom Christendom has looked for leading and guidance and instruction are they not falling from their position in the estimation of Christendom? What a bright star in the religious firmament was the Apostle Paul as well as the other apostles, and are not all these falling from their exalted position in the judgment of the masses of Christendom? so that it is not an uncommon thing to hear the worldly-wise doctors of divinity imply that the apostles were earnest, but ignorant, and thoroughly incapable of shedding any light upon the church in this our day when the heavenly wisdom is being rejected and the earthly wisdom is being sought.

With the breaking down of faith in the Bible as a divine revelation and guide, Christendom is left without chart or compass as she enters the great gale that is before us. Is it not time that those in all denominations and out of all denominations who are at heart loyal to the Lord and his word should take their position firmly in defense of the truth and manifest their loyalty? Is any other course for them a safe one? Can they expect to grow in grace and knowledge and to be able to "stand in the evil day" (Eph. 6:13) unless they do manifest such a loyalty? I exhort you all dear friends, and the hundreds of thousands whom I weekly address through the public press, that we not only awake to the importance of the glorious morning so near at hand, and the preparation therefor in the purity of heart and life and faithful zeal for the Lord, but that we do all in our power to bring the knowledge of present truth to all those who have an ear to hear. The trial, the testing is bound to reach every professed child of God very speedily, and those unprepared by the truth are almost certain to be overwhelmed with the error, which is spreading everywhere and preparing the world for the climax beyond which we see, but they cannot see as yet, the glorious sun of earth's great jubilee.

December 29, 1907

AWAKE THOU THAT SLEEPEST AND RISE FROM THE DEAD

Pottstown, Pa., Dec. 29 Pastor C. T. Russell, of Allegheny, Pa., preached twice here today in the Auditorium. He had a splendid hearing both forenoon and afternoon. We report the morning discourse from the text, "Awake thou that sleepest, and rise from the dead, and Christ shall give thee light." (Eph. 5:1) He said:

Sometimes the scriptures speak of natural sleep, and sometimes, as in the present case, they use the word figuratively. Sometimes they speak literally of the resurrection, the awakening of the dead, and sometimes, as in our text, they use the statement figuratively. Those who can understand nothing except the literal are as blameworthy as those who fail to understand the literal and appreciate only the symbolical. We must learn, as the apostle suggests, to rightly divide the word of truth to discern the actualities and also to appreciate the symbolism drawn therefrom. Our text presupposes the world in a general sleep of lethargy, stupor, ignorance, as respects the great and wonderful features of the divine plan, and in this respect it agrees with the entire testimony of the Bible, which shows that the light of divine revelation during this gospel age is designed only for a special class of mankind only for those who have come into relationship with God through faith in the Lord Jesus Christ. Others are said to be in "darkness," in "outer darkness," "asleep."

THE AWAKENING NOW GENERAL

The world is as unawake to the true spiritual things of the divine plan as it ever was. Only a few who figuratively "hear the voice of the Son of Man"—"the voice of Him that speaketh from heaven" only those are really meant by our text. But in another sense of the word we are living in a time of general awakening amongst mankind. More thinking is done along all lines than at any previous period. We understand the scriptures to teach that this general awakening is a part of the divine Providence incidental to the ushering in of the new dispensation the millennium. It would have been an easy matter for the Lord to have aroused the world, quickened investigation, and lifted the veil of mystery along various lines of human invention long ago. Such men as Edison tell us that their richest findings in the field of invention they stumbled upon. True, they do a large amount of searching; but the finding is usually in a place and along lines which they had not at first surmised. This seems to have been the history of all the inventions of our wonderful day. It is of the Lord that we have the electric light instead of the tallow candle.

It is of the Lord's providence that within the last seventy-five years steam and electric railroads have been invented and brought to such wonderful proficiency.

In these conclusions we are merely following the scriptural suggestions of the Old Testament. Moses was instructed to prepare the tabernacle its furniture, etc., according to peculiar patterns; and when there were no artisans capable of the work the Lord instructed him that he should choose out from amongst the people cunning workmen, and that the Lord would put His spirit upon them to the extent necessary to accomplish His will. So in our day the Lord's spirit, the Lord's power, has been operating through the chemists, machinists, etc., for the perfecting of various inventions which afford so great comfort and so largely augment the wealth of the world.

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The printing press has kept pace with the rapid increase of learning amongst the people, and human invention has found the way to turn trees into paper, and thus to carry enlightenment to the increasing millions of those awakening from the ignorance and superstition and stupor of the past along various lines. Two of the large dailies of New York City alone consume twelve cars of timber per day in this manner, and scatter it to the four winds for the further awakening and enlightenment of the masses. What a picture is before us. What an influence for good or for evil.

We are not of those who believe in total depravity. On the contrary, we believe that very few are so illy born as to be devoid of an appreciation of truth and righteousness, and some desire for them. But, alas! as the scriptures declare, "There is none righteous, no, not one." (Rom. 3:10) In the minds and bodies of all there are seeds of selfishness, meanness, depravity, inherited through the fall of Father Adam and accentuated as his posterity have come down and down more and more, losing the image and likeness of God in which he was created. None can dispute the statement of scriptures that we "are born in sin, shapen in iniquity, in sin did our mothers conceive us." This being the condition, it is manifest to every one that mankind needs strong government for the suppression of sin, for the encouragement of the elementary principles of righteousness, for the building up the race along the lines of its fall. But we find also that there is no such reign of righteousness today, and, furthermore, that mankind in general are becoming so imbued with the sentiment of independence, love of freedom, etc., that few would be ready to voluntarily support a reign of absolute righteousness, justice, equality, which would give to every man an equal opportunity with his neighbors, and no more. Selfishness has maintained its full strength in the human character during the fall, while benevolence has gradually suffered. The ambition of all who are awakening seems to be to selfishly obtain the largest and the fattest portions of earth and its

comforts for themselves. This natural propensity or disposition is the rule almost without exception. Even amongst those who are sincerely seeking to walk in the footsteps of the Redeemer, and in whom His Spirit exercises considerable sway, there is generally a substratum of selfishness which needs combating with all the strength of the individual, backed by his growing benevolence, to keep him in the narrow way of self-sacrifice.

PLUNGING INTO A CATASTROPHE

The wisdom of the Lord in withholding the special enlightenment now causing this present awakening becomes more and more manifest as we come to realize the meaning of the world's situation at the present time. We have already pointed out in the Millennial Dawn volumes that our Lord, the apostles and prophets, in the Scriptures, fore-announced this tidal wave of enlightenment and the good and evil consequences which should result. We have given the Scriptural proofs that the evil consequences will be anarchy, world wide engulfing everything financial, political, social and religious, and also that God will use that extremity of human perplexity and discord and unwisdom to teach mankind important lessons respecting his dependence upon his Creator for guidance and aid; and that, following up that lesson of need, the Lord will establish the great kingdom of righteousness the kingdom of God's dear Son the millennial kingdom. That kingdom will be the one necessary to deal with mankind along the lines of enlightenment and along the lines of truth and righteousness and justice.

How wise, then, it was on God's part to allow the world to die in a measure of darkness during the past centuries until His due time had come for the establishment of His kingdom. Not in vain do the Scriptures declare that unless those days of anarchy which are coming which we believe will be witnessed within the next seven years be shortened there would be no flesh saved. While the race in general lay asleep in darkness, ignorance and superstition, the few guided its affairs according to their own interests, which generally meant conservative governments. The kings for the most part avoided war, from fear of loss to their own prosperity or dominion surely not always in the interest of their people, for the preservation of their lives and their property. Surely not always, either, were wars undertaken or avoided along the lines of justice or of love. The black history of the past forbids that we take such views. But now the awakening of the people means individualism the thought of each for himself for his own gain, for his own prosperity. There are exceptions to every rule, and we are not considering the exceptions but the rule. Under the enlightenment of our day distinctly mentioned in the Scriptures as the period in which "many will run to and fro, and knowledge shall be increased" (Dan. 12:4) the influences are making rapidly for that condition of competition which will eventually disintegrate the world and bring about the anarchious

state described in the Scriptures as the time in which “every man’s hand shall be against his neighbor.” Selfishness will thus go to seed, and the crop will be wonderful terrible.

ARISE FROM THE DEAD

Our text does not refer to such an awakening as we have just described. During this Gospel age the Lord has indeed been awakening some, but not with a view to making them more selfish, not with a view to hastening them into a time of trouble. As already intimated, only a peculiar class of the Lord’s people all through this age have been awakened, those who have heard the voice of the Son of man and His voice not only awakens them, but calls them to arise from the dead. Here we call to mind our Lord’s words: “The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live.” The time for the majority of the world to hear this voice is the hour that is coming, the period of the millennial age, when all the blind eyes shall be opened and all the deaf ears shall be unstopped, and when the knowledge of the glory of God shall fill the whole earth. Our dear Redeemer says that this hour is not only a coming one, it began with the beginning of this Gospel age in a very limited measure. Some can hear now, though they are few. Of them the Master says, “Blessed are your eyes for they see and your ears for they hear.” There is a special blessing connected with this true hearing of the voice of the Son of man in this age the blessing of a special privilege, a special calling, a special opportunity of becoming members

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of the kingdom class, the bride class joint heirs with the great Redeemer himself in the millennial kingdom. The world in general is not only asleep in the sense of being unconscious of the great divine plan, but it is also dead in sins, and a sentence of death is upon all, inherited through Father Adam." Rom. 5:12

Whoever during this age and now is in that proper condition of honesty of heart and desire for righteousness that will permit him to hearken, to hear the voice of the Lord in this present time, hears a denunciation of sin and proclamation of the divine standard of righteousness, and additionally a message of God’s loving mercy in His provision of the death of Jesus as man’s ransom substitute, through whose stripes all of our blemishes are healed. To all who hear this message it has appealed that they rise from the dead, that they separate themselves wholly from the dead world, that they begin to live reasonable, sane lives, in harmony with their Creator and His laws of justice and love. The actual resurrection of the future, we are told, will be by the power of God, because the actually dead have no power to help themselves. But in our text the figuratively dead ones who hear the voice of the Lord are called upon to arise from the dead to separate themselves. “Come out from amongst them and be ye

separate, and touch not the unclean thing, and I will receive you, saith the Lord.” (2 Cor. 6:17) This, of course, as the apostle explains, does not mean that we must entirely disassociate ourselves from our neighbors and relatives who belong to this dead class not vitally related to our Redeemer and not thoroughly turned from darkness to light, from sin to righteousness—not begotten again of the Holy Spirit. St. Paul declares that to do this would mean that we would be obliged to go out of the world. (1 Cor. 5:10) The right thought is clearly given us, namely, that we should be in the world but not of the world separate from the world in our minds and dispositions, our aim in life and our methods.

THE NARROW WAY TO LIFE

By and by, during the millennial age, when mankind in general will hear the voice of the Son of Man and they that hear shall live, the hearing will not be so difficult as now and obedience to the voice of the Son of Man will not be so difficult as at present. To hear, to obey, now this voice from heaven, and to arise from the dead, mean frequently the breaking of tender ties, sometimes the loss of earthly prospects, sometimes tribulations of one kind and sometimes of another. Our Master indicated this when He said, “Whosoever will be my disciple, let him take up his cross and follow me,” and again. “Narrow is the gate and difficult the way that leadeth unto life.” “Ye are the light of the world,” but “the darkness hateth the light.” “Marvel not if the world hate you, ye know that it hated me before it hated you.” “If they have called the master of the house Beelzebub (prince of devils) they will not speak approvingly of you if you follow my course.”

But why should this be so? If right is right, if it is good, if it is blessed, if it is to be preferred to evil and sin, why should not the world of mankind praise, laud and honor those who seek to walk in the Lord’s steps? We Answer--that the world is blind to these things; the world knoweth us not even as it knew Him not. If Jesus were living in the flesh today no doubt fault would be found with Him as it was during the years of His ministry and as it is with His followers today. Our Lord explained the reason, namely, that wherever the light shines it is a reproof to darkness. So wherever truth and righteousness, according to their highest standards, are enunciated or lived, there is an opposition on the part of those who by this would be condemned, reprov’d, and this includes nearly all of the great of the world, whose lives are ruled by selfishness in some form unavoidably so, because they have no higher ideals, not being begotten of the holy spirit. It is for this reason that our Lord declares that no one could be popular with the world and with the Heavenly Father his popularity with the world would mean unfaithfulness to God.

When we see that to rise from the dead in this sense will mean the breaking of tender ties, we will not be understood as advocating that the enlightened ones, the quickened ones, should

desert their families or their mates in life, or be careless of their stewardship in life. Quite to the contrary, the admonitions of the Lord's word should make them the better husbands, the better wives, the better parents, the better children, the better neighbors, the better friends, whose constant influence and Christian aim would be to bless and do good. The difficulties which we are forewarned will come upon the Lord's faithful ones are not to arise from faults of theirs, as the apostle says, "Let none of you suffer as an evildoer or as a busybody in other men's matters. But if any man suffer as a Christian let him not be ashamed." (1 Pet. 4:15) The sounder mind of the new creature in Christ will enable Him to deal more kindly, more generously with those with whom he has to do in life, the dead, but will hold him to a strict responsibility in religious matters to the Lord to His teachings as set forth in His word.

CHRIST SHALL GIVE THE LIGHT

Notice that the enlightenment is not to be expected, according to our text, until after we have been awakened from our slumber and have taken the positive step of separation from this world arising from the dead. Then Christ will give us light. Hence this expression, "Arise from the dead," is the equivalent to other scriptural expressions signifying a complete consecration to the Lord, a presenting of our bodies as living sacrifices, holy and acceptable to God through Jesus an entrance of the difficult gate and narrow way. Whoever, therefore, is expecting to have clear light and knowledge of the divine plan whoever is expecting to understand the Bible without first having taken the steps of faith and consecration, and awakening and arising from the dead, have a wrong expectation. We must indeed have a measure of enlightenment before we can exercise faith, but this in our text is represented by the words, "Awake, O, sleeper!" The awaking is our enlightenment our discovery and our condition of sin, degradation and condemnation to death, and of God's mercy and love and provision for us. But whoever does not use this measure of enlightenment by arising from the dead, by a full consecration to the Lord, does not come into the glorious privileges of the children of God does not come to a knowledge of the deep things of God. This is the picture given us in Israel's tabernacle and court.

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First, there was the gateway, in front of which stood the altar, and the believer was typically represented as coming from without into the court. First, he discerned the altar of sacrifice, which implied a realization of his own sin and of God's provision for us: secondly he beheld the laver for washing, not cleansing, which implied that all who would approach God must do all in their power to cleanse themselves from all filthiness of the flesh and spirit, if they would perfect holiness. The next step was for the justified one to pass beyond the first veil out of the

court into the holy, where stood the table of shewbread, representing his spiritual food, and the golden candlestick giving a special light, which none outside could see and appreciate or understand. Thus the Lord shows His gracious provision for those who awaken now and who arise from the dead that they may have a special food, the heavenly bread, and the special privileges of the golden altar of incense, at which they may approach the throne of the heavenly grace and obtain mercy and find grace to help in time of need. Heb. 4:16

THE PATH OF THE JUST SHINETH

These justified, spirit begotten ones, started on the new way, not only get a special enlightenment at its beginning but they find it, as the scriptures have foretold, a “path of the just which shineth more and more until the perfect day.” (Prov. 4:18) This is true of the church individually and collectively. Individually, our Christian experience should grow brighter every day, every year, and the end of the path should thus be refulgent with the light of the knowledge of the glory of God —of His character of His plans, of our relationship to Him, of His love and care and provision for us and for the world of mankind. But while this is true, the thought of the prophecy especially applies to the church as a whole, whose pathway has been a shining one, enlightened by the lamp of the divine word; and its illumination now in the end of this age to those who are on this pathway is exceeding great. To those who are walking in the light the present time is one of great refreshment and blessing and spiritual strengthening. God, foreseeing the awakening coming to the world and the increase of knowledge along the lines of earthly wisdom, knew that the church also would need a special blessing of enlightenment; hence His promise that at this time the wise should understand not the worldly wise, but the wise toward God of whom our Redeemer spoke, saying, “I thank thee, Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent and has revealed them unto babes” the truly wise. (Matt. 11:25) Various scriptures assure the church of a special blessing from the Lord at the present time, and this promise has been more than fulfilled. The divine plan for the church and subsequently for all who will of all mankind is now cheering and comforting the hearts of God’s people in the most remarkable manner.

There never was a time when Christian people required more decision of character than now. It might be thought by some that in the “dark ages” when conscientious convictions sometimes caused martyrdom, that more decision of character was needed than at present —when such public martyrdoms are barred by public sentiment; but we believe this is not the case. Outward and fierce persecutions develop martyrs. Today there are undoubtedly thousands who would be willing to go to the stake rather than to renounce their allegiance to the Lord; while many

of those thousands, tested along more subtle lines, would waver and yield. We see this, for instance, in every direction and in all denominations. True, honest Christians, who would die promptly rather than deny the Lord, are captured by a more subtle temptation, and really deny Him and His word by subscribing to creed tenets which they do not believe, and by ignoring and failing to enunciate what they really do believe. In a word, the latter course is so general amongst ministers and church officials that, false and dishonorable though it be, the conscience excuses it, palliates it and finally endorses it, even though the word of God condemns it and declares that such is not the course of the overcomers for whom has been provided the great prize of the high calling of God.

The end of this age, as we have already suggested, is to witness anarchy throughout the whole civilized world Christendom and is to involve religious as well as civil institutions. The elect are assured that they shall be accounted worthy to escape those things coming upon the world. We understand this to signify that all of the "elect" shall be "changed," will pass beyond the veil through the power of the first resurrection before the severity of the crisis of the world's trouble. But the scriptures as clearly foreshow that just before the world's cataclysm of trouble there will be a special time of trial and trouble upon the church. The apostles repeatedly call this to our attention, and our Lord's great prophecy of this time also does so. The Apostle says, "The fire (trouble) of that day shall try every man's work of what sort it is." (1 Cor. 3:13) He proceeds to show that every Christian who is building upon Christ as a pure foundation will be saved if he maintains his stand there; but the faith-structures of many, founded upon the wood, hay and stubble of human traditions and "doctrines of devils" would be consumed by the fire of this day. He declares that while some faith-structures would stand the tests, others will suffer loss and be "saved so as by fire."

Referring to the same times elsewhere, the same apostle says that the Lord "will send (permit) strong delusions that they may believe a lie, because they had no pleasure in the truth." (2 Thess. 2:11) We are to understand from this that the fiery trials with which this age will end will closely test their faith-structure throughout Christendom, and that the Lord intends this to be so that the approved may be made manifest and that the others may receive corrections in righteousness, which will eventually work out for them salvation as a great company who will wash their robes and make them white in the blood of the lamb, in that time of trouble. (Rev. 7:14) Those who keep their garments unspotted from the world by carefully seeking to know and to do the will of the Lord and by applying for forgiveness and cleaning for their unwilling faults, constitute the "little flock," the bride class, the very elect, who will be joint-heirs in the kingdom, seated with the Lord in His throne. This class, elsewhere styled the 144,000 who follow the lamb whithersoever he goeth, are quite

separate and distinct from the great company of saved Christians who will come

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up out of great tribulation to stand before the throne with palm-branches of victory, instead of being seated in the throne with crowns of glory.

HIGH TIME TO AWAKE

The apostle wrote, "Knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we first believed." (Rom. 13:11) Surely we are still nearer to the consummation of our hopes; surely, therefore, the Lord's people today should be more than awake should be more than ever separate from the dead world should have still higher ideals as we have better hopes than others. And in view of what we have just seen respecting the testing time now due, we should be doubly on the alert that, as the apostle says, "Ye may be found of him in peace at his appearing." The special trials of our day we have referred to, and may refer to again more particularly. On this occasion we content ourselves with impressing our text upon our hearts, upon our minds, trusting that the influence may extend to all the actions and affairs of life especially to our loyalty to the Lord, His brethren and His truth, "Awake thou that sleepest, and rise from the dead, and Christ shall give thee light."

The opening of a New Year is most auspicious for the formation of fresh resolves and starting anew in the way of righteousness, after making our peace with the Lord and accepting by faith His forgiveness for the blemishes of the past. Let us forget the things that are behind and press onward to the things that are before the prize of our high calling in Christ Jesus.

1908 Convention Report -- Cincinnati, Ohio, Mar. 1, 1908

LOVE FEAST

After opening the service with song and prayer, Brother Russell spoke as follows:

Dear Friends: The time has come for our convention to close. From various expressions of joy that I have heard, I am sure that this has been a joyous convention, and I have rejoiced with you. Some of the friends have remarked that the fact of the debates being at the time of the convention seemed to lend something to the keen interest of the convention, and we are glad that it is so.

When first we met our Brother White, he heard that there was to be a convention here and was greatly disturbed; he did not understand why. I said, This has nothing to do with you Brother White, but is merely a gathering of the friends that want to be at

the debates and who do not want to wander around the streets of Cincinnati. I could not make out why he felt so until he called on me last Sunday, and I saw that in calling the convention, he thought, we would drown him out like a political convention, and he could not be heard.

I said, Brother White, you do not know these people; they have no such thought. He said he had supposed they would spend the next day discussing what had been said the night before. I said, You can come into the convention at any time and you probably will not hear your name mentioned.

He could not understand how we could have a convention and not have a quarrel or wrangle over his name and doctrine. I said, you will find them all true brothers and sisters. I want to tell you that it was one of the encouraging features of the whole matter to note your good nature and respect; and I can see from one year to another, and from one convention to another, your growth in grace and the spirit of the Lord. I trust that you all hold with me that if we had all knowledge without love it would profiteth us nothing. God is not rewarding us according to knowledge, but according to character. I trust that the other hundreds of friends left at home, whom you represent here, will also get a blessing from this convention. Give to the dear friends there our loving greetings, not only mine personally, but of the whole convention. All cannot come together, but all ought to desire to do so.

I was very pleased to note during the debates that you all exercised a kindly spirit, and I never heard an unkind expression about our opponent, even if all was not as we would desire, but that the Lord would bless the brother's eyes that he might see the truth. I want to tell you how much I appreciate that.

We are not here, dear friends, to war and fight. We are to edify and build one another up in the most holy faith.

From what I can learn, you have had a feast of fat things, spiritual feasting, enjoying the Lord's Word and talking about the Lord. But think, dear friends of the joy beyond the veil, when we shall have part in the first resurrection, and be like our dear Redeemer.

We are all longing for another General Convention, dear friends, and many of the friends have asked me: Brother Russell, when will we have our next convention. I have told them that so far as we can now say, the next will probably be at Pittsburgh. You know we have moved from Allegheny over to Pittsburgh; they have changed the name of Allegheny and taken it in, and now Allegheny is simply celebrated as the home of *the Watch Tower Bible & Tract Society*, and I do not know what Pittsburgh will be, but it has been known as being black, and now we want it to be white.

We are hoping to have a convention in Pittsburgh about the 1st of September. Arrangements are not complete, but we think this is one of the most favorable years. We expect to have only one General Convention this year, and all the friends will like to get to Allegheny and Pittsburgh on one occasion at least. There will probably be some favorable arrangements for railroad rates. We expect to have on that occasion at least 2,000 friends.

I was thinking as Brother White made the remark the other evening in his discourse, he said, "this Russell Doctrine is putting people to sleep, and they do not care for anything religious at all." I was thinking how incorrect his view is. I was noticing, for instance, and I would like to have had time to call his attention to it, that there were about 600 attending this convention from various parts of the United States,

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Canada, Massachusetts, Maine, Oklahoma, Kansas, and all around everywhere, and I suppose the 600 spent at least \$20 each during the week making \$12,000 spent for this convention. I was thinking of the fact that Brother White and his associates in the Christian denominations, the Presbyterian, Methodist and Baptist, etc., and all the others, have been preaching hell fire and torment in Cincinnati for one hundred years, and yet here in Cincinnati, without railroad-fare, lodging expenses, etc., there was a comparatively small number present compared with the population of the city. We would call attention to the fact that about six hundred came a long distance at large expense, and those that came from Cincinnati without expense were not many more. Probably two thousand attended in all. Some might say that was money wasted. I used to take that view, but as I see the spirit manifested and note the Scriptures which say, "Forsake not the assembling of yourselves together" and "They that loved the Lord spake often one with another," I do not think it a waste of money. You want to speak with one another and to exchange fellowship. "They that loved the Lord spake often together and a book of remembrance was written of them that thought on His name." "They shall be mine in that day that I come to make up my jewels." We want to be in that jewel class. We want to be rightly exercised by our experiences so that there will be developed in us, more and more, the character-likeness of our Lord Jesus, and if your coming together and all we spend for it helps to develop that character, and you feel you have your money's worth and more, all I can say is, God bless you.

I was thinking of a suggestion made that perhaps the people had not come because of money. We never ask for money. I give you an idea of the sentiment of the people: I told you in the address to colporteurs that as I was talking one night and shaking hands after the debate, some one came up and put ten dollars in my other hand. The next night, some one put a twenty dollar gold piece in my hand. Last night I opened some mail and in it was a

letter from Toledo. Brother Kuehn sent a draft for \$100. and said, I am sure there are some expenses there and I want to have a share, and he said, As I was writing a check to get the draft, my partner, who is not in the truth at all, but a business man, said: What are you going to get that draft for to send down to the Watch Tower Society? When I said yes, he said, Count me in for half: I want to have a share in that too. You see how the spirit of the matter goes. Instead of having to ask the people for money, I have really had to tell people they ought not to give so much money but ought to keep it for themselves. Is not that peculiar?

There are only twenty-five minutes before I must say goodbye and catch my train, so I will shake my hands now. (He waved his hands and the audience all responded.)

The Pilgrim Brothers were then asked to come forward and form a line in front of the platform. Then the Cincinnati colporteurs were asked to come forward, the brothers lining up on one side of the Pilgrims and the Sisters on the other side. Then all the other colporteurs present were asked to come forward and form in line. (A very large number came forward, so much so that it began to look as though there would be no audience left. Brother Russell said, I am afraid I made a mistake, this is more than I contracted for. There were in line, eight Pilgrims and seventy-nine colporteurs, forty-one brothers and thirty-eight sisters. There were several others in the audience who did not come forward because of lack of space.

Brother Russell then led the way, passing down along the line shaking hands with all and breaking bread with the Pilgrims, each of whom held a plate of bread. The audience followed Brother Russell in this farewell greeting.

“Blessed Be the Tie that Binds” was sung, and thus on March 1, 1908, closed the BEST Convention.

[Convention Report, Cincinnati, Ohio Feb. 23, 1908](#)

GOD’S PLAN VS MAN’S PLAN

Pastor Russell addressed the Bible Student’s convention this morning, taking for his text the words of St. Paul: “We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover whom he did predestinate, them He also called.” (Rom. 8:28-30) The speaker said:

The Prophet remarks in his proverbs that “the liberal soul deviseth liberal things.” (Isa. 32:8) By every process of logic and human reasoning we should suppose that the Almighty God would be by far the superior of every human being in that His

sentiments and plans would be higher than ours. True, we are informed that man was created in his Maker's moral image and that this enables him to reason and think on moral subjects on a higher plane than does the brute creation. But the same Scriptures inform us that the entrance of sin has wrought havoc with the likeness of God in the human race, blurring it and in a considerable measure obliterating it. While disagreeing with those who claim that "total depravity" has overtaken our race, we are all witnesses to the fact that the moral sense of the race is variant, that some have very little idiots none and that its brightest representatives have their limitations which are recognized by themselves as well as by their friends. For the highest standards and conceptions of justice, love and wisdom we look beyond ourselves and all our fellow-creatures to that which is perfect, which believers are hoping to attain in the resurrection. That perfect condition of heart and mind will signify our renewal in our Creator's likeness, He being the perfect standard before our minds. The Scriptures admonish us that Satan, moved by selfish ambition, rebelled against Jehovah and His government and that he has since sought to use his every opportunity and ability to ensnare our minds, to poison them against our Creator, to make His goodness appear in a false light, to put light for

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darkness and darkness for light. Looking over the world we perceive that to a large extent he has been successful. Our race has followed his misleadings, as the Apostle points out in Rom. 1:28, where he assures us that man originally in accord with God became alienated and forsook the Lord who gave them over to a reprobate mind and evil works, by which they have degraded themselves more and more. As a consequence we see members of the race who are almost devoid of the original likeness of God and proportionately blind to the truth—"The god (Satan) of this world hath blinded the minds of them that believeth not." 2 Cor. 4:4

MAKING AND SERVING IMAGES

Nevertheless, amidst all the darkness that prevails respecting God and His true character and plan the organs of reverence and worship persist in the human brain and hence we find amongst all people a tendency to worship, to acknowledge responsibility, and this, combined with a realization of their own imperfection and unworthiness, leads them to fear the God whom they do not know. To assist them in the worship which they feel they should render they make images of earth and stone and metal or with silk batting and gold thread. These images are as different from each other as are the conceptions of their makers. Nevertheless, they illustrate three things: (1) Power, strength, ability; (2) intelligence, wisdom, knowledge of us and our whereabouts and doings; (3) anger, malice, hatred, vengeance, cruelty. Most

evidently the poor heathen do not know the true God, hence do not worship and serve Him. They need a revelation that will remove from their mental eyes the delusions which now prevail and give them a glimpse of the true God gracious, merciful, kind, loving, as well as wise, powerful and just. Alas! The poor heathen, we see need to learn the message of God's love exemplified in the gift of His Son who died for our sins and thus opened the way for our return to harmony with the Father. We send missionaries, we give millions of money and thousands of prayers for the breaking of the bonds of ignorance and the opening of the blind eyes of the heathen. We thank God that so many have this degree of appreciation of God and this degree of sympathy for the heathen.

But let us come nearer home, let us look about us in the lands of highest civilization where Christian doctrine has prevailed for centuries, where from the least to the greatest should have had an opportunity to learn of the grace of God in Christ and to become reconciled to God. What do we find in so-called Christendom? We find scores of sects of Christians possessed of the same mental organ of veneration, exercising it to some degree in worship. We find that more intelligent than the heathen they realize the impropriety of making images of God out of wood, stones, metal, etc. But we find also that each sect or party has made a mental image of God and described this mental image until the disciples of each cult may worship the same mental image. We are not finding fault with these, for without some mental appreciation of the Divine Being worship would be impossible.

WORSHIP YE KNOW NOT WHAT

We are reminded of our Lord's words to the woman at Samaria, who inquired about the worship of the true God. Our Lord said to her, "Ye worship ye know not what." And undoubtedly this is true of the majority of worshippers of all the various sects and creeds. They worship, they exercise the organ of veneration, partly under the impulse of fear, but without particular knowledge of whom they worship and without any particular desire to become acquainted with Him, that they might know the only true God and Jesus Christ whom He has sent to be our Redeemer. (John 17:3) This is true undoubtedly of the majority of worshippers of all the sects of all Christendom. But, on the other, hand in all the sects are to be found those who have a different creedal image of God before their mental vision. We are interested in the comparison of these various mental images of God; let us take a glance at a few of them as presented to us in the creeds of some of the most prominent Christian denominations.

THE CALVINISTIC IMAGE OF GOD

One of the highest conceptions of the Almighty, one of the most noble that prevails to a large extent in Christendom, is the Calvinistic. It pictures the Almighty as the high and lofty one possessed of all wisdom, knowledge, power; that He is grave, dignified, commanding reverence and worship. There is much in this image to attract our attention; it is so much nobler than any of the images of the heathen we have ever seen. It inspires us with awe, with reverence. But there is something lacking, a cold chill of fear comes over us as we gaze upon the august majesty. His face is serene and calm, but cold and unsympathetic, ungenerous; stern justice and uncompromising firmness are there. But love! Oh, love is lacking! We tremble before this image, and the more so as we hearken to the message which this God of Calvinism has sent to those who have the ear to hear him. He has declared His omnipotence, His justice and unchangeableness; He has declared an election and predestination of a little handful of our race to wondrous glory in His presence and equally foreordained and predestinated that the vast majority of our race shall have none of His loving favor, but shall die in heathen ignorance non-elect, predestinated before their birth not only to ignorance of the only name in the present life but to an eternity of suffering in the ages to come.

To the inquiry respecting the justice of this program, the Answer--comes that those heathen not favored with a knowledge of Christ were foreknown of God to be unworthy, and that they would not have received Him if they had heard His message. If we ask respecting the masses of Christendom who have heard of the only name but have rejected it and failed to become His footstep followers as saints if we inquire what hope there is for these, the Answer--is that there is none. Alas! we say, as we turn away to seek for a still higher ideal, a still more glorious image and a still more blessed message! This Calvinistic image, glorious in many of its features and details, can never satisfy the longings of our hearts, for while its pictures of justice and of power are satisfactory, its lack of love and sympathy makes us fear that it is

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deficient of the most important element of a truly noble character. We say to ourselves that with all of our weaknesses and faults we would love even our enemies too much to torture them, especially to torture them to all eternity hopelessly, uselessly. We would say to ourselves that if we possessed the wisdom and power of the Calvinistic God, the love in our hearts and sympathy would have co-operated with our wisdom and power and would have hindered us from creating a soul that could not be destroyed, could not be blotted out of existence. For this is the claim made in the name of this image of God; that He so made man that he must live forever, that God Himself could

not destroy him and that being unworthy of a place in glory God has no alternative but to perpetuate his existence in misery. Our reply is that this implies either a lack of power or wisdom on the part of the Calvinistic God.

THE ARMINIAN IMAGE OF GOD

Arminianism offsets Calvinism. While the latter is held by almost all the various branches of the Presbyterians and by almost all Baptists, Congregationalists, etc., Arminianism is most particularly represented today by our Methodist friends of different branches. The celebrated "five" points of Arminianism are in substance: (1) Conditional Election. (As in opposition to the unconditional election held by Calvinists.) (2) A Universal Redemption, or that Christ died for all alike, though only those who accept His atonement by faith will be actually saved. (As in opposition to the Calvinistic theory that the atonement was only for the Elect.) (3) That salvation is by grace; or man can exercise true faith only by the regenerating grace of the Holy Spirit, with which, however, he can co-operate. (As in contradiction to the Calvinistic view that the grace of God his mercy, His forgiveness, His assistance was only intended for the Elect and applies to none others.) (4) That God's grace is not irresistible. (As in contrast with the Calvinistic theory, that it is irresistible; that the Elect cannot resist God's grace, but must yield to it.) (5) That to fall from a state of grace is possible. (As in contrast with the Calvinistic view, that for the Elect to fall from grace is impossible.)

Looking at this mental image which has appeared to an increasingly large number of Christian people during the past century, we perceive that while it is a less dignified image than the Calvinistic one it has more warmth, more love, more grace. This draws our hearts sympathetically toward this image, to a considerable degree. But as we look and hearken to its message we are impressed with the thought that it, too, is lacking in some particulars. It seems deficient in the qualities of wisdom and power. Its message is really no broader than that of the Calvinistic image: the same "Little Flock" only will reach the heavenly kingdom, the same thousands of millions will be condemned to an eternity of torture. The only difference between these two images seems to be not in the result of their work but in the method pursued therein. Unlike the Calvinistic image the Arminian one does not elect, does not foreordain, does not predestinate, but gives to every member of the race all the blessings, all the opportunities, all the knowledge, all the assistance it can render them, so that if they are lost it is in spite of the best endeavors of the Arminian image for their aid. And so when the vast majority of mankind are lost in eternal torment it will not be because God willed it so, not because He predestinated it so, but because He could not help it; because with His very best endeavors He was unable to bring about a

more favorable condition either in civilized or heathen lands, because the great adversary, Satan, had more power for evil than He could control for good.

Alas! Alas! The benevolent designs of this image can never reconcile us to its weakness, its inability, its unwisdom to foreknow and to fore-arrange and to accomplish its good and loving purposes. We need a God who is not only loving and generous and just but who is wise enough and powerful enough to make His love of practical benefit to our race. These deficiencies in wisdom and power are the very points in which the Calvinistic image displays such grandeur. But it possesses the love quality which the Calvinistic image lacks. Alas! Neither image can fully satisfy our hearts. The proper mental image of the true God to be satisfactory to our hearts, must be complete perfect in justice, in love, in wisdom, in power. And this can be said of neither of these. We must look further. Surely the Bible is the divine revelation of the divine character, and surely an error has been made by which some of the God's people have shown Him from one side, ignoring the other, while others have shown Him from the opposite side. It should be the ambition and effort, dear friends, of every true child of God to formulate before his mental vision that proper image of God which would be complete in all respects, which would be in harmony with every declaration of the Bible the image of God before which we could bow and worship and adore, the image of God which would awaken in us the grand conception of the Almighty as superior in every particular to all of His creatures, infinite in wisdom and love and justice and power.

THE SCRIPTURAL IMAGE OF GOD

Seeing that the two mental images thus described are worshipped by all Christendom as the best and grandest imaginable; and seeing, also, that these have been entertained for centuries by some of the best minds, we might naturally enough be deterred from even attempting to formulate before our minds and hearts a superior image. But, then, we remember that the time was when these images were novelties and had few adherents. We remember that these were vast improvements upon the grosser misconceptions of those who burned each other at the stake and otherwise tormented one another, and were esteemed to be the most particularly copying the divine character, method and program. We take courage, too, when we remember that we are not left to the resources of our own imagination in formulating the proper image of God. We remember that God has revealed himself in His Word, in the Bible, and properly we go to it for guidance lest in our imagination we should be equally unsuccessful as others. We are encouraged again when we find that these two most prominent images before the minds of Christendom had both been constructed with the aid of the Bible.

We say to ourselves: If the Bible presents one of these images to some minds and the other image to other minds it surely proves

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that there has been some mistake in interpretation, because as the Word of God it cannot be yea and say nay. It cannot contradict itself as these two creedal images contradict and oppose each other in vital points. Let us, therefore, give the more earnest heed as we go to the Bible. Let us be sure to cast away all of our preconceived ideas, notions, opinions, etc.; let us build afresh our image of God from the very foundation, accepting nothing in respect to it that is not in full accord with every other portion of that revelation. Let us expect that the true God must be as perfect in His love as in His other qualities and that He must be as perfect in His wisdom and in His power as He is in His love. Surely any other image of Him must be defective.

Coming thus to the subject of the Bible our text meets us as a consoling and encouraging message and declares in one breath not only the justice of God and His love, but also His wisdom to foreknow and prepare and plan for the execution of His justice and love. It tells us further of His divine power to carry out all that His wisdom, justice, and love have planned. How encouraging the statement, "My Word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall be delivered with joy and brought home in peace;" "For my plans are not your plans, neither are your methods my methods, saith the Lord. For as the heavens are higher than the earth, so are my methods higher than your methods and my plans than your plans." (Isa. 55:11, 12:8) How divine mercy shines through these declarations of divine foreknowledge and power! And be it noted that the context is in full accord with this, showing that the deliverance with joy and homecoming in peace is future, during the Millennial Age when Christ who redeemed the world shall be its deliverer from the power of sin and death, its deliverer from the prison house of death sheol, hades. The homecoming will mean the restitution to the former estate of harmony with God, lost through father Adam's disobedience, but redeemed for all the willing and obedient by the precious blood of Christ. In our Father's house are many mansions, many stations: one is for the angels, another for the "Little Flock" of the Elect, and still another for the world in general, who will be brought into harmony with God as a result of the Millennial blessings, during times of restitution of all things spoken by the mouth of all the holy prophets since the world began to fall cursed by the fall but redeemed by the precious blood.

The picture continues. Our context declares that instead of the thorn and the briar there will then be the fir tree and the myrtle tree. The thorn and the briar are here used to typify the wicked, the injurious who now flourish. The fir tree there represents the

evergreen whose balsamic influence is healthy, giving a refreshing effect, while the myrtle tree, also an evergreen, yields sweet perfume and berries that are a delicacy. These two trees represent mankind under the favorable blessing of the Lord during the Millennium, yielding good influences and themselves possessed of everlasting life, symbolized by the evergreen qualities of these trees.

THE WORD OF GOD'S MOUTH

The difficulty with God's people for centuries has been that they have not given sufficiently critical heed to the word of God's mouth; they have been contented too frequently to take the words of men, or, as our Lord declared, the traditions of men instead of the Word of the Lord. The lesson to us is that we must give heed to the Word of the Lord if we would have true wisdom, and the words of man must be hearkened to only as they are found to be in close alignment and assistances to us in the study of the divine Word, which alone is authoritative. As an illustration of how we have added man's word to the Word of the Lord and thus have perverted the teachings of the Scriptures, we remind you of the scriptural declaration that the "wages of sin is death," and "The soul that sinneth it shall die," and again, that "all the wicked will God destroy." (Rom. 6:23; Ezek. 18:4; Psa. 145:20) These plain statements taken at their proper valuation leave no room for misunderstanding the mind of the Lord. But we are not content thus to do, we add to the Word of the Lord and say the wages of sin is not death, and hence the word death here must be understood to mean life in torment. And again we said, it cannot be true that the soul that sinneth it shall die, because we have often heard the theory that the soul cannot die. Hence we must twist and wrest this statement of God's Word to mean its opposite. We must say the soul that sinneth it shall never die, but shall live forever in an eternity of woe and God Himself cannot destroy it. Again we said, There must be a mistake about the statement that God will destroy the wicked, for we have been taught from infancy that He will preserve the wicked by miraculous power, so that the fires of torment will not consume them but merely cause pain, and again have we not heard that matter is indestructible. Thus we have beclouded our reason and made void the Word of God through the traditions of our elders and seniors, our ancient and honorable ones Doctors of Divinity. And how silly the only real argument here adduced that matter is indestructible, that it passes from one form to another. We are not considering the indestructibility of matter; it is not in question that if you burn a man up his entire body will pass into gases. Undoubtedly there was as much matter in the world before Adam was created as afterward and as much today as there was then. But matter is not conscious, matter cannot suffer, cannot enjoy, hence the argument is merely a sophistry. When the Lord says, "All the wicked will be destroyed," let us accept this statement as the very truth and know that when the

wicked are destroyed they will be no more, even though the matter which once composed their bodies shall have been turned into various gases. Let God be true though it prove every creed to be a lie. Let us go back to the word of the Lord that from its standpoint we may have the true image of God's character before our minds and may worship Him in spirit and in truth.

WHAT SAYETH THE SCRIPTURES

If then the Bible written by various pens, guided by the Holy Spirit, or Spirit of God, is God's Word or message to His people, let us hearken to it. What say the scriptures?

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They tell us that man was created in God's image and likeness, that he was intelligent, upright and worthy of trial for eternal life and that he was placed on trial in Eden. They tell us that he was disobedient, not through ignorance or deception, and that he thus came under the divine sentence a death sentence. Not a word do they tell us of his being condemned to an eternity of torture with devils some place beyond the bounds of space and time. Not a word do they tell us of his being condemned to Purgatory to expiate his guilt. They not only declare that the penalty for disobedience was announced to him in advance of his trial, but that after his trial he was cast out of Eden so that the penalty might take effect, so that he might die; and they reiterate the penalty, saying, "Dust thou art and unto dust shalt thou return." How plain! How simple! no one could misunderstand this simple statement without the assistance of trained theologians, skilled in the art of handling the Word of God deceitfully or wresting the Scriptures, as St. Paul terms it. The Bible record goes on to show that from that time onward sin and death prevailed, and that their reign has since continued we all can testify. God's only word on the subject was, "Dying thou shalt die," and "Dust thou art and unto dust shalt thou return." He did, however, give a glimmer of hope when pronouncing the sentence upon the serpent; he declared that ultimately an offspring from the woman should bruise the serpent's head. This was a dark saying to our first parents, but to us it is luminous by reason of what has since transpired. We see that the Seed of the woman is Christ Jesus the Head and the Church His Body. The clear intimation is that eventually this glorified company shall have a victory over Satan which in some manner will inure to the benefit of the entire race. In the light of other Scriptures we see that the death of Jesus was necessary as the very foundation of any blessings of forgiveness toward our race and we see that those who have accepted Jesus and received forgiveness have during this Gospel Age been invited to become of the Elect Church, His joint-heirs in the Messianic Kingdom which is to crush Satan, destroy evil and release mankind from bondage to the reign of sin and death, delivering so many as will "Into the glorious liberty of the sons of God" freedom from death, everlasting life.

For nearly eighteen centuries God was silent, giving no word, no message of hope except the glimmer which came from Enoch's prophecy, "Messiah cometh with myriads of holy ones." (Jude 14) After eighteen centuries God revealed His purpose further and more particularly to his servant and friend, Abraham. After testing the loyalty of his faith God declared to him, "In thy Seed shall all the nations of the earth be blessed." (Gen. 18:18) Although this word of God could not be broken and could not return unto him void but must be accomplished in its due season, nevertheless the time for its accomplishment being long God added his oath and swore to Abraham the certainty of this promise, "In thy Seed shall all the families of the earth be blessed." For centuries this was more or less a plain promise which the nation of Israel hoped they would inherit. For eighteen centuries more they waited for Messiah to be sent to them to exalt them, to use them as the Seed of Abraham in blessing the world with a divine law and government, stamping out sin and lifting up the slaves of sin from the prison-house of death and from the power of sickness.

"In due time God sent forth His Son." The time seemed long from the human standpoint, but through the prophet the Lord reminded them that a thousand years in His sight are but as yesterday. Jesus at His first advent accomplished a different work from that which His nation expected; it was necessary that He should first redeem Israel and all the families of the earth before He could give them the permanent blessing of life eternal. The penalty upon them was death and they had gone down to sheol under it. And so we read that Christ died for our sins, that His soul descended to sheol, but that He was not left in sheol, in hades, but was raised therefrom on the third day. (Acts 2:27) He did not pay an eternal torment penalty, for no such penalty had been announced; he paid a death penalty, the one the Scriptures declare God had announced and afflicted. Thus the basis was laid for the general blessing of every creature, because Christ died as the substitute or ransom for father Adam, and in his redemption all of his race were involved, just as through His transgression they were all involved. Jesus the Messiah first offered the privileges of joint-heirship with Him in the sufferings and in the glory that should follow and a share in the heavenly nature to His own people, the Jews, and when few of them accepted the proposal we are told that the remainder were blinded until His second coming. (Rom. 11:7) Thus it came that in God's providence, after selecting the remnant of Israelites indeed to be members of the spiritual Seed of Abraham, joint-heirs with Himself, our Lord subsequently turned to the Gentiles to take out from them a people for His name. (Acts 15:14) He has been finding and gathering these for over eighteen centuries

and soon we believe the work will be completed, the last number of the Body will have been called, accepted and found faithful, and then this election or calling of the Seed of Abraham will be at an end.

What will follow? We Answer--just what God's Word declares. He said: "My Word that goeth forth out of my mouth shall not return unto me void, but shall prosper in the thing whereto I sent it." He sent it forth to Abraham and all who would believe, announcing the blessing of all the families of the earth. But that has not been accomplished yet. He sent forth a further message through Jesus to all who would accept of Him that thereby He might gather out the Spiritual seed of Abraham. This message will not return void, but will find a suitable class, a Seed of Abraham class which God can use in conjunction with our Lord Jesus for the blessing and uplifting and restitution of mankind in general. It has prospered in the thing whereto it was sent. It evidently was not sent to convert the world, neither is such a statement to be found in the Word of God. It was sent to gather out a people for His name, both from the Jews and from the Gentile nations. It will accomplish this, the Seed of Abraham will be found, and just so surely as that occurs the other part of the promise will also be fulfilled, namely, that in and through that Seed all the families of the earth shall be blessed.

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ELECTION AND FREE GRACE HARMONIZED

Here we find supplied by the Scriptures the very features which were lacking in the Calvinistic view or image of God. We see the election of the Church during the present time, an election according to favor, and we equally see that the great mass of the world are non-elect, not called, not chosen, and that they consequently could not be faithful to a calling they did not receive nor even hear about. But so far from the election of the Church signifying the condemnation of the remainder of mankind, the world, the Word of the Lord to Abraham tells us that this Elect Class will be God's instrumentality for the blessing of the non-elect. And through the Prophet, in our next text and elsewhere, the Lord repeatedly draws attention to the Millennial Kingdom, which will be established under the whole heavens for the breaking down of sin and the exaltation of righteousness and the assistance of all who under that enlightening influence will be willing to go onward to perfection on the highway of holiness. Now we are beginning to see in the proper image of God not merely the dignity of His foreknowledge, His wisdom, His justice, His power, but we see also in him the love which so draws our hearts and which calls upon us to bow before Him and adore Him, because his righteous dealings are being made manifest to us, because we are learning gradually that his plan must be considered as a whole, because we are applying in their proper places those promises

which belong to the world and which assure us that they shall be brought into divine favor and have glorious opportunities for gaining by obedience eternal life.

In this view also we find the elements of character lacking from the image of God as given to us by our Methodist friends of the Arminian view. Here is the very God of love they were looking for, all loving, all generous, all kind, yet just, not sparing the guilty from the punishment He had meted out to them death not proposing in any sense of the word their torture at any time. Here we see the qualities lacking in the Arminian image, we see God's justice, wisdom and power as well as His love. We see that He has the Millennial Age for the purpose of granting free grace to every member of the race under much more favorable conditions than now prevail. We see that the election of the present time is not to the disadvantage of the world, but that ultimately it will be to their great advantage, when the elect Seed of Abraham, as the agents of God, shall bless all the families of the earth.

THE PROMISE AND OATH OF GOD SECURE

But can we be sure of this, can we be sure that after the election of the Church the world will not be destroyed or tormented but receive divine blessing? Are there other proofs? Yes, dear friends, when once you get the eyes of your understanding turned in the right direction and away from the hobgoblins of eternal torture and fireproof devils, when once you get the eyes of your understanding rightly focused upon the Word of God, you will see that it is full of exceeding great and precious promises not only to us, the Church, respecting the Millennial Kingdom and joint-heirship in it and a fellowship with the Lord in the glory, honor and immortality of that blessed state on the spirit plane, but we see also the rich provisions God has made for the entire race of Adam redeemed by the precious blood.—" In Thy seed shall all the families of the earth be blessed."

Let us quote another Scripture pertinent to this subject. The Apostle declares that the Church is this Seed of Abraham, joint-heir with her Lord, saying, "If ye be Christ's, then are ye Abraham's Seed and heirs according to the promise." (Gal. 3:29) The promise is not yet fulfilled and cannot be until the Elect, the Seed of Abraham, is completed. We are heirs of that promise and our inheritance of it will mean our glorification and our authorization to begin and to complete the work of blessing the world of mankind by releasing them from the bondage of sin and death and helping them onward through faith and obedience back to harmony with God and life everlasting.

Let us, then, dear friends, have full confidence in the Word of God that it will be accomplished, that it will not return void. Let us co-operate with this word and thus make our calling and election sure. To this end let us lay aside every weight and every besetting sin and run with patience the race set before us, the

race for the crown of life, for joint-heirship with our Lord, for a share with Him in the great work of blessing all the families of the earth.

**1908 Convention Report Supplement,
February 25, 1908**

**ADDRESS TO THE COLPORTEURS
BY BRO. RUSSELL**

There were about four hundred at this session and Brother Russell spoke in part as follows:

Dear Friends: I have a great deal of pleasure in meeting the Colporteurs, intending Colporteurs and Sharpshooters. I will suppose you are not all colporteurs and will have to suppose you are not all intending colporteurs, but I will suppose that almost all are sharp-shooters. By sharpshooters, we mean those who are seeking to introduce the truth in a particular bundle to their neighbors, friends, acquaintances, etc., seeking to use every opportunity to try to reach them. Such an one is a sharp-shooter, in comparison to a colporteur who fires a regular volley, going from house to house, mowing down the ranks. We speak now of mowing them down and not shooting. Our Lord is represented as having a sharp two-edged sword, and with it He will smite the nations. How glad they all will be when they fall down under Him, smitten how glad they will be. Some of us have not needed to be smitten; we have had that element of righteousness, or reverence of God, which led us by God's grace to feel after Him, if haply we might find Him. As in one of the parables, He represents Himself as the king, the appointed king who goes into a far country to receive His kingdom, the authority of the kingdom and to return and exercise that authority. So our Lord has gone into heaven itself to await the time when He will be duly inaugurated and shall take unto Him His great power and reign. You remember how He illustrated the matter: When He was going, He called His servants His own servants, delivered to them His goods and said, Occupy until I return. Did He call all the people or all the world and deliver to them His goods? No. He called His own servants and said to them, Occupy until I return. Then He took His journey. And then after that, some of those who were not in sympathy with Him sent an embassy and said, "We will not have Him reign over us." Who is this? It is the whole world. Is not that the attitude of the world and has not that been their attitude always? "We don't want His reign of righteousness; we oppose Him and His reign; we don't want these stringent rules, love, love, love, etc. no liberty at all in Christ." There is, and there is not, dear friends. Some like to have the restraint that belongs to love and some do not. Those that do not are the ones represented in the parable that sent the

embassage and said they did not want or care for Him or His reign. "We want the power; we like the arrangements of this world; we like the prince of this world better than the Prince of Peace." Of course there are others that take a more moderate course who say, "We are not thinking about it; we do not care; we are making money and we will look out for our own." There are a great many who are in opposition to our King and do not want His reign.

You remember in the parable that when He returned at the second coming of our Lord He gathered His own servants, the ones to whom He committed His goods and said, occupy until I return. He did not gather the early saints, the Apostles, etc., but all the representatives today, representatives of the same class to whom he committed his goods, and we have some of those goods now in our possession; they are the talents and pounds we are to multiply and use to the glory of our Father, so that when He reckons with us, we can say, you gave me two and behold I have made two. And some with one talent can say, I have doubled it; I have never had very much, but I have done the best I could. And others with five say, it is doubled and now I have ten, and I gladly lay it all at your feet, glad to do anything.

After getting through reckoning with His servants the Church, the next procedure of the king who begins to exercise His power, after announcing that He is present says, enter thou into the joys of thy Lord. I do not say you have done many things, but you have been faithful and I have proved you, and whether with one talent under trying circumstances or with five, you have used and doubled them; I have seen your faithfulness, and he that is faithful in that which is least would be in that which is much, and vice versa. You have been faithful over a few things, enter thou into the joy of the Lord; have thou dominion over two, five cities, etc., as the case may be.

Where is this dominion? The Millennial Kingdom.

Who are we? Those to whom He committed the goods; those with whom He reckoned at the end of the age.

Then what? Where are those enemies that sent the embassy? Bring them hither, slay them before me. It sounds very cold and heartless, until we find out what kind of sword is to be used; when we find it is the broad-sword that goeth forth out of His mouth. When they find out, they will say, slay us that we may be the friends of righteousness and truth.

One of the Psalms says, (Psa. 45:5) "Thy arrows are sharp in the heart of the King's enemies." Yes, the arrows of the truth will cut deep. Then the psalmist goes on to say that, because of the arrows in thy heart they shall fall. Yes, says the prophet, "Unto Him every knee shall bow and every tongue confess." We are glad that we are not of those that need to be smitten with the sword or stricken down with the arrow. No, His message to us

has been different, because we have been in a different condition. He says, "Come unto me all ye that labor and are heavy laden." Why did not He strike an arrow into our hearts? Because our hearts were already broken and we were in sympathy with Him; we were feeling after Him. Thank God! "Blessed are your eyes, for they see; and your ears, for they hear." And let us sympathize with those that have not the eyes and ears, and let us not be unkind or bitter either in thought, word or deed. But we cannot have sympathy with their opposition. Remember that we are not to put the sharp arrows in their hearts. Oh no! That is not for us. By and by, after the King comes in triumph, He shall send forth the arrows. There will be a great time of trouble then. It is not for us to do the kingdom work now, but we are to do the work that He has given us to do. We are some of these servants; we are not all of those servants. Whoever has consecrated himself to the Lord has some talents and pounds, to be used in His service.

Now, dear friends, I speak to you from this standpoint, of those that are shortly to give an account. That will not make any real difference because it is shortly; we ought to be just as faithful as though we knew it was a thousand years. But it helps to make us more keen and wide awake to realize the time is short, that the Lord is looking at us and noting our zeal, enthusiasm, etc., that we are using to invest the talents and pounds. On the other hand, it brings a responsibility that might make us fearful, but it should also bring great satisfaction to realize that we are co-laborers with Jesus Christ.

What a remarkable thing it is that we are permitted to be ambassadors of the Lord, representatives of the Lord. How wonderful it is! I never get through thinking in my own mind, dear brothers and sisters, of the wonderful grace the Lord has bestowed upon us. I can imagine the angels looking at us and almost becoming envious, not that they would wish to take away our part, but that there might be an opening for them to be ambassadors of the Lord to tell the good tidings. The more we take this view of the matter, the more we become impressed with the honor and what it is to be used in the Lord's service, the more it will lead us, as the Scriptures enjoin us, to lay aside every weight, and run with patience the race marked out. What if we do see that the path marked out for us is not one of glory at the present time. We see that our Master did not tread the path of glory. What if we do see that to be on His side is to be misrepresented and misunderstood. The disciple should not expect to be greater than his Lord, and if the great Head should prove His loyalty to the Father by His faithfulness in enduring the contradiction of sinners against Himself, what shall we say about those humble

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ones who say they are glad He has given us any opportunity at all. What an honor!

There is a legend; I do not know that it is true, that the Apostle Peter met his death by crucifixion, and when the time came to be crucified, at his own request he was crucified head downward, saying, It is too great an honor to be crucified as my Master was. If we could have the privilege of serving or associating with Him in any part of the work, the more humble part or whatever it might be, the privilege of laying down our lives in His cause is so great that the other things are not worthy of comparison. We feel that it is almost too great an honor that we should serve with Him. When we get the right view, we will be glad to suffer and be all that we can for His sake, for the truth and the brethren. Whatever we do to each other, because they are His, it is counted as though it is done to Him on His account.

Well, what has this to do with the colporteur and sharp-shooter work? Oh, it has so much to do with it; it is the very essence of the matter. I can readily understand that those who have not been long amongst us might misunderstand the attitude of the colporteurs. People are so apt to think of everything being done from a financial standpoint. It is so apt to be the case, because everything on earth is done from the financial or business standpoint that it is almost impossible for the people in general to get their minds open wide enough to understand that there are really some people in the world that are really trying to lay down their lives, not to make money, nor to have anything except the Lord's approval. Don't be disappointed if you are misunderstood the Lord and the Apostles were misunderstood. Marvel not if the world misunderstand and hate you, and say all manner of evil against you, but REJOICE and be EXCEEDING glad. You are doing it, not for the world, but you are doing it for the Lord. Primarily you are doing it for those who are not His. How? I mean in this way; you are not doing it for the world, because now is not the time for the world's judgment; that time when the world will have the decision of eternal life or death is the Millennial Age and we who know that can see from the Scriptures that we are not laying down our lives for the world; that is not what the Lord invited us to do, but we are to lay down our lives for the brethren. The brethren are those that believe as we do. And how can we lay down our lives for them? There are others of the brethren who are still in darkness, still blinded, still just as you and I were, true brethren of the Lord when we were in darkness and Babylon and saw little of the Divine Plan. Did somebody serve you and me? Did the Lord use some brother to bring the truth to your attention? And as such, as you received the truth, you became the channel or vessel to disseminate the truth to others of the brethren, not the world, for it is not the time to try to reach the world, but it is the time to try to reach those

the Lord is going to use. The Apostle Peter says the Lord is taking out from among the Gentiles a people for His name. And, the Apostle Peter tells us more about this kind of people. In what way? He says they are a peculiar people in their zeal for God's work, and that will include good doctrine, as good doctrine makes children of good works, but we are not to put all stress upon doctrine. This peculiar people zealous of good works and good doctrine, is a royal priesthood, a holy nation. Why, Brother Russell, how are we a nation? Well, you know some of us were German and some of us were Scotch, some Irish, some French and some American. Well, what are you now? O, we are new creatures; ours is the heavenly country. Do you suppose that if a man was born in Germany and called a German and was begotten of the holy Spirit that he would not be called of the holy nation. Ours is the heavenly country. If there is any mistake, he made it, but I don't think he made any mistake. This family of God is a new nation, and as a new nation, it has its own peculiarities. We see some peculiarities that belong to the German, English, Spanish, etc. They have theirs and so has the new nation, and those are the ones you and I want to have. Not the kind of peculiarities that some people have when they think they are religious; they wear a certain cut of coat, bonnet, etc.; but we want to be peculiar in heart, zeal, love and earnestness for the Lord and the Brethren, and willing to lay down our lives. In this way they are to be peculiar; they will do things for the love of the Lord and for the brethren, and they will not do it for money. It is altogether a new doctrine to all except those begotten of the holy Spirit.

As an illustration of this: A minister called to see me in Allegheny, of the Reformed Presbyterian Church, and said:

“Brother Russell, I have been requested by the editor of the New York Independent to ask you something about your church.”

I said: “Brother, I have no church. That is one fault I have to find with the rest; they make a church of their own, which we do not think is the Lord's.”

“Well, you know what I mean; those that believe as you do.”

I said: “I hope you believe as I do; we do not recognize any difference in the Lord's people; they are either the Lord's people or they are not, and we recognize all who have the Lord's Spirit and claim to be the Lord's brethren, and so I hope you are one of our church, the church the Lord describes, whose names are written in heaven.”

“Well now, Brother Russell, about this organization that believe as you do?”

“Well, I do not know how many believe as I do; we try to believe as near as we can what God says, and we do not even write down their names.”

“Well, you have a congregation you take up collections?”

“No, we never take up collections.”

“How do you get money?”

“Well, I will tell you. Whenever people get rightly converted and get the truth into their hearts deeply, they are so anxious to do something they say: ‘Brother Russell, here is some money; I want to get into the work.’ We never ask for money.” He looked at me, as much as to say, “do you think after saying that I believe you?” I said: “Brother, that is a fact, we never ask for a cent, and we never take up a collection, and yet the people are anxious to get their money in.”

That is so different, dear friends, and the whole thing is so different from anything that you and I ever heard of, or

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that you ever find anywhere else, and you know it is useless to try to explain it to anyone else.

Last night, a man on the platform handed me some money; I did not stop to look how much it was, and here it is it is a ten dollar bill, and I do not know who the brother is. A number were near me and I was shaking hands and he found my other hand and stuck the bill in it. This is only an illustration.

Now, dear brothers and sisters, what manner of persons ought we to be; that is what the Apostle said and that is what he says to us. We are not trying to flatter you or to make you think you are more than you ought to be. None of us are satisfied with ourselves, and the more you go along the narrow way, the more you will appreciate the perfection of God’s great plan and great love, you will see more deeply every step and every day so that you will feel more dissatisfied today than you did yesterday. That is to say, you will see how far short everyone, yourself included, comes from that divine standard of perfect love. I do not mean that you are going backward; I know you are not; I can see this in my general contact with the Lord’s people, that they are growing in the truth, in His spirit and the spirit of a sound mind. It is the spirit of love shed abroad in your hearts; not in a little spot, but shed abroad, and you love all that are the Lord’s, and not only those who are the Lord’s, but those outside who are not yet the Lord’s, in whom you can see some element of the right character and the image of God. Also for those who are out of the way, far off in darkness, whom the great adversary has blinded. And more than that, your love is going out toward your enemies. I can see that spirit growing, not only in this convention, but also from your letters.

I suppose our mail at the present time at the Bible House is about 500 letters on Monday, and the rest of the week from 250 to 300 a day. Those letters tell the story of the growth in grace and

knowledge and love and the spirit of the Lord. I am glad to tell you that I can see you are making progress; but don't try to measure your progress by how you feel or what you did yesterday; don't fool yourselves, for the Lord is not mocked. We want to think soberly, as the Apostle says. If we are not progressing in love every day, we ought to be afraid. Let it drive us to the Lord, knowing what He has done for us and what His character is.

I am digressing somewhat from what I intended to say. What I wanted to bring to your attention was that, as the love of God and the brethren and the world is shed abroad in your hearts more and more it leads you to want to do more. The person that never gets anything but a good appearance and feeling and never wants to do anything is sure to fail. The Apostle says, show your faith without works; I will show you my faith by my works. That is a fair translation. The Lord is not going to judge us by our translation. The Lord is not going to judge us by our works; if He did, we would all come short, and so much shorter than others; for so many of the Lord's people have but one talent and would come far short. It is not works He is going to judge by, but according to your faith. But not a dead faith that has no works, but a living faith that does as much work as it can, and trusts in the grace of God. These are doing things, realizing that God will reward us according to our endeavors, not by results, but He expects as many results as we are capable of. Faith and works both have their proper place. God is looking to us to work according to our ability and to demonstrate our faith by using our opportunities that come to us, with all the efforts in your lives and in my life. The words of your mouth? Yes. The meditations of your heart? Yes. The conduct in your lives? Yes. They all tell; they may not be telling me, I am not competent to judge; they may not tell your neighbors or your brethren of your congregation with whom you are acquainted, for they are not able to judge. There may be things that hinder you from doing colporteur work, etc. it is none of their business. It is none of my business why you do not engage in the work; that is between you and the Lord. It may be in the volunteer work, it is between you and the Lord. He knows the reason. I do not know how much you are doing, and you do not know how much I am doing. None know about each other, just the Lord, and He it is that does the determining. You and I want to have all our arrangements in accordance with the fact that the Lord knows all about it, and He it is, by and by, that will say, if you are faithful, "I will make you ruler, etc." So let us avoid criticizing others, but let us criticise ourselves. What am I doing; what am I doing to show that I appreciate the fact that He redeemed me with His precious blood, has forgiven my sins, accepted me as a joint-heir with Christ and has given me the privilege of being with my Lord and Master what am I doing to show my appreciation? It is our duty to do all that we can to make it plain to the brethren that they

may see. If there is anything in my course that is not all that it might be, I would be glad to explain it, but if I did not, you should not criticize. Let us do all that we can; it is the Lord that pronounces the penalty. The Apostle says, Let us judge, or criticize; ourselves for if we judge ourselves, we would not be judged by the Lord; He would not need to chasten us. But if we are chastened, we are chastened of the Lord. He does it, because He loves us and counts us as sons. What son would not a father chasten, if he saw that he needed it? But those outside may pass on without any chastening. It is also the privilege of the children to show the Father their appreciation in their daily lives, that they will not need to be chastened, that they judge themselves, look out for their own conduct, to see if they are glorifying the Lord in their bodies and minds and spirits, which are His.

Note, this applies to the colporteurs in many ways, for they are laying aside the other cares of life to be ministers of the truth. Why, Brother Russell, do you call them ministers of the truth? Yes. Why, I thought that ministers were always called "Reverend". Not in the Bible. They are called that by others who do not know what the Bible means. In the Bible, the word "minister" means "servant", and if they are serving God, they are serving those who are God's people, ministers of righteousness, ministers of the truth; they believe they have the truth and they believe they are ministering the truth when they are declaring the good tidings hither and thither. Why don't they go to just the right ones? Because we do not know who the right ones are, and the Lord has been pleased to let it be so all down through the Gospel Age. One man said to me, Brother Russell; why do you have so many of these paper pamphlets printed; why do you distribute them all over, trying to pull down the churches? I said, no, we are not trying to pull

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down the churches. If we pulled down the churches, all the tares would get in and bother us; we do not want the tares. We want to go here and there and pull out a grain of wheat, and the bundle will not miss them, for it will look much more uniform without them. Why then go to them at all? Because this is the Lord's providence and because we do not judge, He judges. All we can do is to scatter the bread, as He said, upon all waters, not knowing which will prosper, this or that; we leave it all to the Lord. And so, we all have a blessed privilege, whether scattering the tracts or carrying the reading matter of a more pronounced character, we are only doing all in our power to spread the knowledge of God and His glorious Plan. We are not responsible for the result that is all with the Lord.

Wherever there is a head of wheat, the Lord knows how to reach it. You would be astonished at the information we get at the Bible House. For instance: A man who had gotten a copy of Millennial Dawn, began to read it, as he did he became angry and threw it

into the fire and then went out of the room. It was a boarding-house, and just then the landlady came into the room. The book had caught fire around the edges, but she picked it out of the fire, put out the blaze, kept the book, read it, and she is now a sister in the Truth to-day. Rather a peculiar way.

One of the colporteurs was telling me of a case in New York City; some one had thrown a copy in an ash barrel, and a young man, a foreigner, saw the book and thought, My, a good book put in the ash-barrel! He was a poor boy; he pulled it out, and that boy, through reading that book three years ago, would today astonish doctors of divinity with how much he knows of the Bible. Yes indeed. So, my dear friends, it is not always the books you put into the hand of the people that buy them that bring the fruitage.

I think of another case in Colorado. This party said, I am a poor preacher in the mountain regions, preaching the gospel, and as I go from place to place, the ranchmen would say, come in here, we will always have a bed and a bite to eat. So one place I went in, the ranchman said, I have a book here somebody sent me, and I can't make head or tail out of it, and you many have it. He said to me, "Brother Russell, I made both head and tail out of it; it was Millennial Dawn. The Lord sent that book to me, and not to that young man." We know not which will prosper. He told you and me to go on, confident that the Lord is guiding His work, confident that in this harvest time, the same Great Reaper is superintending the work that superintended the harvest work of the Jewish Age. It is my understanding and your understanding that every Israelite indeed, in whom there was no guile, was brought into contact with the truth and had an opportunity to receive the harvest message then due to be known. It was his right according to the divine arrangement, as said the Apostle, that it should have been preached to you who were natural Jews, necessary because it was God's plan, that those natural Israelites should have an opportunity of coming to Christ first, and to know that it was the harvest time. And just so here; I have every confidence, dear friends, that every Israelite indeed Spiritual Israelite every one that is truly the Lord's, whether in China, India, Iowa, Kentucky, or wherever it may be the Lord knoweth them that are His, and how to get the true meat in due season to them, the harvest message, in their time, and that He will not fail.

Will they get it if we do not do it? Yes. It is the Lord who has charge. You remember that when He was about to ride into Jerusalem before His crucifixion, they spread their garments on the way and as Jesus went along, they shouted, "Hosannah to the King of Israel." The Pharisees said, What are they talking about? Jesus said, If they should hold their peace, the very stones would cry out. Why? Because God had said through the prophet, "Shout, for thy King cometh, meek and lowly, riding on an ass, etc." There had to be a shout, and if they had not shouted the

stones would have that prophecy had to be fulfilled. Just so here, dear friends, if you do not wish to take part in the shouting and blowing of the silver trumpet, the Lord will blow. In the Jubilee day, they were to blow a silver trumpet. We are now in the antitype, and the Great Jubilee is about to begin, and the silver trumpet is to be blown. Blessed are you and I if we have an opportunity to blow. Whoever blows or hears gets a blessing. There is no damnation in it. We are not going to have you suppose God is damning 99 out of every 100. We see that the nominal systems, if they are blessing any one at all, they are damning nearly everybody else. This message that is being blown on the silver trumpets by the colporteurs, pilgrims, volunteers and sharp-shooters is all one work. In the literal harvest, there are many different kinds of instruments, reapers, mowers but I guess I had better not say anything about farming, for I do not know much about it. Whatever it may be, dear friends, whatever our connection, the harvest work will go on. If we are disloyal or fail to appreciate the privilege, that is our loss, for the Lord will see that the harvest work is carried on. We have a great God who is not dependent on you or me or any one else; He is Master of the situation, as He says in Isa. 55:11, "My work which goeth forth out of my mouth shall not return to me void, but it shall accomplish that which I please and prosper in the thing where unto I sent it." That is a great God. How we can trust Him, and we can rest in His all sufficient wisdom and power, and as we feel very humble, we can say, "Lord where can I glean a little?" We may not have a very large weapon only a little sickle, we may not do a large public work, but there are corners of the field that have to be gleaned that otherwise might be passed by, something that the Lord is leaving for you.

Perhaps my work is more like the large mowers, going around, as do also the pilgrims, but there is an individual work, something for each one to do. None are left out. The Lord has made it possible for us all to join in this great work, and be co-laborers with our Lord Jesus, who is the Great Reaper.

I do not know that I ought to make any distinction respecting the value of these different parts of the work, volunteer, colporteur, pilgrim or sharp-shooting work; I think they are all important, but the important thing is for us to see in what way you and I can best glorify the Lord; in which way can we use our time, talents, etc., whether great or small, in the Lord's service. Some are being greatly blessed in the colporteur work, I think of one family where one after another of the family have come into the truth and then entered the colporteur field. Are

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they doing it for money? No, that I know. What are they doing it for, what hope have they? Love for the Lord, the truth and the brethren.

I could tell you something of the same kind respecting doctors who have given up good practices to engage in the work; and lawyers too, not those who make a bluff at being a lawyer, for a bluffer has no business to give up but lawyers that had good practices have given them up and gone into the work. One of our pilgrim brethren, one who was a lawyer of no mean ability in his state, was glad to give it up. How much salary does he get? I will tell you just a secret between you and me it is a pretty big salary, but most of it is beyond the veil, most of the salary. What does he get this side the veil? He said, "Brother Russell, I think if I put my affairs in shape, I think I have enough money to keep my family, and I think I have enough money to buy my own clothing. You were speaking to me sometime ago about the pilgrim work, and I feel like accepting your suggestion about this pilgrim work if it is still open, and I think the only necessary thing is the railroad fare." Pilgrims come cheap, don't they?

Now they preach twice every day. How many preachers getting five thousand dollars a year preach twice a day? How many go about the country, away from their families for five thousand dollars a year? Why do these do it? O, they are seeking to be in harmony with the Lord's arrangements, seeking first the kingdom of heaven that is, in harmony with it and its arrangements, its privileges, etc., to serve the King and the kingdom class those that are to be the heirs of God, and by the grace of God to be themselves heirs of God, to share with the Lord, as His Bride, the glory honor and immortality and the great work of blessing all the families of the earth. These are the rewards. Do you not see that IT IS A WONDERFUL REWARD, my dear friends. The more you think about the glory, honor and immortality that God has promised to His faithful, the more you will appreciate the fact that it is a high calling, a most wonderful arrangement that God has made, and it does not cost us much.

You know people today are looking for bargain sales, and there are hours for bargain sales. Just so in this matter; there is a great bargain sale and the hour for the sale is the Gospel Age, and it is nearly over. The bargain is the crown of life and joint-heirship in the kingdom, and it is going for a song. What? The cost of your lives. The cost of your lives do you count your lives as a song? Well, not exactly, but you don't count your lives as very much. Well, you say, "I have some money." Well, how much? A thousand or ten thousand dollars. Suppose you had a million dollars, it would not be the snap of your finger in comparison with what the Lord has in reservation for those that love Him not worthy to be compared, said the Apostle Paul. He summed up what he had sacrificed and said, "I do count them all as but loss and dross and dung that I might win Christ." What did he mean by "winning Christ?" How win Christ? Win the Anointed. How? Win a place in the Anointed Body of Christ. Don't we get it here? Only nominally, the real place is beyond the veil. Paul said in Philippians, that he counted it all as loss and dross that he

might win Christ and be found in His resurrection. How know His resurrection? How experience His resurrection? By having a part in His death, and having a part in the resurrection from the earthly nature to the heavenly nature, changed in a moment into His resurrection. The same resurrection that is promised to all the members of His Body. If you can win a place in His resurrection, you can count that every thing you have surrendered as loss and dross for a place in the Anointed one, a membership in the Royal Priesthood beyond the veil. All that you can surrender is not worthy to be mentioned. And so with us all. Let us get a right estimate of things. You see people raking together millions of money and they do not know what to do with it, more than they could use in a hundred years if they lived in the most luxurious manner, yet they are busy raking in more and more. It seems to me there is something wrong with them. Then they look on the other side and say, What are you doing? Suffering, my you must be crazy. But we think they are crazy and that they are wrong. If they are right and if everything is earthly and whoever collects together the most money is right, then we are all fooled. Just as the Apostle said, "we are counted as fools all the day long." But if we are right and that great prize is obtainable that you and I have caught sight of, then all the world are fooled and they are casting aside the biggest thing imaginable. They are like the one in Pilgrim's Progress who with a muck rake was gathering in shells and failed to look up and see the better things. The world does not see the right thing. Why? Their eyes are closed—"The god of this world hath blinded their eyes." How do we see it is it because we are so much more brilliant than others? No. Not many great, not many wise or learned. How then do we see? O, you have the blessed eye-salve. The Lord said, "Blessed are your eyes, etc." Thank God! Have we anything to boast of? No. We have the grace of God. It appeared for all men, but all men have not yet seen. We have the blessed privilege of seeing, but ultimately it shall be to all people, the veil will be lifted and all will be able to see the blessing the Lord has for all.

Now is the acceptable time, now is the time for you and I to make a sacrifice if we would gain this great prize. And the opportunity? The opportunity is right at your hand and at my hand. In the Lord's providence He has given an opportunity to every one who has a desire to do so, to spread this harvest truth.

I have been thinking of our various methods, and I said, How does it come that we have all these various things in operation that are so different from other people? I do not know, the Lord has just been guiding it. Take for instance, the enormous circulation of the Dawns at the hands of the colporteurs. How did that happen? We never thought of doing it that way. We tried the ordinary methods in book stores, but the Lord permitted the Adversary to drive them out. We could not sell the books in the ordinary way and did not know what it meant, perhaps did not

trust the Lord enough. So now, if something seems to go wrong, we look around to see what is wrong. (See previous reports, "Addresses to Colporteurs", for a fuller description of the early attempts to sell through book-stores.) Then the thought came of some one going out and selling them from house to house, and so it has spread all over, not only in the United States and Canada, but in England, Scotland, Norway, Germany, Australia, etc. The Dawn is even published in Greek. There was a man in Greece running a candy store. A

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brother went into his shop and bought something and laid down a tract saying, Here is something good to read. After reading it, he asked for something more to read, and was given the Dawn. As a result, he sold out his candy store, and came to Allegheny, laid down \$250 and said, Can I do something. Cannot the Dawn be translated into Greek? We arranged the matter with a man connected with Columbia College, but did not succeed in getting it translated, and so the Greek Brother said, I think I had better try it myself. So he went back to Greece and there found a party who has translated the Dawn into Greek and has come into the truth himself. Then our Greek brother wrote us, saying, Here in Athens, all through the season, various people come here by boat, and I want to have books in all languages, and I will find some people who will want to have something to read while on the boats. So he sent for the Dawns in all languages, and he visits the boats and sells Dawns to the passengers in any language they want. That man is a minister of God. How do the colleges make a minister? They take him and train him out of all reason, so that he does not know anything, they teach him that instead of "the soul that sinneth it shall die," that he shall live forever in torment. But God has a way of taking humble things of this world and making them ministers of his, mighty through God to the pulling down of the strongholds. Don't feel too humble, but properly humble. Feel that it is not yours, but the Lord's message, and we are honored to be permitted to in any way tell His message.

We would advise that the brothers go two and two and the sisters two and two, after the manner of sending forth the message by the early Church.

The service then closed by prayer from Brother Russell.

March 15, 1908

THE LIVING AND THE DEAD

Johnstown, Pa., Mar. 15 Pastor C. T. Russell of North Pittsburgh, Pa., addressed large and intelligent audiences twice here today in the Grand opera house. We report one of the discourses which was from the text, "You hath He quickened who were dead in trespasses and sins." (Eph. 2:1) He said:

The scriptures everywhere declare that Adam's sin and disobedience not only brought a sentence of death upon himself, but upon all of his posterity. Thus do they account for the fact that while God's intelligent creatures on the angelic plane have life eternal, His earthly creation, man, is subject to death. As we think of the sickness, pain, sorrow, trouble involved in this death sentence, and that it has passed upon all men, and that approximately 20,000,000,000 have been born in sin, shapen in iniquity and after more or less serious experiences with the dying processes have gone into the tomb during the past 6,000 years, we stand amazed. We hearken to note if this is a just penalty, or if our race has suffered too much of a penalty for sin. As we learn the divine decree governing the subject we are forced to admit that no injustice has been done us, that father Adam justly forfeited the blessings and privileges that had been conferred upon him by a gracious Creator, and that we of his posterity have shared in a natural way His blemishes and hence are unworthy of eternal life. We are all ready to admit that with all the discouragements and sorrows and aches and pains and dying we prefer that we have lived rather than that we had never been born. Logically, therefore, we are under obligations to our Creator for whatever measure of joy and blessing we can secure in our present life, even if death ended all for us, even if there were no hope beyond the tomb. But that there is such a resurrection hope set before us in the scriptures we are about to show.

Let us not pass this subject without adverting to the fact that under the delusions of the "dark ages" we for a time supposed, in harmony with medieval creeds that the penalty for "original sin" was not death, but the very contrary life in an indescribable and everlasting torment. It is fortunate for us that we got the eyes of our understanding opened to the fact that such teachings are unscriptural, erroneous, and were formulated during the "dark ages" by our ancestors; that they had so far lost the right conception of God and the proper understanding of His word that they thought it to be God-like, Christ-like, just and loving, to pull one another joint from joint on the rack, to pour molten lead into each other's mouths and ears, to cut each other's tongues out, and to burn one another at the stake. Those evil fruitages in the lives of our ancestors we condemn, and must condemn also the

evil doctrines which led to them. How thankful we should be that, with the dawning light of the new dispensation shining upon God's word, we can now read there a divine plan in full harmony with the justice, wisdom, power and love which we should expect in a good God. Now we can see that death, with its incidental sorrows and pains, is the divine penalty for sin, and this would have meant that our race would have perished like the brute beast had not God in great mercy come to our rescue and provided a Savior and a great One, "able to save unto the uttermost all who would come unto the Father through Him." Heb. 7:25

GOD HATH GIVEN ASSURANCE UNTO ALL MEN

That our Lord Jesus came into the world to save sinners is the repeated statement of the scriptures. But how do we know that the death of our Lord Jesus was accepted of Jehovah as the offset or ransom price for father Adam's transgression? How do we know that as the race was lost under condemnation through Adam's sin it was redeemed by Christ? We indeed have the apostle's word for this, and assurance that as all in Adam die so all in Christ shall be made alive. But has God given any outward specific indication that He is satisfied with this arrangement? We answer, Yes! The apostle's words indicate this. He says, "God hath given assurance unto all men in that He hath raised Him from the dead." (Acts 17:31) Our Lord's resurrection was an assurance that the Father was well pleased with Him—

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that in Him was no sin; and since He gave His life for the sin of Adam and his race, His resurrection signifies that His sacrifice was accepted of God and that sooner or later it will be applied. It is an assurance unto all men not in the sense that all men have heard nor that all men appreciate this, but in the sense that it is for all men, open to all men who have the ear to hear.

CONDEMNATION PASSED UPON ALL

The apostle's statement is clear that condemnation to death passed upon all men because all are sinners. (Rom. 5:12) He intimates, however, that this condemnation or curse or sentence of death has been lifted from some when he says, "Ye were children of wrath, even as others (still are)." (Eph. 2:3) Again he remarks that believers have escaped the condemnation (death sentence) which is on the world. What does he mean? The scriptural Answer--is that during this gospel age God is dealing in a special manner with a small number of the race who have ears to hear the faith message that has been promulgated ever since Pentecost. The message that comes to these is purposely in such a form that only a particular class of the world will be able to receive it. The intimation clearly is that not all have the hearing ear. The facts of life corroborate this for few even in civilized lands hear, understand, the message. The great mass

even of the civilized are confused, and, as our Lord said to the Samaritan woman, “believe they know not what.” As to the heathen, twelve hundred million of them, according to statistics, have not heard in any sense of the word of the “only name given under heaven and amongst men whereby men must be saved.” (Acts 4:12) These are facts! It is also a fact, worthy of note here, that the heathen are increasing rapidly. A century ago there were only half as many according to statistics six hundred million.

So we see the world blind and deaf to the glorious arrangement He has provided of salvation from death at the hands of Jesus during the millennial age, and by the process of resurrection. Their eyes and ears are turned in the very opposite direction from the truth on these subjects, not only by heathenism, but also by much of the preaching of our day. Only a few, and they but imperfectly see and hear of the grace of God. Only these few comparatively, therefore come within the limits of present acceptance with God, for “without faith it is impossible to please God.” (Heb. 11:6) These few who, with more or less of enlightenment, really believe in the Lord Jesus and trust in Him, are the acceptable ones. These may know of God’s arrangement for the cancellation of their sins, and may now by faith accept and wear the robe of Christ’s righteousness imputed to them. These may walk by faith in the narrow way of self-sacrifice, self-denial, in the footprints of their Redeemer. These, by so walking faithfully, may gain a great prize, which the scriptures call the crown of life, and glory, honor and immortality. The great mass of mankind, who have neither the sight nor the hearing of faith, can have neither part nor lot in this matter; they are yet in their sins. These by faith are reckoned as alive from the dead the remainder of the world being still under sentence of death. Whatever their prospects for the future, they have received nothing of the Lord yet, and cannot receive anything from Him during this age except upon the faith terms which He has appointed. We will consider these and their hopes and their prospects later on.

RISEN WITH CHRIST

The thought that consecrated believers are from the divine standpoint begotten again to new life or, under another figure, are risen with Christ to walk in newness of life, pervades all the teachings of the apostles. These are called “a new creature,” “new creatures in Christ Jesus.” For them “old things have passed away, all things have become new” through faith, by which they first believed in Jesus as their Redeemer and accepted the forgiveness of sins, and then, secondly, by faith made a consecration of their justified selves to the Lord and His service even unto death; and then, still by faith, experiencing the begetting of the Holy Spirit; the anointing therewith, and its guidance to the extent that they henceforth live new lives not after the flesh, but after the Spirit. These, as the apostle suggests,

set their affections on things above and not on things of the earth. (Col. 3:2) By faith they accept the “exceeding great and precious promises” of God, which are applicable to them and not to the world in general, and he promises that if they are faithful in the sacrificing of earthly interests now they shall at the second coming of their Lord be received of Him and be made actual new creatures in the first, the chief, resurrection; and thus “changed” actually from earthly to heavenly, from natural to spiritual conditions, they shall be like unto the angels, like unto their glorious Lord, and sharers with Him in the great millennial kingdom which God has promised Him by and through which kingdom the world is to receive the great blessing secured through the merit of the sacrifice at Calvary.

QUICKEN YOUR MORTAL BODIES

Our Second Adventist friends and some others have evidently misunderstood the apostle’s argument of Rom. 8:11, in supposing it to refer to the resurrection of the church in mortal bodies human bodies such as we now have. The entire context shows to the contrary of this. The apostle’s words are, “If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ Jesus from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.” Most evidently the apostle refers to the work of grace operating in the hearts of consecrated believers in this present time. His argument is in respect to the power of the holy Spirit of God; it was mighty enough to raise our Lord Jesus out of death, will it not be sufficiently mighty in its operation in us to enable us as new creatures not only to keep our mortal bodies dead as respects sin, but also to energize and quicken them in respect to works of righteousness in the service of the Lord and of the brethren and of all men as we have opportunity? So then the new creatures in Christ are in no sense of the word to compare themselves with the world, but are to remember our Lord’s words, “Ye have not chosen me, but I have chosen you and ordained you that ye shall bring forth fruit, and that your fruit should be permanent... If ye were of the world the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you.”—(John 15:16,19)

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The loss by many of this scriptural thought that the church is separate from the world, and has a separate judgment or trial, has been a costly one. The fact that large numbers of unregenerate people, who have not been begotten of the holy Spirit, have been accepted as true Christians has let down the standard of true Christianity from the lofty place of imitation of Jesus and the apostles to the ignominious standard of the average of civilized society. We can sympathize with those who did let down the standards, for we see that they had generous motives not merely to excuse themselves from the high standard, but especially to

include with themselves those who had no such standards because of their misunderstanding of the scriptures, and their supposition that whoever is not of the church, not of the elect, is hopelessly condemned to an eternity of torture.

HOPE FOR THE WORLD

There is no hope for the world during this gospel age because it is a faith age the time for the gathering of the very elect, the time for the preparation of the “saints.” All scriptural hope for the world for those whom the apostle mentions as blinded by the god of this world and deaf to the influence of God’s message now lies in the future, in the millennial age. The world’s hope is briefly summed up in the apostle’s words, “God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained.” (Acts 17:31) We can readily see that the judgment or trial of the world to which the apostle refers is future; and since the world as we have seen has been wholly condemned to death, it follows that it already has had one judgment or trial and that it is now suffering under the adverse sentence therefrom. As our Lord declared, “He that believeth not is condemned already.” (John 3:18) The condemnation started in Adam and held on to all of his race and still holds them all under the death sentence, and as we have seen only consecrated believers escape from that sentence. Hence the declaration of God’s appointment of a day for judging the world must mean a new trial. And this is in full accord with the scriptural declaration that, so far as the original sentence was concerned, “Jesus Christ by the grace of God tasted death for every man.” (Heb. 2:9) In other words, the death of Jesus in its ultimate benefits will cancel all of the original condemnation, the original sin of Adam and his race and will set all mankind free from that original death sentence. But as we have just seen this is not yet accomplished but has only set free a little handful of consecrated believers whose eyes and ears were specially blessed of the Lord and to whom during this gospel age has come a special judgment or trial in advance of the world.

The world’s trial will last for a thousand years, the millennial age, and the church now on trial, as we have seen from other scriptures previously, is being prepared of the Lord in advance to be associated with the Lord himself as the judges of the world when it will be on trial. We remind you of the apostle’s words, “Know ye not that the saints shall judge the world?” (1 Cor. 6:2) How glad we are, then, that the Lord’s redemption work, which now avails for believers only will ultimately be made available to all the families of the earth in the day when the shadows of ignorance and superstition shall have passed away, in the day when Satan shall be bound that he shall deceive the nations no more, in the day when the sun of righteousness shall arise with healing in his beams, in the day when the knowledge of the Lord shall fill the whole earth as the waters cover the great deep, in

the day when the wayfaring man though a fool may not err therein, in the day when none shall any longer need to teach his neighbor and his brother, Know thou the Lord, for all shall know him from the least to the greatest of them. Rev. 20:2; Mal. 4:2; Isa. 11:9; 35:8; Jer. 31:34.

THE DEAD SHALL HEAR HIS VOICE

In full harmony with what we have already seen respecting the deadness, and the fact that a few of these hear now with the hearing of faith, and that all the remainder shall hear by and by, we note our Redeemer's words: "The hour cometh and now is when the dead shall hear the voice of the Son of the man and they that obey shall live." (John 5:25) For the world of mankind in general this blessed hour of hearing, understanding, coming to a knowledge of the truth, is still future the millennial age. For the exceedingly few of the race who have the hearing ear the hour for hearing "now is." The effect of the hearing in both cases would be the same; the voice, the message of the Son of man, is life giving. "He is the way, the truth, the life." (John 14:6) He is the way to God no man cometh unto the Father except by him; he is the truth, the word of God, the only message of salvation is that of which he is the center; he is the life those who receive his message, his instruction, his grace, may have life, and that more abundantly than was heretofore possessed by man.

Those who hear now by the hearing of faith not only learn of Jesus as their Redeemer and the way to God, but they receive a special invitation to become his joint-heirs in the kingdom. This the apostle styles, "The high calling of God in Christ Jesus," and again, a "heavenly calling," because it is to heavenly things, and not merely to a restitution to earthly things lost in Adam and redeemed for the world in Christ. But those who will hear the voice of the Son of man in the coming hour, in the millennial age, will not be invited to walk in the "narrow way" of self-sacrifice, nor be invited to joint-heirship with Christ in the kingdom, for the kingdom class will then have been completed, the kingdom itself will then have been established, and the "narrow way" of testing and trial necessary to joint-heirship in it will have passed away and the "highway of holiness" will have been opened up, in which there will be no stumbling stones and no darkness and no ravenous beasts to hinder, to oppose, to intimidate, to stumble those who would draw nigh to God in Answer--to the voice that will then assure them of the forgiveness of their sins through the merit of the great sacrifice, and the possibility of attaining all that was lost in Adam human life, human rights, human honor and glory, a little lower than the angels and in the image of God.

A little later on in the same discourse Saint John gives us the Master's words (v. 28,29) which assure us that this hearing on the part of the dead world is not merely to those who will not have gone down to the tomb, but applies equally to the others

who have gone into sheol, into hades, into the state of death. The Master's words are, "Marvel not, the hour

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is coming in which all that are in their graves shall hear the voice of the Son of man and shall come forth. They that have done good to a life resurrection, and they that have done evil unto a judgment resurrection." (R. V.) How clearly the matter is here stated! The dead are not to come forth from heaven, nor from purgatory, but from their graves. These will include two classes: Some who have approved themselves to God in the present life and some who have not. The approved ones will come forth from the tomb to a life of resurrection, a complete resurrection to life, an instantaneous change in a moment, in the twinkling of an eye, from corruption to incorruption. The others, who have not been approved of the Lord, shall come forth also that they may have a resurrection, a rising up, a deliverance from corruption into the full liberty of children of God. But theirs is not to be an instantaneous change to the perfection of life. No, to their advantage they will come forth from the tomb in an imperfect state in practically the same condition in which they died come forth that they may have a rising up to perfection a rising up by judgments, disciplines, rewards and punishments, during that day of judgment which God has appointed, a thousand-year day. It will be during that thousand-year day of their judgment that they will hear the gracious voice of the great King, their Redeemer, assuring them of God's love and the provision made for their assistance out of sin and death conditions, assuring them also that there are certain principles and laws in connection with the divine government which must be obeyed if they would attain to the glorious privilege of life eternal, assuring them also that "all the wicked will God destroy" all who, when they have a full, complete knowledge of righteousness and truth, love unrighteousness and error. Then, as the Apostle Peter says, "It shall come to pass that the soul that will not hear that prophet will be utterly destroyed from amongst the people." Acts 3:23

[April 12, 1908](#)

MOUNTAINS CARRIED INTO THE MIDST OF THE SEA

On Board der Kaiser Wilhelm der Grosse, April 12 The following comes to us from Pastor C. T. Russell, of Pittsburgh, Pa., en route to Great Britain on board the Kaiser Wilhelm der Grosse. He said:

I choose four texts: (1) "We will not fear, although the earth be removed and though the mountains be carried into the midst of the sea." Psa. 46:2. (2) "The sea and the waves roaring" Luke

21:25. (3) "The wicked are like the troubled sea, which cannot rest." Isa. 57:20. (4) "I saw a new heaven and a new earth, for the former heaven and the former earth were passed away, and there was no more sea." Rev. 21:1.

All languages were originally pictorial. The Chinese, for instance, particularly illustrates this, for all their characters are merely abbreviated pictures and our own language, although not pictorial after the same manner, is largely figurative or symbolical as to thought. Indeed, we recognize as the highest form of any language its poetic or pictorial beauty and harmony. But with the hard thought which came down to us from the "dark ages," that the divine plan consisted of a chance in a thousand of gaining an eternity of bliss and nine hundred and ninety-nine chances in a thousand of suffering an eternity of torture, everything connected with the Bible became so wrapped with gloom and every thought connected with the Almighty and His provision for the future of mankind so draped with despair that few except gloomy symbols were recognized. Our minds were perverted by the wrong thought of God, and the symbolisms of His Word were used by the adversary to further affright us and drive us away from our best, our truest friend.

Let us construct a picture before our minds; let us suppose the vast oceans, constituting three-fourths of the earth's surface, to represent the masses of mankind unsettled, unattached, without property, with little hope or prospect, with illimitable longings, but no power to satisfy them, "without God and having no hope in the world." Eph. 2:12. Let us consider the land behind and before us in our journey to represent society, fixed, established, desirous of peace, having something which it does not wish to lose, which it does not wish the sea class to wash away. As in the sea we find shallows and mighty deeps, so on the land surface we find low, marshy places, higher places and mountain peaks, and each of these various levels or heights may properly represent to our minds various degrees of prosperity or adversity. The mountain heights would represent the princes of society, merchant princes, bankers, as well as political powers. As from time immemorial there has been a conflict between the land and the sea, the latter sometimes in a storm violently attacking the former and seeking to capture it, so between the two classes here represented; the sea class helpless and without property is envious of the earth class, those who under the present social order seize and possess the chief blessings. Consider also the sky, the heavens, as symbolizing something still higher than either the sea or the land, as symbolizing the ecclesiastical power or influence which more or less dominates all classes and from which and through which come the showers of refreshing and the gracious sunlight of blessing. Upon the sea class these were comparatively wasted, but upon the land class, or those socially organized, these blessings from the sky are represented in the fruits, flowers and vegetables, which bring joy and comfort, and

in the streams of water which bring refreshment to those living on the earth to the social world. In the sky, the heavens, shine not only the sun, representing the gospel light and grace, but also the moon, representing the law dispensation, and there shine also bright stars representing the teachers and

GUIDES OF HUMANITY

Do these figures fit well to the facts? Do you see that these are remarkable correspondencies? Do you wonder how these happen to occur to our minds? I will tell you. They thus occur to us because they are thus used in the scriptures under these symbolical figures. The Lord through His

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Word has presented to us some wonderful truths which may be ours as soon as we recognize them, but which cannot be recognized by us except as we come into accord with the Lord and the spirit of His truth which He has promised will guide His followers into all truth and show them things to come. John 16:13. Let us apply these figures as outlined and note that the lessons they bear are in fullest accord with the literal statements of the word. We note from the scriptural standpoint we are still in the night time, that the morning has not yet come, that the sun of righteousness has not yet arisen with healing in His beams and cannot do so until the elect gospel church shall have been completed, glorified, and made partaker with her Lord of His glory and associated with Him in the work of shining forth upon the world for its blessings. Meantime the scriptures give the thought that the church is clothed with the sun, that sunlight is upon the church to the extent that any of its members are able to appreciate it. The sunlight, clearness of sight, is however, in their hearts and lead to their relationship to the Lord not the sunlight to light their pathway in the world. As for the pathway it has always needed the light of the lamp, the Bible—"Thy word is a lamp to my feet, a lantern to my footsteps" has been true throughout this gospel age, and will continue to be true until its close, when the new dispensation shall be ushered in and the sun of righteousness shall shine forth. It is merely in our hearts that there is sunshine all the way. As represented in the symbolical picture the church is the woman clothed with the sun and with the moon, representing the law dispensation, under her feet; her position is superior to that of the law, her enlightenment respecting the divine will is of a higher order, yet in full harmony with the law the moon.

Our Lord, picturing the events connected with the close of this gospel dispensation and the gathering of the elect in the end of this age, describes a great trouble which will affect both the church and the world. He declares that the sun shall be darkened, and the moon shall not give her light; the stars shall fall from heaven and the powers of the heavens shall be shaken and then

He tells us of distress upon the earth, society and of a great storm amongst the sea class. "The sea and the waves roaring." We see many of these things already fulfilling; the sunlight of divine truth is becoming darkened even in the hearts of very many. The theory of evolution led on to higher criticism of the Bible, which is but another name for agnosticism, doubt, unbelief. Particularly within the last thirty years this hypercritical spirit has spread amongst the learned in colleges and pulpits. As a consequence the sunlight of truth in the hearts of God's people has become greatly darkened and worldliness has taken the place of religion, and while church organization has been maintained and advanced it has been merely with a form of godliness without the power so that the salvation that is now being preached is a social uplift rather than heart regeneration of the individual.

As for the falling stars, have not many ministers ceased to be burning and shining lights as respects the truth, as respects proper guidance? Is it not true that there is not a more confused body of educated men in the world than the professed ministers of Christ of all denominations? They know not what to believe; the majority show that their faith in the word of God is gone, they no longer have any use for the Lamp except as a mere ornament. They are now being guided by their own worldly wisdom, which, the scriptures declare, is foolishness with God and will ultimately lead them astray and have much to do with the approaching wreck as it shall affect present religious institutions. Many of these stars have already fallen from influence, and hence ceased to be light-bearers, and the number of these falling stars seems to be increasing day by day. As a consequence the next step of our Lord's great prophecy is having its fulfillment—"the powers of the heavens shall be shaken." They are shaking now, although the shaking is far from complete. The public no longer regard ministers of Christ as unselfishly sacrificing their time and energy in order to carry blessings to the minds and hearts of the people; they now regard them as laborers striving like men of other professions for the honors and emoluments connected with their position. Proportionately their influence and power are shaken and far from what it once was.

ON THE EARTH DISTRESS AND PERPLEXITY

Our Lord's prophecy proceeds to show the logical consequence of the darkening of the sun and moon, and the falling of the stars, and the shaking of the confidence of the people in the present religious institutions; that this will lead to distress of nations with perplexity, "men's hearts failing them for fear and for looking after the things which are coming upon the world" —because of this shaking of confidence in religion and because of the roaring of the sea and the waves. He who cannot see the fulfilling of these things is blind to them, whether he be a Christian or merely a moral person. His eyes surely cannot be open else he would

perceive that the rich and the great and the influential are all peering into the future as respects the things that are coming upon the earth, society, realizing the breaking of the religious influence which hitherto has held mankind and realizing also the growing storm on the sea amongst the restless of mankind, as represented in socialism. Day by day the storm increases, the waves of the sea roll higher in their encroachments upon the land, society, and roar the louder in their threats and in their demands. He that hath an ear may hear this message, and those who are wealthy hear it with alarm and, with calm foresight, recognize what others do not, namely, that present conditions presage a coming conflict, a storm of trouble, such as the world has never before witnessed. And in this their foresight is correct; it is in harmony with the Scriptural declaration that "there shall be a time of trouble such as was not since there was a nation." Dan. 12:1; Matt. 24:21

Let us not be misunderstood in thus applying our third text, "The wicked are like the troubled sea which cannot rest." In one sense of the word the whole world of humanity is wicked, in that all men by nature are out of harmony with God. Let us not be misunderstood to mean that all those who are symbolically represented as being of the highlands and the mountains, the princes and kings of the earth, social, political and financial, are either righteous or good. Quite to the contrary we hold that there is much unrighteousness connected with these highland classes and much that is good connected with the sea class. The Lord, in telling of the future arrangement of things, the new order of things, assures us that it will be very different from the

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present in every respect; that there will be no more mountains and no more seas; that there will be a general leveling amongst those who will constitute the new social order, the new social earth. Then the sea class will be non-existent; that is to say, mankind in general will be lifted out of the depths of sin and degradation, and, under the proper regulations of God's kingdom, a general equality in the world will be established, as it is written, "Every valley shall be exalted and every mountain shall be made low." (Isa. 40:4) All the lowly, humble ones shall be lifted up and all the high ones shall be humbled. Some Scriptures represent this leveling work as being accomplished by the inundation of the sea and others represent it as being accomplished by fire which shall melt the whole earth. Both of these, however, are figurative expressions representing the same time of trouble which will bring about a new social order socialism on its highest and best plane and under heavenly direction and power.

As an illustration note our first text. The entire Psalm, of which it is a part, is a picture of the great trouble day in the end of the present age in which the Lord will overthrow present institutions

and establish the world of mankind under new and more favorable arrangements under the rule of King Immanuel and His bride, the church. Speaking of the true church class, the “little flock,” the “saints,” it says, “God is our refuge and strength, a very present help in time of trouble. Therefore will we not fear, though the earth be removed and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.” The one class in the whole world which will not be involved in this severe trouble are the saints of God. Even though they should as fully as others enter in that trouble it will be different with them owing to their knowledge through the Scriptures as to why the trouble is coming and what its results will signify in the way of blessing, restitution, uplifting of mankind under the new dispensation, which this day of trouble will serve to usher in.

What a graphic picture is here of how the mountains or kingdoms or great ones of the present time that now uphold the present structure will be shaken, overwhelmed, swallowed up in the midst of the sea. Even the very thought of these things causes the world to quake, but the Lord assures His people that they may lift up their heads and rejoice, knowing that at this same time will come the deliverance of the church, her glorification or change from human to spiritual conditions by the first resurrection power. The Lord, through the prophet, proceeds to give the interpretations of these symbols in verse 6. Instead of speaking of the raging waves we read, “The nations raged, the kingdoms were moved, God uttered His voice and the earth melted.” The earth, society, has not yet melted, though we sometimes say that because of friction between certain classes of society matters are getting very hot. They have not yet reached the melting point, but let us be assured that every word of God shall ultimately have its fulfillment and that the earth, society, shall melt when the mountains are carried into the midst of the sea, when the masses of discontented ones shall overwhelm present governments and institutions of every kind and law and order shall be completely dissolved in anarchy.

THE EARTH MELTED

I remind you of another Scripture which speaks similarly of the earth melting, saying, “Wait ye upon me, saith the Lord... for the whole earth shall be devoured with the fire of my jealousy.” That the fire is not literal any more than the waters is evidenced by the succeeding statement, namely, “Then will I turn unto the people a pure message, that they may all call upon the name of the Lord to serve him with one consent.” (Zeph. 3:8-9) If the earth should literally melt there would be no people, of course, remaining, but when society shall have melted and disintegrated and when, under the Lord’s transforming power, it shall thus be converted into a new organization and new society and new earth wherein

dwelleth righteousness, then, indeed, the people, having learned a great lesson from their wonderful experiences in the time of trouble, will be prepared as never before to hearken to Him that “speaketh from heaven.” (Heb. 12:25) The assurance that he will then give to the people a pure message is consoling, especially when we remember the confusion that has prevailed respecting the Gospel message as it has been presented to the world messages so inharmonious and inconsistent that the great minds of the world, with few exceptions, have been unable to receive them, and have been rather turned away from the Lord than turned to Him. The same thought of God’s instruction of mankind after the earth has melted is given in Psalm 46, where we read that after the trouble God will speak peace to the world, saying, “Be still and know that I am God. I will be exalted amongst the nations; I will be exalted in the earth.”

THERE SHALL BE NO MORE SEA

Mark the harmonious thought set forth in our fourth text, namely, that when the new heavens and new earth shall have been established (the new social order and the new ecclesiastical order, for the elect church will have then been glorified), when the former ecclesiastical and social order shall have forever passed away, then there will be no more sea. Under the new order of things, under Messiah’s kingdom, a sea class will be no longer necessary or possible; because the new order to be established for mankind will contain all the benefits and blessings of the highest and wisest socialism and mean the largest possible good and blessing to the world of mankind, without exception or discrimination. And as for the willingness of any to be submissive to that new order of things, it will be compulsory, as we read, “It shall come to pass that the soul that will not obey that Prophet (that great King of the millennial age) will be utterly destroyed from amongst the people.” (Acts 3:23) It will be a case of coming into harmony with the arrangement of matters as they shall be then or of being cut off, though we are assured that stripes will first be administered, that corrections in righteousness will be given with a view to helping all in the right path, the path to everlasting life. No wonder that those whose eyes were opened to see the divine plan and the divine Word should rejoice greatly at the prospect of the second coming of their Lord in power and great glory to establish His kingdom and to rule the world in righteousness for its uplift and blessing, as well as

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to gather His saints to Himself to be His bride and joint heir in the blessing of the world. No wonder such are represented as crying, “Come, Lord Jesus, come quickly.”

We have no question whatever that many of those who are now clamoring for socialism are sincerely honest when they tell us

their motives are not purely selfish, that they are thinking beyond themselves of the general welfare of mankind. They sometimes upbraid us because we tell that while the new dispensation, according to the scriptures, will usher in many of the blessings they sought by socialism, yet we discourage socialism because it will eventuate in anarchism. Some fail to see the consistency in these statements, and we take this opportunity to explain that our standpoint is not merely our human judgment, which concurs, but that our judgment is guided primarily by the word of God, which instructs all who hear His voice to wait patiently for Him and not to attempt to take power into their own hands. His voice instructs those who are followers of Jesus to be subject to the powers that be, because the powers that be are ordained of God, permitted of God. The Lord's people are to heed His voice whether they see the philosophy of His direction or not. But as they progress in the way, they find He has promised that the secret of the Lord is theirs, and that He makes known to such His object and purpose in the present permission of things which He does not approve and with which He does not expect His people to be in sympathy. He informs us that the present permission of evil is designed to work out rich blessings in the Lord's own way. Some of these blessings we now enjoy, as for instance, lessons of patient endurance in well doing, in faithfulness to principle, though opposed by the world, the flesh and the adversary, and secondly, the lesson of sympathy for the poor groaning creation, not only for those who are poor financially but also for many of the poor rich, who also belong to the groaning creation, whose deliverance awaits the coming of the Lord and the establishment of God's Kingdom in the world. Nevertheless, harmony with the direction of God's word, that His people should be "subject to the powers that be" until He shall attend to the changing of them, keeps these from identifying themselves with the sea class, the restless class, the discontented class; they are, therefore, in the scriptures represented as dwelling on the earth. This does not signify, however, that they are satisfied with present conditions; no, they cannot be satisfied with anything short of perfection and the glorious things which God has promised to them in the resurrection change. Hence, prophetically, they are represented as saying: "I shall be satisfied when I awake in thy likeness." (Psa. 17:15) It is another matter entirely, however, to be contented. As the apostle says, "Be content with such things as ye have" not content so that we would not improve our blessings if opportunity seemed providentially to open, but content to have them as they are until the Lord's providences shall indicate a change. We are, therefore, to be content with present conditions and institutions and to make the best of them, and so far as lieth in us to live peaceably with all men while waiting for the blessed hope and the glorious revelation of our Savior and His kingdom and our change to be like Him and to share in that kingdom. We are to be content even though the Lord's providence should

permit us to come into tribulation or to suffer persecution, content to have all the chiseling and polishing which He sees that we need to fit and prepare us for His presence as vessels unto honor and for the Master's use made meet.

June 7, 1908

TWO PENTECOSTAL BLESSINGS

ONE FOR THE CHURCH, THE OTHER FOR THE WORLD—TIME AND EFFECT OF EACH

Pastor Russell addressed a large congregation at Northside Carnegie Hall yesterday afternoon, taking as his topic the two Pentecostal blessings. He took for his texts Acts 2:17-18, giving, as he explained, a preferred rendering, thus: "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh, and your sons and daughters shall declare it, and your young men shall see the visions of which your ancients dreamed. And in the meantime on my servants and on my handmaidens will I pour out my Spirit, and they shall proclaim it." Pastor Russell said:

The importance and significance of the Pentecostal blessing of nearly 19 centuries ago, which still abides with the servants and handmaidens of the Lord, very few seem to appreciate. The reason for this lack of appreciation is found in the fact that very few have received the Pentecostal blessing; and the Apostle explains their situation, saying, "The natural man receiveth not the things of the Spirit of God, neither can he know them *** because they are spiritually discerned." (1 Cor. 2:14) But to the fully consecrated believers God gives the blessing of His holy Spirit to the intent that they may know the "deep things of God." (1 Cor. 2:10) Only the spirit-begotten ones, therefore, may be expected to understand, to appreciate the signification of Pentecost. To these it signifies the beginning of a new life begetting again, "not of the will of the flesh, nor of the will of man, but of God." (John 1:13) Pentecost, therefore, marked the beginning of the Spirit-begotten Church, the Bride of Christ, just as the anointing of Jesus with the holy Spirit at the time of His baptism marked His begetting of the holy Spirit to the divine nature, to which He was born of the Spirit in His resurrection —" the first-born from the dead," "the first-born among many brethren." (Col. 1:18; Rom. 8:29) The Bride class, whose begetting began at Pentecost and which has been in process of development from then until now, will be born from the dead in the first resurrection, and then the glorified Church, sown in corruption, raised in incorruption; sown in dishonor, raised in

glory; sown an animal organism, raised a spiritual organism, will be like her Lord, and the marriage of the Lamb will be accomplished the union of Bridegroom and Bride, of our Lord, the Head, and the Church, His members.

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THE MEANING OF THE BLESSING

When our Lord left His followers and ascended on high He bade them wait for this holy Spirit anointing as a preparation for the ministry, the service to which He had invited them joint servants with Himself in the cause of truth and righteousness and the divine plan. He said to them, "Tarry ye in Jerusalem until ye be endued with power from on high." It should be evident, then, to us that no one is authorized to preach or teach in any sense of the word the heavenly things, the spiritual things, except those who have received of the holy Spirit as a preparation, as a qualification. It is not the laying on of human hands that bestows this holy Spirit of the Lord, and hence many who are public ministers of the Lord, possessing not the holy Spirit, being not begotten, therefore, to newness of nature, are blinded and cannot see afar off, cannot discern the "deep things of God," the spiritual things. Such are entirely out of place when posing as preachers of the divine word. But on the other hand the weakest, the humblest of the Lord's people, begotten of His holy Spirit of meekness, gentleness, patience, long suffering, brotherly kindness, love, through a full consecration of his heart to the Lord, is qualified, prepared to dispense truth to others yea, "the deep things of God." Hence we find that sometimes people of very limited education and very limited talents can be and are being used of the Lord in making known the riches of His grace and loving-kindness in Christ Jesus. We do not say that all Spirit-begotten ones are equally competent in the presentation of the truth of God's word; but we do say that all the Spirit-begotten ones are authorized to teach, to expound to the best of their ability; and that this is implied also in the prophecy respecting this anointing, which came first upon our Lord Jesus, the Head of the Church, which is His Body, and at Pentecost was poured forth from Him as the Head to the consecrated members of His Body.

This anointing of the Holy Spirit was typified in the anointing oil used in the consecration of Israel's priests and kings, of which we read in Aaron's case that the holy oil, fragrant with incense, poured upon his head, ran down his beard, yea, even unto the skirts of his garment. Thus Aaron was a type or picture of the Anointed One Jesus the Head, the Church His Body. The divine blessing, poured originally upon our Lord Jesus at the time of His baptism, we are told, was the Holy Spirit without measure, without limitation, because He could thus receive it, being perfect—"holy, harmless, undefiled, separate from sinners." The blessing that came at Pentecost was the same Holy Spirit that

was symbolized by the oil, which by that time had extended down from the head to the body, the Church. But only the first members are shoulders of the body, as it were, for there at Pentecost and since then the Lord has added to the Church others and still others of His consecrated ones, and these, coming into the body, have come under the anointing which needs not be repeated, but which will extend all the way down to the end of the age and consecrate and enlighten and bless all who thus come into true membership into the "Body of Christ, which is the Church," "whose names are written in heaven."

The prophet mentions the coming of this anointing to the Lord as the head, saying, "The spirit of the Lord God is upon me, for He hath anointed me to preach the good tidings to the meek, to bind up the broken-hearted, to declare the acceptable year of the Lord and the opening of the prison doors, and the setting free of the captives" of sin and death. (Isa. 41:1-2) Thus the prophet declares that the anointing signifies or implies the qualifications for ministry, and this implies that those not anointed are not qualified to minister the truth. Our Lord Jesus himself subsequently quoted this prophecy, showing that after the anointing came upon himself He began preaching the message of God's grace to the meek, binding up the broken-hearted and declaring the acceptable year of the Lord the epoch in which God is willing to accept the sacrifices of Jesus and of all those who, walking in His steps, present their bodies living sacrifices in the service of truth and righteousness. This acceptable year or epoch will close when the full number of the elect shall have fully availed themselves of the blessed opportunity of sacrificing their earthly interests. Then, glorified together in the first resurrection, these shall be the divine agency, the spiritual seed of Abraham, for the blessing of all the families of the earth, for the opening of the prison doors of the tomb and the setting at liberty of all the prisoners of sin and of death and for the granting to all an opportunity for return to divine favor and to everlasting life through obedience.

WHENCE CAME THE BLESSING?

The apostle indicates that the Holy Spirit is a spirit of meekness, gentleness, patience, long suffering, love. But it is more than this, it is a power of God, a begetting to a new nature, an enlightening influence which came at a particular time to particular persons and which was never manifested before that time except in the person of our Lord Himself, as we read of the period preceding Pentecost, "The Holy Spirit was not yet given, because Jesus was not yet glorified." What was it for Jesus to be glorified and what had that to do with the giving of the Holy Spirit? The Scriptures Answer--that a divine sentence, called otherwise the curse, the sentence of death, the wrath of God, rested upon all mankind up to the time of the Pentecostal blessing; and there that condemnation ceased, passed away, and

divine favor came in and was manifested toward a certain few who were ready to receive the blessing. They had previously been prepared for it by our Lord's ministry. He had explained to them that to be His disciples meant to deny themselves, take up their cross and follow Him. He had explained to them that they need not marvel if the world hated them; for it had hated Him, and the servant was not above his Lord. Hence these consecrated ones, full of faith, waited for the blessing of the Lord, which would properly qualify them for His service as well as bring a blessing to their own hearts.

But what was it that our Lord Jesus did that affected the conduct of the Heavenly Father so that the Holy Spirit of begetting was shed forth after our Lord's ascension, but could not be shed forth before that time? The Scriptures assure us that God could not grant His blessing of adoption to eternal life and sonship to those who were the children of wrath; that it was necessary first of all that a redemption price should be paid. Hence it was necessary that Jesus first should be presented and should lay down His life as a sacrifice for sins. This He did during the three and a half years of his ministry, and of this He spake on Calvary,

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saying: "It is finished." The sacrifice was finished there, but yet the Pentecostal blessing did not come; it still waited until Jesus would be glorified, until He had ascended to the Father. The apostle tells us what our Lord did in the Father's presence, saying, "He ascended up on high, there to appear in the presence of God on our behalf," to appear before the bar of the Heavenly Court as attorney or advocate for us, His consecrated followers, and for the household of faith. According to a type of the matter given us (Lev. 16) our Lord presented before the Father the merit of His sacrificed life as an atonement for original sin, but he applied it not to all mankind, but merely to the household of faith, including the royal priesthood.

St. Peter tells us that the shedding forth of the Holy Spirit was to be considered as an evidence that the Lord Jesus had appeared before the Father and presented the sacrifice of atonement on our behalf, and that the Father had been well pleased to accept it, and that the shedding forth of the Holy Spirit implied this acceptance. (Acts 2:33) Let us not forget, then, that intelligently to acknowledge the begetting of the Holy Spirit is to acknowledge that even those consecrated to God were not acceptable to Him until after the redemption price had been paid and presented on our behalf.

But let us not forget that the begetting of the Holy Spirit is merely the beginning of the deeper work of grace which is in progress day by day until we shall have been filled by the Spirit, filled with all the fullness of God, until, indeed, we shall be in heart copies of God's dear Son. This Spirit of the Lord is first

within us, and subsequently will enlighten us and fill us with the graces and fruits of the Holy Spirit before we shall be meet for the inheritance of the saints in light, before we shall be qualified to enter into the joys of our Lord and share with Him the glorious kingdom and power through which all the families of the earth are to be blessed.

THE WORLD'S PENTECOST COMING

Keeping strictly defined before our mental eyes the difference between this Gospel Age, styled "in these days," and the Millennial Age, which will follow it; keeping also in mind the fact that in these days only the servants and handmaidens get the blessing of the Holy Spirit, and that with equal certainty "after these days," "in the end of the days," in the new dispensation, all flesh will be blessed of the Holy Spirit, let us see first why this will be so, and, secondly, what it will mean to mankind.

We have seen that the Pentecostal blessing upon the Church waited for a certain sacrifice to be finished and to be presented before the Father; that if that sacrifice had never been finished and presented, or if it had not been acceptable to the Father, the first Pentecostal blessing would not have come; and we suggest that similar conditions will attach to the second or the coming blessing. But does someone say, But there can be no more a sacrifice for sins, Christ dieth no more? We answer, Yes, quite true, but the death of Christ is not yet completed; the sufferings of Christ are still going on. According to the divine program those who during this Gospel Age have accepted discipleship in its full meaning have presented their bodies living sacrifices to God. These are the ones who have now been begotten of the holy Spirit as servants and handmaidens, and accepted of God as "members of Christ," "members in particular of the Body of Christ." The sacrificing of these members of the Body of Christ has been in progress ever since Pentecost and still progresses; and, as the Apostle declares, this signifies a filling up that which is behind of the afflictions of Christ. (Col. 1:24) The special invitation to these is that, if they suffer with Christ, they shall also reign with Him; their flesh is counted as His flesh. Although they were not worthy according to the flesh to be sacrifices, nevertheless His merit imputed to them has made them worthy; as the Apostle again declares, "Present your bodies living sacrifices, holy and acceptable to God, your reasonable service." (Rom. 12:1) So then the flesh of the Lord's consecrated ones, the flesh of all those begotten of the holy Spirit as members of the Body of Christ, is being sacrificed, and the exaltation will not take place until the last member of the Body of Christ shall have suffered in the flesh, as the Apostle again says, "As Christ has suffered for us in the flesh, arm yourselves also with the same

mind” (1 Pet. 4:1), the same disposition to suffer in the flesh, to renounce the interests of the flesh, to present your bodies living sacrifices, to fulfill the will of God, even at the expense of the interests of your flesh.

Now we see the signification of the Apostle’s declaration that the angels aforetime desired to look into these things, inquiring concerning the times and seasons which mark the sufferings of Christ and the glory that should follow. (1 Pet. 1:10-12) The sufferings of Christ, beginning with Jesus the Head and continuing with the apostles as members of His Body and with all the faithful in Christ Jesus since, have now progressed for nearly 19 centuries, and we believe will soon be finished. Then the glory will follow promptly.

THE BULLOCK AND THE GOAT

In the type on the Day of Atonement, which corresponds to this Gospel Age, the high priest offered two sin-offerings first the bullock, which represented himself personally, and secondly the goat, which represented the Church, his members. We are explicitly told that the two sacrifices were handled alike; that everything was done to the goat that had been done to the bullock; that this corresponds to the Scriptural declaration that we must be associated with Christ in the sufferings of this present time if we would share in His glory and work in the future. But while the two sacrifices were treated alike, the blood or merit of the sacrifice of one was for one purpose and that of the other for another. The blood of the bullock was used to make atonement for the sins of a special, limited class Aaron himself, together with his sons and the tribe of Levi. The blood of the bullock was not offered for any others of the nation. It will be readily seen that this corresponds exactly to the work accomplished 18 centuries ago by Jesus the Lord, when He ascended on high and made application of His own merit and sacrifice, not for all the people, but merely for His Body, the Church, and for His house, the household of faith; and upon these alone came the divine blessing.

The second offering, that of the blood of the goat, on the contrary, was not for the priest and not for the tribe of Levi, but for all the others of that nation. This clearly foreshadows that when the sacrifice of the Church, the Body of Christ, is complete, the blood, the merit of this part of Christ’s sacrifice, will be applied on behalf of “all the people,” excepting

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those who were atoned for directly when our Lord ascended on high and appeared for us the household of faith.

THE SECOND PENTECOSTAL BLESSING

Here, then, we see that the second Pentecostal blessing, promised through the prophet and corroborated by the apostle as coming in the last days, at the close of this Gospel Age, will not come upon the servants and handmaidens of the Lord, for they will not need it. By that time they will have been glorified with the Lord, as members of the High Priest's Body. They will have passed beyond the second veil into the Most Holy, the heavenly condition itself. As our Lord Jesus received the blessing of the Father, shed forth at Pentecost upon His members, so the complete Christ, at the finishing of the presentation of the sin offering for the world of mankind, will receive the blessing of the Father the sanction, the permission, the authority, the power to go forth and to bless "all the people," "all the families of the earth."

We are not to understand that this shedding forth of the Spirit upon all flesh will come to them while in a condition of rebellion against God, but rather that as they hear the message of Messiah and seek to come into harmony with His Kingdom, the truth will more and more be granted to them, and more and more they will have the spirit of the truth, the holy Spirit, the holy disposition, accompanied by a power of the Spirit, a power of the truth working in them, energizing them to do God's good pleasure. In some respects their experience will correspond with ours, but not in all respects. The Spirit of the truth, as we receive it, testifies to us respecting a change of nature obtainable through the sacrifice of earthly interests; but the Holy Spirit, as it will then operate through the truth, will testify to all of the possibilities of their attaining to human perfection and uplifting or restitution from the degradation and sin and death conditions back to the image of God, possessed by Adam and lost for himself and all his race by his disobedience, but redeemed by the precious blood of Christ.

During the Millennial Age the world will receive the Lord's Spirit more and more completely as they experience restoration from the mental, moral and physical imperfections of the present time. Thus, while the pouring out of the Lord's Spirit upon all flesh will begin early in the Millennium, it will progress to its close, when all so desiring it will have returned to the fullness of divine favor and divine likeness, and all the unwilling and disobedient at heart will have died the second death, from which there will be no recovery.

June 14, 1908

THE EVERLASTING ARMS

**ARE UNDERNEATH GOD'S PEOPLE.
DIVINE COMPASSION
FOR THE GROANING CREATION—
PASTOR RUSSELL AT WAYNESBURG, PA.**

Waynesburg, Pa., June 14 Pastor Russell delivered his anti-infidels discourse, "To Hell and Back," at the Opera House here today to a large audience. We report his evening discourse from the text, "The eternal God is thy refuge, and underneath are the everlasting arms." (Deut. 33:27) He said:

Whoever delves sufficiently into the Word of God, and, with an honest mind, weighs its precepts and promises, will be fortified against the growing spirit of higher criticism, new theology and evolution. Such will see in our text a beautiful poetic sentiment, skillfully adapted to our interests as a fallen race. And so far from ascribing these words of golden sentiment to a member of our race only a short remove from a monkey, he will, on the contrary, discern that such a noble sentiment and lofty expression could be copied to advantage, but could not be improved upon by the loftiest intellects of this, our boasted brain age. Indeed, the peculiarity of the poetry of the Bible is this wonderful adaptation to the heart interests of every class to which it is addressed. The merit of Shakespeare's poetry lies in the fact that it faithfully interprets human nature; yet Shakespeare had the Bible for one of his text books; and that he used it to a considerable degree is evidenced by his copying sometimes its style and sometimes its phraseology.

Many, indeed, admire Shakespeare's writings who do not admire the Scriptures; partly because they are ignorant of the latter and partly because they have not yet come to that condition of mentality, ripeness and experience which would enable them to partly appreciate the beauty and poetry of the Bible. Ignorance of the Bible is largely the result of its misrepresentation through the false doctrines and creeds formulated during the Dark Ages, and since under the same influences. Our adversary had much to do with the blinding of the minds of those who formulated those errors, as is absolutely proved by the records of their wicked persecutions committed in the name of God and religion and Christian love. Since the Bible is the handbook of Christianity every reflection against the latter attaches to the former; and hence we may see that the world's failure to be interested in Bible study is largely owing to misrepresentations of God's character and plan, erroneously supposed to have proceeded from the Word of God.

BIND UP THE BROKEN HEARTED

We remarked a moment ago that the majority of mankind never reached that degree of development in life experience which would enable them fully to appreciate the grandeur of some of the expressions of the Bible; as, for instance, of our text. By this we do not mean that such lack intelligence and education. On the contrary, some of the best educated are undeveloped in this direction, and some of the most illiterate are highly developed in the power of such an appreciation. The Apostle Paul tells us that mankind as a whole is a groaning creation, travailing in pain together and waiting for deliverance at the second coming of Christ and the establishment of His Millennial Kingdom. Rom. 8:19-22

But this groaning creation understands very imperfectly its real situation. It recognizes that something is wrong; that the world is and for centuries has been under the “reign

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of sin and death.” It perceives that with “longings infinite” the course of human life is short; that its environment is unfavorable for happiness, mental or physical; and it determines that time must not be lost in speculating respecting the why and wherefore of the situation; but that if any pleasure is to be gained no time is to be lost in starting in its pursuit.

Hence we see the whole world thinking, planning and chasing after happiness, some by one road, some by another, but all with the one end in view, the attainment of something called pleasure, which will be an offset to and an antidote for the aches, pains, sorrows, trials and disappointments common to the world in general.

Remarkably few people are philosophical. Scarcely any sit down to count the cost of pleasure or of wealth; otherwise they would quickly discern with the wise man of old that “all is vanity.” They would see that the battle for wealth brings victory for but the few, and that by the time victory is gained health and energy are largely gone and one foot is partly in the grave. They would perceive that a race for name and for fame is sure to bring more or less of opposition from others running in the same race, and that even the few who attain find the object but a gorgeous bubble which perishes in the grasping. Even the more humble ambitions for home and peace and love and happiness in the vast majority of cases result disastrously.

And sometimes a second or a third repetition of the endeavor proves equally unfruitful. The Bible, however, presents a philosophy concerning the present life and the one that is to come which only the few are willing to accept without first “trying their luck,” as already set forth, and proving to themselves the truth of the Scriptural statement that all earthly ambitions are vanity. The formation of hopes and aims are vanity

and bring no satisfying reward; or if the reward be gained it is usually at an equivalent or greater cost. Only by such as have learned to philosophize may the voice of the Lord through the Bible be heard, promising to heal the broken heart with a heavenly balm.

THE WEARY AND HEAVY LADEN CALLED

It was our Lord who declared that it was his mission to bind up the broken hearted, and not to break the hearts of men. In harmony with this he said: "Come unto me, all ye that are weary and heavy laden and I will give you rest;" "Come unto me, all ye who have been vainly striving for rest, for happiness, for peace, for love, for joy, and "I will give you rest;" "Ye shall find rest unto your souls;" "My peace I give unto you, yet not as the world giveth peace;" "Let not your hearts be troubled neither let them be afraid;" "Let the peace of God which passeth all understanding rule in your hearts." Matt. 11:28; John 14:1,27; Phil. 4:7

To the few of philosophical mind who can learn by observation and to the many who by experience with sorrow and trouble and heartache and tears are broken-hearted to these the teaching of God's Word is precious, different from the teachings of all the heathen Bibles. In none other is divine sympathy divinely portrayed, in none other is a God of love and compassion revealed, as expressed briefly in the declaration, "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life" as the holy angels possessed and enjoyed in harmony with God and all His gracious provision for those who come into a knowledge of His goodness and love, and who obey Him.

Note the contrast between the erroneous teachings of the "dark ages" respecting an angry God viciously delighted in the torture of 999 out of every thousand of his creatures and the compassionate, loving, tender, gracious, caressing expression of the Bible itself in which we read, "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner, to loose them that are appointed to death." Psa. 102:19,20

THE EVERLASTING ARMS

While the Scriptures most explicitly tell us of the times of refreshing which shall come to the world in general at the Second Advent of our Lord and of the times of restitution which shall then be inaugurated; and while these have been in a large measure the theme of all the holy prophets since the world began (Acts 3:19,21), nevertheless the great majority of the Scriptures, especially of the New Testament, are addressed to the Elect Church, the Christ, the Seed of Abraham, which is now being selected. These alone now have the ear to hear the divine message. The remainder of the world must wait for the dawning of the new dispensation, in which the Lord assures us that all the

blind eyes will be opened and all the deaf ears will be unstopped. (Isa. 35:5) But as our Lord said to some in his day, so it is still true that a special blessing has been provided in connection with this election for all who have the ear to hear, "Blessed are your ears for they hear; and your eyes, for they see." (Matt. 13:16) True, our responsibility is increased in proportion as we see and hear, likewise our joys, our pleasures and our possibilities as respecting the glorious things to which we are now being called by divine grace.

It is to this spiritual Seed of Abraham, the Elect, the Anointed Messiah class (Gal. 3:29), that our text has special application. It is pleasant indeed for us to know of God's sympathetic love for the world, and of the attestations of His provision that ultimately every knee shall bow and every tongue confess and every member of the race have the fullest opportunity of coming to a clear knowledge of the truth and to a full harmony with God. Rom. 14:11; 1 Tim. 2:3,4

But in the meantime while Satan is not bound, while sin still prevails, while the Church is still being presented as living sacrifices, and while faith is still requisite, how precious to these is the divine promise of our text and many others like it. The everlasting God is their refuge; and underneath them are the everlasting arms. Well has the poet said: "Ah, whither could we flee for aid when tempted, desolate, dismayed!" How wonderful that these who were children of wrath even as others, under a death sentence with the remainder of the world, how wonderful that the eternal God has adopted these into His family, made them partakers of His Holy Spirit, crowned them with His loving kindnesses, prepared for them joint-heirship with Jesus in

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His Kingdom, and sent them the message of His love and grace. Well has the poet said:

*"God is the refuge of His saints
When storms of sharp distress invade,
Before we enter our complaints,
We behold Him present with His aid."*

The Scriptures present the thought that the Lord's people are surrounded by enemies of every kind the Adversary himself and fallen humanity, considerably under his domination and spirit — including often those who are dear to us according to the flesh. All these are represented as being unreliable, unworthy of full confidence, because they are out of accord with God; because under the delusions of error they have a wrong spirit and often mistake light for darkness and darkness for light, righteousness for sin and sin for righteousness; yea, the Lord's people even are admonished to be on guard lest their subtle adversary, Satan, should beguile them from the right attitude of heart and conduct, and under some specious form of temptation should lead them to

do those things which are contrary to the light and to the spirit of the Divine Word the law of love.

Hence the Scriptures warn us to have no confidence in the flesh and to keep our hearts, because out of them are the issues of life.

If we fail to keep our hearts in the right attitude of love for God, for the brethren, yea, for our enemies, we might soon be entrapped by the Adversary and made servants of sin contrary to the real intention of our hearts. Hence, while fleeing ourselves for refuge to the Almighty God, and remembering His love, and trusting therein, we should see to it that we are full of a similar love toward all others, especially toward those of the Household of Faith. We should measure our love not by the world's standard, not by any selfish standard, but by the Lord's divine standard

*“The love that is perfect, the love that is pure,
That we may with patience all things well endure.”*

Then, for the present it is our privilege continually to call to the world's attention the blessed rest and peace which God has provided in Christ, and that this is a world-wide provision that only a certain class may enjoy its blessings and provisions in the present time.

How simple are the terms by which we can thus come into this blessed relationship with the Lord. 1. We must renounce sin, which we should be glad to do the more we learn of its real character and injurious qualities. 2. Having heard of the redemption accomplished through Jesus we must believe in the same fully according to the record, and must accept our share, realizing that without the imputation of righteousness we could have no standing whatever with the free. 3. We must consecrate our little all to the service of the Lord, the truth and the brethren, and to do so acceptably we must realize that our very best, our very most, is an offering far too small, and aim very humbly to accept the Lord's grace. By this door of faith, obedience, consecration, we enter the precincts of the heavenly family, become heirs of God, joint heirs with Jesus Christ our Lord we enter into the refuge and feel about us the Everlasting Arms.

July 5, 1908

WHERE ARE THE DEAD

Pittsburgh, Pa., July 5 Pastor C. T. Russell addressed a large audience in the Alvin theatre on the topic, "Where Are the Dead?" He was listened to with rapt attention, and many of his hearers apparently concluded that the Bible contained much that they had never heretofore noticed. Many of them expressed themselves as determined to search the scriptures more carefully—like the Bereans of old, to ascertain whether these things be true Acts 17:11. The text for the occasion was from St. Peter's words on the Day of Pentecost—"Men and brethren, let me freely speak to you of the Patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day *** For David is not ascended into the heavens." Acts 2:29, 34

The speaker said: Accepting the recognized fact that the whole world is rapidly going down into death and the estimate that twenty thousand million of our neighbors and friends have already gone thither, our topic of this afternoon will be recognized by all of you as a most pertinent one. It is a question which should be considered as in the first rank of all questions. To be without thought on this subject or to discuss it lightly should be esteemed a mark of insanity, signifying as little reasoning capacity respecting it as that possessed by the brute creation. I shall assume then that I have the interest and attention of every one of this large audience. I shall assume further that whatever our previous thoughts on the subject have been, we are all inquirers for the truth, and as such endeavoring to have our minds as free as possible from superstition and error. More than this, I trust that, living in this blessed land so highly favored of God, and having some acquaintance with His blessed book, the Bible, we have learned to appreciate it as a divine revelation, able to make us wise in the wisdom which cometh from above. My hope, dear friends, is that the growing spirit of skepticism has not seriously attacked our faith in this blessed book. We are well aware however, that today the intellectual world, under the lead of so-called higher critics, is rushing madly onward into infidelity, into disbelief of the Bible as an inspired revelation from God. True, this infidelity is not the foul-mouthed kind of Tom Paine or Robert Ingersoll, but it is all the more forceful in its undermining of Christian faith, because its advocates include some of the brightest members of the Christian ministry and nearly all the professors in nearly all of the colleges and seminaries of all denominations. I hope, nevertheless, that but few of this audience have gone so far. For all others, I trust that this lecture will mean a fresh establishment of your faith in the Bible as the inspired word of God as superior to all other

teachers and teachings on the subject it discusses. I shall hope that as this afternoon I shall present to you the Bible teaching of "Where are the Dead?" you will see that this blessed book has been maligned and misrepresented even by its friends, and that rightly understood, reasonably interpreted, it presents the only tolerable view on our subject.

DOCTRINES OF DEMONS

The apostle calls our attention to the fact that the heathen in his day labored under the delusion of "doctrines of demons." (1 Tim. 4:1) We know what these doctrines were, for they are still prominent throughout heathendom. Plato, one of the philosophers whose teachings were widely accepted at that time and which were set aside by the apostle as vain philosophies, the wisdom of men as compared with the wisdom of God, was the originator of the theory of human immortality.—(Col. 2:8) He claimed that man received a spark of divine quality from the gods which could never be extinguished, and hence his portion must be to live on and on throughout all eternity. Building upon this assumption, he pictured a future condition* while others were remanded to various discomforts of mind and body. The Grecians took hold of Plato's theories, and they being the most intelligent people of that time aside from the Jews' theory, starting before Christianity, spread this worldly wisdom or theory wherever their literature went in all parts of the world, amongst the most intelligent. It is not surprising, therefore, that it not only tintured the views of the heathen, but also to some extent those of the Jews though comparative few, known as the Essenes. These in accepting Plato's philosophy really ceased to be Jews in the religious sense. This Platonic theory, starting before Christianity, was in many respects its competitor, until gradually in various parts the Christian faith became tintured with it.

We wish you to notice how this theory is responsible for the world-wide opinion that a human life once begun can never be extinguished. With this theory the people of the east supported their view of transmigration of souls claiming that a human soul is separate from a human body, and that when the latter dies the soul passes out and in due time will be born again in another body perhaps again as man, or as a woman or as a dog or a donkey or an elephant or a mouse. The labors, the privations, the difficulties of all lower animals are thus looked forward to by those poor people as being their own future state. No wonder their faces, indexing their heart conditions are woeful and sad. Others of the heathen have beliefs near to those entertained by man in Christendom that the tortures of the life they cannot get rid of will be with fire or ice or other torments at the hands of demons.

THE VIEWS OF CHRISTENDOM

Accepting the recognized fact that Christendom leads the world in thought today, we notice that the philosophy instituted by Plato--not by Moses, not by the prophets of Israel, not by Jesus, not by the apostles of Jesus--has taken a firm hold upon Christian faith, and left its terrible impress upon nearly every item thereof. Practically all of the larger denominations of Christendom hold to the Platonic theory, though the majority are quite unaware of the origin of the doctrine, many of them supposing that it is the Bible teaching--that it is supported by every writer

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on the holy scriptures. Quite the contrary of this is true, however, and, as we shall shortly show, the testimony of the scriptures is radically in opposition to this theory from first to last, and without the exception of a single writer or a single text.

As the oldest of the denominations, Catholicism should be heard first as to its views on the subject where are the dead? Its Answer--is that it ignores the heathen theory of the transmigration of souls, but it holds to that feature of Plato's philosophy which declares that the human soul is immortal that a human existence once having started can never cease hence, that the twenty thousand millions of Adam's race who have died are not really dead, but more alive than ever before, and that notwithstanding the appearance of death they have been experiencing joy or sorrow, pleasure or pain. In Answer--to our more particular inquiries they tell us that the dead are in one of three places: (1) A very few saintly ones, they claim, went to heaven directly at death; (2) a comparatively small number who died outside the Roman Catholic faith, in willful opposition thereto and hence called heretics, have since their death been enduring a hell of torture which will be never ending; (3) the great mass all others than those enumerated above they claim to go to purgatory. Their claim is that nearly all of the heathen go there because they were not counted worthy of the blessings of knowledge before they died, and because on the other hand they had done nothing to merit the eternal torture of hell or the eternal peace of heaven. To purgatory they consign practically all the members of their own church also including bishops, archbishops, cardinals and popes.

Dante, the great Catholic poet, who died in a monastery, gives the Roman Catholic view of purgatory. The artist Dore, also a good Catholic, used his remarkable skill in the illustration of Dante's Epic. We advise you all to notice, in some public library or book store, this remarkable work Dante's Inferno, illustrated by Dore. The artist has faithfully depicted the descriptions of the teacher, and his work would surely touch the most calloused heart with sympathy. Every conceivable form of torture is depicted, from roasting to boiling to being frozen and mangled

—horrible, terrible. No wonder our dear Catholic friends and neighbors, as they place these pictures before their mental vision as their prospect after death, have not only sad countenances but a terrible fear of death and thereafter. Neither should any think that these Catholic doctrines of the past have in any degree changed at the present time. In this very day Catholics have tracts for their children which describe in vivid language the most excruciating tortures awaiting those who in any sense or degree are disrespectful or disobedient to the priests and the teachings of the Catholic church. One of these brought to our attention recently was published in Ireland, and described a little girl who had done wrong and whose fate after death was to be obliged to live in a room whose floor was red-hot. In solemn language the tract exhorted other little boys and girls to love and serve God lest such a fate should await them. It is not imaginable that any human being could love a God who would provide such tortures.

It is no wonder, then, that Catholics make no pretensions to a love or hope held out to these that any good deeds of theirs will be credited up and serve to shorten the period of their sentence to suffering, the period of their stay in purgatory, the period of their deliverance to heaven. This doctrine of life in purgatory is the basis for the many exhortations from Catholic pulpits and Catholic books that faithfulness be manifested by penances and masses. A certain number of attendances at church in the Lenten season constitutes a penance to which is attached a blessing and the remission of so many years of purgatorial suffering. Those who have money are exhorted to set apart a good portion of it to defray the expenses of masses for their own soul or for those of others. The calculation seems to be that all the penances and all the masses imaginable would still leave long years or decades or centuries to be suffered before deliverance to heaven. And this rule is applied indiscriminately to rich and poor alike, high and low. As an illustration, when Pope Pius IX died masses were said for the repose of his soul throughout the Roman Catholic churches of the world. Likewise when Pope Leo XIII died the same command for masses for the repose of his soul went forth and was executed in all Catholic churches. This implied the belief that these men, while the highest functionaries of that church, were not sufficiently holy or pure or good to be admitted to heaven; for surely those gaining access to heaven have no need of masses for the repose of their souls. The expression, “repose of the soul,” implies the tortures of that soul in purgatory, and supplication and endeavor to have God remit a measure of those sufferings and shorten the period of the tribulations.

We are not making light of these matters; we are merely stating them, and that not because they are unknown, but because they are not realized and appreciated. All Catholics then, we believe, will assent to our declaration that their faith is that the great mass

of mankind are now in purgatory, a comparatively small number in eternal torment, which they call hell, and a small number comparatively in heaven. It should be remembered, however, that on a papal jubilee it is the custom for the pope to exercise a power he claims is his, of setting free from purgatory certain thousands of its inmates who have not fulfilled all of their term of punishment, though it is to be supposed that it is not his intention to admit them to heaven insufficiently purged.

PROTESTANT CHRISTIAN VIEWS

Protestants claim to be much in advance of Roman Catholics in respect to their religious faith. They think Catholics ignorant, superstitious and deluded. What shall we say then if we find that the Protestant view on the question of our discourse is much more unreasonable than that of Catholics? We at least would be obliged to say that they have no room for boasting.

Protestant creeds, almost without exception, agree to the Platonic theory that no human being can die that when they seem to die they really become more alive that same instant than they ever were before. We ask, Where then do they go? They reply that they cannot tolerate the Roman Catholic view of purgatory, that they have looked into the Bible sufficiently to find that there is no such teaching in the scriptures. They tell us, therefore, that they believe that there are just two places for the dead, heaven or hell. We

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inquire of them, Who go to heaven? They answer, the saintly, the holy, the pure in heart, the little flock, the elect, those who walk in the footsteps of Jesus. We inquire respecting the rest and hear the Protestants (to their credit, be it said) balk at the teaching of their creeds, even while they affirm them, and declare that all not begotten again of the Holy Spirit, all not sanctified in Christ Jesus, all not saints, go to hell. We inquire the kind of hell they have gone to, and get various replies. Some assert that it is a place of literal fire and excruciating pains at the hands of fire-proof demons, and that this will be the fate of all who enter there to all eternity, without any hope of escape. Others, without being able to give particularly the reason, tell us that in their great wisdom they agree with all the foregoing except as to the kind of punishment, which they conclude must be a mental anguish or suffering. But lest we should think of them as being tender-hearted, they hasten to add that this suffering will really be more intense, "worse" than that of the literal fire believed in by others. The whole race, we are told, was started on the broad road for this eternal torment by Father Adam's disobedience, and in consequence of that we are all born in sin, shapen in iniquity. Those there because of divine mercy and aid extended them to overcome the world, the flesh and the adversary.

COME LET US REASON

In the Bible the Lord appeals to our reason saying, “Come, let us reason together.” (Isa. 1:18) He does not intimate that we should reason without Him and without His Word, but He does distinctly imply that His Word should be reasoned upon, should be considered by our minds. Whoever possesses any measure of reasoning faculty must conclude that the Catholic view of our question, Where are the dead? is in some respects worse than the heathen, and that the Protestant view of the matter is still worse, and that none of these views is Godlike, but all of them condemn themselves as being devilish. Reasoning power on religious subjects seems to be a scarce commodity. Many Christian people seem to understand the invitation to reason with God to mean that He wishes them to tell Him just what are their preferences, and if they remain obdurate, holding to their preferences, He will finally give in and say that their wills shall be done in heaven and in earth. Let none of us make this mistake. Let us on the other hand remember the greatness of God His wisdom, justice, love and power. Let us remember our own insignificance and lack of knowledge. Then, in harmony with the Master’s precepts, let us become as little children, anxious to be and to do, in harmony with the divine plan, as God has revealed it. So doing, dear friends, each one of us is assured of the divine blessing — assured of a growth in grace, in knowledge, in love, toward God and toward our fellows.

Let us begin with our text. It declares that David is dead, hence that he is not alive in any sense. It declares that he is not in heaven, and we are not bound to accept either the Catholic or Protestant view that he is in a hell of eternal torment. What does the inspired Apostle Peter say respecting David’s present whereabouts. He says in our text, “His sepulchre is with us.” It could be his sepulchre only in the sense that he was still in it, that it still represented him. If he had become a new existence elsewhere that sepulchre in no sense of the word would be his. We are using the apostle’s words in the very sense in which he himself used them. Saint Peter had just quoted from the Psalms, “Thou wilt not leave my soul in hell” (Hebrew, sheol; Greek, hades). He points out that David spake not these words concerning himself, respecting his own soul but that Christ’s soul would not be left in hell. The apostle’s argument is that Christ’s soul would not be left in hell. The apostle’s argument is that David’s soul is still in hell, but that Christ’s soul was delivered from hell —raised from the tomb, from the state of death on the third day after His crucifixion.

CHRIST’S SOUL DELIVERED FROM HELL

Here, dear friends, we have a declaration sure enough that the dead go to hell not to purgatory. But it is a declaration furthermore that the Prophet David and Christ Jesus himself went to hell that the latter had been delivered from hell but the

former was still there. Had we the time it would be an easy matter to bring evidence from the entire scriptures proving that all who die, both good and bad, go to hell; and that the only means by which they can be delivered from sheol, hades, is through a resurrection of the dead. This scriptural presentation not only differs from the heathen view but differs also from the Catholic and Protestant views. And with the ordinary idea of hell before our minds, it would seem that both good and bad should go down to sheol, to hades.

But wait a moment, dear friends, let us not too hastily decide that the Bible is unreasonable in its presentations. Let us not prove or test it by human theories. The poet has truly said: "God is his own interpreter, and He will make it plain."

Investigation shows that our difficulty arises from attaching a wrong meaning to these scriptural terms sheol and hades (hell). The unreasonable view of the fire-and-torment hell which we all received with so much credulity came from the "dark ages," not from the Bible. "Dante's Inferno" is as different from the hell of scriptures as darkness is from sunlight. We must not carry forward the demonology of the "dark ages" and attach it to our interpretations of the Bible. If we do we shall be quite confused. We should remember too, that these lurid pictures of the "dark ages" were painted by the very class of men who, with a devilish spirit, burned one another at the stake or tortured one another with the rack, the thumbscrew or other devilish inventions. We do not approve the moral character of those men, and we should not expect their doctrinal teachings to be much superior to themselves, nor much in harmony with divine truth and revelation. Let us then examine hell from the scriptural standpoint.

As is well known, our Bible was not originally written in the English language, but the Old Testament was written in Hebrew and the New Testament in Greek--ours is but a translation. Going to the Old Testament in the Hebrew we find it contains more than twice as many mentions of hell, "sheol," as does the English translation. In the English the word occurs thirty-one times,

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in the Hebrew, sixty-six times. How has this Hebrew word sheol been translated in our English Bibles? We Answer--that the thirty-one times the word hell occurs all come from this word sheol, that it occurs twice more in our common version where it is rendered "pit," and that it occurs thirty-three times more in our common version and is rendered "grave." Furthermore, in two of the places where it is rendered hell in our common version, it is interpreted by the marginal reading to read, "Hebrew, the grave." The effect, dear friends, is as every Hebrew scholar knows, that the word sheol is never used to refer to a place of fire or of

torture. In every instance, whether used literally or figuratively, it refers to a death state. Furthermore, as we have already stated, both good and bad are reputed to go thither. David went to sheol, our Lord Jesus went to sheol according to the scriptures. We might quote you from the words of the patriarch David, also from the various other prophets, how they all expected to go to sheol to the tomb, the state of death. Not only so, but they assure us also that Christ redeemed us and the world from sheol. For instance, we read in the prophecy of Hosea, “I will ransom them from sheol; O, death, I will be thy plague; O, sheol, I will be thy destruction.” —Hos. 12:14. Furthermore, we have the scriptural declaration respecting sheol that it contains no fire, no suffering. We read, “Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in sheol, whither thou goest.” Eccl. 9:10. In other words we should be actively engaged in doing some good according to our talents and opportunities, because we are all hastening to sheol to the tomb to death, and there is no wisdom nor device nor knowledge there; we can neither help nor hinder, do good nor do harm, when we have reached the “land of forgetfulness.” Psa. 88:12. Realizing this should make us all the more diligent in the present life.

REDEMPTION FROM SHEOL AND ITS DESTRUCTION

We have already seen that through the prophet the Lord declared that He would redeem our souls from sheol and that sheol should be destroyed. What is meant by this? We Answer--that father Adam by his disobedience involved himself and all of the race in what the scriptures designate a “curse,” or penalty. Not an eternal torment penalty, but a death penalty. Not roasting thou shalt roast, but “Dying thou shalt die,” was the divine statement of Adam’s penalty; and “thou shalt eat bread until thou return to the dust from which thou wast taken. For dust thou art, and unto dust shalt thou return.” It does not read, “unto eternal torture thou shalt be remanded.” God has explained the matter expressly enough, but our poor heads were befogged with the doctrines of devils handed down from the “dark ages” often by very good and well-intentioned people, amongst others our parents. Hear the apostle’s statement of the same matter, and let us notice how clearly it corroborates the Old Testament pronouncement. He says: “As by one man’s disobedience sin entered the world, and death as a result of sin; and thus death passed upon all men, because all men are sinners.” Rom. 5:12. How plain that is! Not a word about eternal torment as the penalty for our sins inherited from father Adam. Quite to the contrary, it was a death penalty, a just, reasonable penalty. God, who gave the opportunity for life eternal, had the full right, the full power, to terminate that life when used contrary to His divine injunction.

Had it not been for God's mercy the infidel's view of the matter would have been true that a man's death is the same as that of the brute beast that there would be no beyond, no future. But while telling us this (Eccl. 3:20) the Lord graciously informs us that He has found a redeemer for Adam and his race. The scriptures point us to Jesus and the work that He accomplished on our behalf; He died the Just for the unjust, that He might reconcile us to God. (1 Pet. 3:18) As we all came under death conditions through father Adam, so when Jesus by his death paid Adam's penalty it was accounted as a sufficiency of price for the sins of the whole world. Thus the apostle declares that Jesus "gave himself a ransom for all" and "tasted death for every man." (1 Tim. 2:6; Heb. 2:9) Mark well that he does not say that he tasted eternal torment for every man. Eternal torment was not the penalty; the Bible has it right; death is the penalty and it is upon the whole race. But the whole race has been redeemed, and therefore when God's due time shall arrive a blessing of resurrection, of awakening from death shall come to every member of our race. It is true that sheol shall be destroyed that is, that there will be no longer a tomb or death condition, for all will be taken out of that condition and awakened from the sleep of death.

HADES TO BE DESTROYED

The equivalent of the Hebrew word "sheol" as we have already stated is the Greek word "hades" which is found in the New Testament written in Greek. In proof of this take our context and note the words of Saint Peter that he quoted from Psa. 16:10—"Thou wilt not leave my soul in hades" (v. 31). In a word, the Old Testament says that Jesus went to sheol, and that His soul was not left there, but raised from the dead, while the New Testament declares these things of hades. What we are saying is new to the majority of the so-called laity, but not at all new to the educated of the clergy, who all know, if they would admit it, that sheol and hades contain no thought of fire or torment or trouble, but merely represent the state or condition of death, as we would express the same by the word "tomb."

This great underworld of the dead, the tomb, sheol, has many cities of the dead called cemeteries, but according to the scriptural symbolization it is a great prison house. In it are estimated twenty thousand millions who have died. They are called in the scriptures "prisoners of hope," because the Lord has promised that ultimately the great prison house shall be broken up and all these prisoners shall be released, brought back to consciousness again under better conditions than now prevail. This assurance of resurrection the apostle tells us is "both for the just and the unjust." Not that all will have the same degree of blessing when they come forth from the tomb in the millennial morning, for the scriptures declare that some shall come forth to the life resurrection and others to the judgment resurrection to be

subject to disciplines, corrections, that if rightly received will help them up, up, out of their degradation and back to a condition in which God will be pleased to permit them to live everlastingly.

The scriptures are very clear in declaring that all this hope of a resurrection is based upon the fact that Christ

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died for the sins of the world, and that without his death there could be no resurrection the prisoners would all remain in the great prison house. Indeed, they would not be said to be in a prison-house at all were it not for the divine provision for their re-awakening. Harken to the prophets telling of this coming blessing upon the prisoners. Speaking of Christ and His work during the millennial age He declares that the Lord shall "say to the prisoners, 'Go forth' to them that are in darkness, 'Show yourselves. '" (Isa. 49:9) Their coming forth will be that they may manifest their real sentiments either for righteousness or for unrighteousness when they will have a full, complete opportunity for choice. Those who choose righteousness will thereby be choosing eternal life, according to God's provision, and they that will choose unrighteousness will be choosing the second death, extinction, from which there will be no hope of recovery ever. "Christ dieth no more," (Rom. 6:9) there will be no resurrection from the second death. All are reduced from the first or Adamic death because Christ took Adam's place and bought the whole race, with a view to giving each member of the race an individual opportunity for running to God's favor. Mark again the prophet's declaration (Isa. 61:1) where Christ's mission is declared to be to "bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

How beautiful the picture! Twenty thousand million of prisoners, slaves of sin! The great Deliverer has paid their penalty by going into death Himself on their behalf. Because of His faith-fulness He was rewarded with life on a still higher plane, and has thus become the Author of salvation to all of them that will obey Him. (Heb. 5:9) A few have the hearing ears in the present time, and theirs is the great privilege of hearing the Redeemer's voice and becoming His faithful Bride, who, by suffering with Him, that they may in the millennial period, with their Lord and Master, pour out upon the whole human creation the divine blessing of forgiveness, restitution, reconciliation. Notice further that Jesus applied this same figure to Himself, quoting this very passage in the synagogue at Capernaum. We are all witnesses that He did not open any prison doors of any kind at His first advent, except as He in a figurative sense, through the awakening of Lazarus and a few others, showed forth His coming glory and gave His final message to the church, "I am He that liveth, and was dead; and behold, I am alive

forevermore; and have the keys of death and hades” Ah, yes! the keys are in good hands; they are rightfully His who has bought all the prisoners. In due time He will use the key and bring all forth from the great prison house, that under the blessed conditions of His kingdom they may all come to a knowledge of the truth and, if they will, by obedience, come back into harmony with God and possess eternal life or acting otherwise die the second death.

HELL IN THE REVISED VERSION BIBLE

There is an excuse for the rendering of the words sheol and hades by the English word hell. In old English literature we find that the words hell and pit and grave were used interchangeably, and that while grave and pit maintained their original significance, the word hell has gradually changed, until now by that word is generally understood a place of torment. In old English a farmer writing to his friend says, “I intend to hell my house this fall, and we have already helled 150 bushels of potatoes.” What does he mean? Simple and plain enough! He means that he is about to thatch his house with straw, covering it over, burying it after the old style almost down to the ground. He means that he has pitted or put away for winter and spring use the potatoes, which will keep better thus than otherwise. So, then the translators of our Bible are not to be blamed for the indiscriminate translation referred to.

But how about the revised version? says one. Ah! we answer, the revisers were educated men, who knew well the significance of hell, hades who knew that in no sense of the word did they refer to a place of torment, but that they do signify the death state. How then did they translate these words sheol and hades? We reply that they were too honest to translate them with the word hell, but not honest enough to give the English reader the truth on the subject, and hence they gave no translation at all, but merely introduced the Hebrew word sheol in the Old Testament and the Greek word hades in the New Testament without translating them. The public, thoroughly deluded on the subject, at once declared that their course was one of leniency, and that sheol and hades were just as hot as when translated hell. The fact is, dear friends, as we have already stated, that there was no fire connected with either of these words in any proper interpretation of them.

ALL THAT ARE IN THEIR GRAVES

We have set before you the scriptural presentation on this subject. Where are the dead? It may be disappointing to some of your minds as you think of the saintly ones of your friends and relatives. But they hardly have been very many. On the contrary, the great mass of your friends and those who have died have given no evidence of being Spirit-begotten, pure in heart, saintly. Hence, if there be a measure of disappointment on the one hand

there is a corresponding measure of relief on the other. However, no matter what our friends may have been, I hope you and I are amongst those who desire to know the truth and to whom the Lord had promised they "shall know the truth and the truth shall make them free." Let us be free then from these awful dogmas of the past, free to love God, free to believe His Word, free to trust in and understand how Jesus tasted death for every man, free to believe that He who redeemed will restore, free to believe that the resurrection of the dead is the salvation which God has provided, and that "in death there is no remembrance of thee," as the prophet has declared. (Psa. 6:5) So believing, dear friends, we will find the Bible gradually opening before us as a new book. I have not time on this occasion to go into every detail of this, but it will stand the utmost investigation. I have provided for you at the close of this service in the hands of the ushers some free pamphlets treating on this subject of hell exhaustively, taking up every passage from Genesis to Revelation and everything so far as we could think of that might be misunderstood on the subject, that your faith in God as a gracious being, wise and loving, and in the Bible as a revelation of Himself, may be strengthened substantially, and that you will no longer be carried about by the

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false doctrines which have so greatly bewildered us all in the past.

In concluding this testimony as to where are the dead, I give as a further witness our dear Redeemer. When at the tomb of Lazarus He cried, Lazarus, come forth." He did not say, Lazarus, come up from hell, from torment, from purgatory, nor did He say, Lazarus, come down from glory, from heaven. He addressed the tomb. He said, Come forth. It was the same with the others whom He awakened; He gave no intimation that He was interrupting either a season of torment or a season of joy, but He did give just such intimation as would belong to an awakening from a deep sleep of death, a sleep so perfect, so complete, that the last thought of the mind in dying will be the first thought of the same mind upon its restoration in the awakening morning of the millennial age.

We remind you again of our dear Redeemer's words, speaking of the resurrection. He not only said, "I am the resurrection and the life," but He also declared, "The hour is coming in the which all that are in their graves shall hear the voice of the Son of Man and shall come forth." (John 11:25; 5:28) Those of you who are Christians will not doubt that the Redeemer knew where are the dead. And in this scripture which we have just quoted it distinctly says that they are in their graves, not in purgatory, not in a hell of torment, not in heaven; they are in the tomb, in the death state, and from the death state He will call them forth in the resurrection morning. What more could we ask than this

positive statement? Who dares to contradict Him who spake as never man spake? What theologian would have the temerity? Note how complete is the harmony between His statement and that of our text. St. Peter, one of the chiefest apostles, declares that David was still in his sepulchre, had not ascended into heaven; Jesus Himself declares, "No man hath ascended into heaven"; and again, "All who are in their graves shall come forth." The next verse tells that in the coming forth there shall be two classes, the one perfect in life, glory, honor and immortality; the other still imperfect and to receive chastisements, judgments, disciplines, with a view to their ultimate attaining a full resurrection out of sin and death conditions, if they will. With these clearer thoughts on this important subject, dear friends, I trust that you and I will more and more seek to make our calling and election sure, that we may have a blessed part in the first resurrection, of which it is declared, "Blessed and holy are all they that have a part in the first resurrection; on such the second death hath no power; but they shall be kings and priests unto God and reign with Him a thousand years." (Rev. 20:6)

* Original article incomplete in this place.

[People's Pulpit Vol. 1, No. 3, February 1, 1909](#)

OPENING OF THE NEW BROOKLYN TABERNACLE

Formerly Plymouth Bethel 13, 15, 17 Hicks Street, near Fulton Ferry

Although the weather was not specially favorable, a large audience assembled for the Opening Sunday Service of the New Brooklyn Tabernacle. Its large electric roof-sign offered a cheerful welcome and is very conspicuous from the Bridge. Its central feature is a ten feet long cross, whose center is studded with ruby lights. The Auditorium, with a capacity of 850, was crowded. The large congregation, while waiting for the opening hour, gave special attention to the numerous Scripture texts which embellish the panels on each side. They are assuredly works of art done by a master hand, specially imported for this job. Their soft, beautiful tints, united to their comforting sentiments, seemed to bring rest and comfort to many faces, while some were radiant with joyful peace.

Before the discourse the speaker read

**AN OPEN LETTER To the MINISTERS and
BIBLE STUDENTS of Greater New York City**

*Christian Brethren, Ambassadors for Christ and Students of
God's Words —*

We greet you one and all in the Master's name! Coming to your City to make it our home and the centre of our future activities in Gospel work, we deem it both a duty and privilege to declare to you the loyalty of myself and associates to the Cross of Christ and to give you a brief outline of our Christian endeavors. In God's providence we have become possessors of the historic "Plymouth Bethel" of Hicks St., near Fulton Ferry, which, after remodeling, we have given a new name, "Brooklyn Tabernacle." We believe that it will serve our purpose excellently as our headquarters. Preaching services will be held in its auditorium every Sunday afternoon, commencing tomorrow. Also special services will be held from time to time in the surrounding cities and neighborhoods for there are about twenty ministers of ability connected with our Society's work here. These all give their services free of charge either for meetings or funerals and are at your call for service.

The Lower floor of "Plymouth Bethel" (hereafter the "Brooklyn Tabernacle") will serve us as a Bible and Tract repository. The Tracts you will be welcome to, free, and the Bibles at cost prices. We will also conduct there a "Bible Correspondence School," for the answering of theological queries, and assisting, in general, to a clear understanding of the Bible by God's people, and those who are not God's people, but who are "feeling after him, if haply they might find him." In a word, we come to do all the good in our power along spiritual lines to all who will accept our assistance or cooperation, *free of charge*. Already this correspondence feature brings us hundreds of letters daily, inquiring for Tracts and helps in Bible study in various languages. The work is supported by the voluntary contributions of those who have already been assisted, so that money matters never obtrude.

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**WITH MALICE TOWARD NONE AND
CHARITY FOR ALL**

Some may inquire, "What do you teach and preach?" We reply that "We preach not ourselves, but Christ and him crucified." Ours is the old Gospel voiced by the angels who proclaimed our Redeemer's birth—"Behold we bring you good tidings of great joy which shall be unto all people." It will be seen, then, that ours is not the Gospel of the Higher Critics and Evolutionists. We cheerfully accord these friends of a modern Gospel their liberty to believe as they think proper; but our feet are firmly

planted upon the Bible as the only Divine revelation of the will and plan of our Creator. This, however, does not mean that we believe that the Bible teaches all that our well-meaning forefathers of the Dark Ages supposed it to teach. We find that they burned one another at the stake for disbelieving things which the Bible does not teach, and for believing things which the Bible does teach.

The growing skepticism regarding God and the Bible, we find, is generally the outgrowth of a misunderstanding of the Bible's teaching respecting "hell." No sane man can be blamed for rejecting the old theory that God first made a roasting "hell" and then made a race, knowing that all would spend an awful eternity there, except the few who would hear of Christ and become saints. This blasphemy against our Creator's Holy Name needs to be rebuked.

The people need to be taught what the educated clergy and laity already know, that the only Hebrew word translated "hell" is "sheol," and its Greek equivalent of the New Testament "hades," and that neither word signifies a place of torment, but the tomb, the grave, the state of unconsciousness in which both good and bad must remain until the resurrection at the second coming of the Redeemer. Our literature has helped thousands along this very line as we go into details of explanation of the parables and dark sayings and symbolisms of the Bible, which other Bible teachers have not the time for, with their pastoral and other cares.

In a word, the work of our Society is conducted on the belief that the Bible is divinely inspired, and that we are now living in the wonderful day mentioned by the Prophets, when "the wise shall understand" and receive "meat in due season" from God's wonderful Book. By the "wise," of course, is meant those "wise toward God," and not the "worldly-wise."

If our understanding of the Bible's teaching is correct, we are on the threshold of the Millennium; and this fact explains not only the progress of invention and natural science, but also the finishing of the mystery respecting God's gracious purposes for our race foretold in the Bible in symbols and types. However, our expectation of the Millennium is along different lines than some might suppose. We find no Scriptures to teach that the world will be converted by our commendable missionary or other efforts. To us it teaches that it will follow the second coming of our Redeemer to gather his "elect" Church (the saints out of all denominations) that they, "changed" to spirit nature, may be the teachers and guides and helpers of the remainder of the race, to uplift all who will respond from sin and death to perfection and everlasting life on earth, which will then become Paradise restored.

Statistics agree that the Millennium is not coming by the conversion of the heathen, for there are twice as many today as there were a century ago, notwithstanding our efforts. On the contrary we must agree that the signs of the times presage the near approach of the great "time of trouble," such as never was since there was a nation, by which the Scriptures assure us Messiah's Kingdom will be ushered in, to "bless all the families of the earth."

Perhaps we should explain that we do not recognize as biblical the terms "clergy" and "laity," nor the titles "Reverend," "Doctor of Divinity," and such like now in vogue. This, however, does not lead us to disfellowship those who differ. We use the Scriptural terms "evangelist," "pastor," "teacher," "elder," "deacon," etc., and recognize that all of God's consecrated people are ministers that is, servants each authorized to serve his Brethren as his talents may permit and as the Brethren may desire. As for "ordination," we cannot accept as Scriptural the theory of "Apostolic Succession," and that special power or authority comes from man to man. We hold that the anointing of the Holy Spirit gives the power and the authority to understand and explain the Scriptures.

So then, praying with all saints "Thy Kingdom come and thy will be done on earth as in heaven," my associates and myself crave to be acknowledged "Brethren," by all of you who, with us, have renounced sin and accepted divine forgiveness, through the merits of our Redeemer's sacrifice, and who, on the strength of this justification, have fulfilled Romans 12:1.

Your brother and servant in Christ,

C. T. RUSSELL

**Peoples Pulpit, Volume 1 -- Number 1,
February, 1909**

THE HOUSE OF GOD AND THE GATE OF HEAVEN

"This is none other but the house of God, and this is the gate of Heaven Bethel: I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went." Gen. 28:17; 35:1-3

It is very customary in our days to speak of buildings such as this in which we are meting as churches, but this is contrary to the Scriptural usage and, we believe, has its disadvantages. The word church, as Scripturally used, signifies a congregation of the

Lord's people, and has no reference whatever to the place in which they meet. Wherever two or three meet in faith in the name of their Lord and Redeemer, he declares that he is in their midst; and the Apostle assures us that they would constitute an

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Ecclesia, a Church, a Congregation of the Lord. Thus in this city and elsewhere there are numerous congregations or ecclesias of God's people; yet as a whole, there is only one Church or company, in the sense that all Christians are brethren, and One is their Lord, Head, Master, even Christ.

In speaking of this meeting house as Brooklyn Tabernacle we have in mind the thought of the Apostle when he suggested that the Church in glory will constitute the Temple of the Living God, but that the Church on this side of the veil still in the flesh was typified by Israel's tabernacle of the wilderness. So, dear friends, let us more and more have this same thought, namely that our present condition as the Church of Christ, with all of its blessings and mercies, is merely a temporary one, merely a foreshadowing of the blessings we hope to share when the gathering of the "Elect" shall have been completed, when the last member of the "Elect," the Bride of Christ, shall have finished his trials and testings and been accepted and counted worthy of a share with the Bridegroom in the heavenly glory, honor and immortality, and in the glorious work of the Millennium the uplifting of the world of mankind.

Under another figure each member of the Church of Christ is a living stone taken from the quarry of humanity by the call of God. Each consecrated one is receiving the chiseling, tooling and polishing necessary to fit and prepare him for his place in the glorious Temple beyond the veil. Like Solomon's temple, its type, it will come together in the resurrection morning in an orderly, quiet manner. "Without the sound of an hammer." Then, beyond the veil, the Capstone, Jesus, shall be brought on and the glory of the Lord shall fill the Temple. Thenceforth the Tabernacle condition will be no more. The New Dispensation will be ushered in and the Kingdom of God's dear Son, through which all the families of the earth shall be blessed with a knowledge of the Lord, will be inaugurated. "To him every knee must bow and every tongue confess."

BETHEL, THE HOUSE OF GOD

But, following our text, we remind you that this building is still more widely known as Plymouth-Bethel. Forty years ago that renowned, noble hearted man, Henry Ward Beecher, dedicated this House, giving it the name Bethel. As you all *know* that *name* signifies *God's House* *Beth* being the Hebrew for house, and *El* for God. Let us never lose sight of the significance of this name, for the thought of it will bring a blessing to us every time we assemble. Yea, more than this, it will bring a blessing to the

hundreds of thousands who read weekly these Plymouth-Bethel sermons. Although but few of them can assemble with us in the letter to join in worship, many of them write to me that they are with us in heart and fellowship with the Father and with the Son and through the Holy Spirit, and that they, too, are hoping that the present tabernacling of God's Church in the flesh will ere long give place to the Temple condition of glory, honor and immortality.

I remind you of the origin of the word Bethel; that when Jacob, the grandson of Abraham, fled from home from the anger of his brother Esau, he slept the first night of his journey in a certain place with a stone for his pillow. Towards morning he had a dream of unusual significance, which he accepted as a vision from the Lord the Lord confirming that thought. He dreamed that he saw a ladder erected upon the earth and reaching to heaven. Ascending and descending upon the ladder he beheld holy angels, and, at the farther end, the Lord himself, who spoke to him saying, "I am the Lord God of Abraham thy father, and the God of Isaac. . . . I am with thee and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep (greatly awed), and he said, Surely the Lord is in this place.... This is none other but the house of God, and this is the gate of heaven." (Gen. 28:13-17) Then he set up the stone which he had used for a pillow, as a memorial altar to the Lord, and poured some olive oil upon it, representing its consecration. He then vowed faithfulness to the Lord. Evidently the incident made a lasting impression upon his mind and upon the nation of Israel after him.

THE MEANING OF THE VISION

Our Lord Jesus gave us the key to that vision, showing that he himself is the Ladder of communication between heaven and earth, between God and men. The angels ascending and descending represent the intimacy of communion between God and mankind which shall ultimately be established. The interests of humanity will come before the Lord, and the blessing of the Lord will come down upon mankind, and thus will be fulfilled eventually the glorious promise, the oath-bound Covenant, which God made with Father Abraham, saying, "In thy Seed shall all the families of the earth be blessed." That Ladder of Communication is already established so far as a certain class of humanity is concerned. But they are but a "little flock."

The communication between Christ is complete, as between the heavenly Father and those who have been accepted as the true Israel spiritual Israel, typified by Jacob. What blessings come to these while still in the wilderness journey! What fellowship they are privileged to have with the Father through the Son! "Their angels do always have access to the face of my Father." And the blessings of the Lord come direct to them; new every morning,

fresh every evening! “All things work together for good to them” as New Creatures in Christ, whatever may be their trials and difficulties according to the flesh. But alas! how few of these have the eye of faith, which discerns in Jesus this link with heaven, which “satisfies their longings as nothing else could do!” The majority of Christian people know but little of it. They have heard of Jesus and the redemption accomplished and the blessing provided; but busied by the cares of this life and the deceitfulness of riches (sought whether gained or not), they are restrained. Their eyes are held to earth. They see not the vision for themselves, and when others tell of it, they can but faintly realize it, and consider it mostly an idle take. Here again we see exemplified the statement of the Scriptures, “The secret of the Lord is with them that fear (reverence) him; and he will show them his Covenant.” Psa. 25:14

This was Jacob’s attitude. He had heard of God’s great covenant made with his grandfather. He appreciated it

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greatly and discerned that his brother Esau did not appreciate it. Jacob bought it of his brother at the latter’s own estimation of its value; then fled, not because Esau valued the promise, but because with it went the elder son’s portion of earthly goods, which Esau coveted, and which he feared Jacob would claim, but which the latter very willingly resigned forever. Jacob, as thus preferring the things promised of the Lord to the earthly things, typified or represented the Church, the Christ, the Israel of God.

WILDERNESS IN GOD’S MERCY

But there is still a larger view to be had of the significance of the typical ladder, which Jacob saw reaching from earth to heaven. That ladder, while primarily it represented Jesus, represented also the Elect Church, which God is now selecting from mankind. The Scriptural declarations, that consecrated believers are branches in the Vine and members of the Body of Christ, are not meaningless statements, “For God gave Jesus to be the Head over the Church, which is his body.” In this larger sense, that Jesus was the original Vine and that during this Gospel Age branches have enlarged that Vine, Jesus is the Ladder, and his consecrated saints of this age are members of it also rungs of the ladder, we might say. The Ladder, in this larger sense, has been in process of development throughout this Gospel Age, and is nearly completed.

It represents The Christ, the Mediator of the New Covenant between God and mankind. We are to recognize in the Scriptures this wideness in God’s mercy, like the wideness of the sea. We are to discern that our Lord Jesus who during this age has done a special work for believers, will, during the age to follow this, do a broader work for the world of mankind, with his Church in association. All the blessings of God, promised originally to

Abraham and confirmed to Isaac and to Jacob with an oath, appertained not only to the "Seed of Abraham," but also to "All the families of the earth," which will be blessed through Abraham's Seed during the Millennium.

That ladder of the vision was Abraham's seed and the angels traversing it represented the Divine blessing coming to all the families of the earth through the Millennial Kingdom. And here we have it again stated that the Elect Church, the "little flock," the Royal Priesthood, the one hundred and forty-four thousand, who have their Father's name in their foreheads, are members of that Seed of Abraham, members of the Ladder, Christ. Remember the Apostle's words, "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise."

These are divinely called, chosen, and prepared for participation in God's great work of blessing all the families of the earth. In this connection let us remember that while the Scriptures clearly differentiate between the Church and the world, showing a heavenly calling and reward for the one and an earthly reward and restitution for the other, they most positively declare that the redemption work includes both. We quote. "He (Christ) is the propitiation (satisfaction) for our sins: and not for ours only, but also for the sins of the whole world." 1 John 2:2

REARING THE BETHEL ALTAR

Our text tells us of the time, years after his vision at Bethel, when Jacob had returned. It tells us of the fulfillment of his vows. He had declared that if God would bless him, he would be his faithful servant, and return and build an altar there. The Lord did bless him and then, in our text, reminds him of his vow, and Jacob built the altar.

Likewise, dear friends, the same Lord has greatly blessed us in forgiving our sins through the merit of the sacrifice of Christ. He has given us the vision of the blessings and mercies which are ours through the Lamb of God, because we are his. Many of us vowed, consecrated to the Lord, asking his help. He has granted us that assistance, and now, with further maturity of Christian character, we have a still higher appreciation of the vision granted us than ever before. The Lord calls us from grace to grace, from knowledge to knowledge, from one step of obedience to another, from one spiritual attainment and joy to another. And so by his grace we realize ourselves again at Bethel, the house of God, the gate of heaven. Have we reared our altars here? Have we kept our vows to the Lord to the fullest extent? Can we not draw still nearer to this gate of heaven and have a still further blessing? We believe, dear friends, that this is our privilege day by day and that it is implied in the Lord's words, "Draw nigh unto me, and I will draw nigh unto you." We are, I trust, each of us and all of us, growing in grace, and growing in knowledge, and growing in love toward God and

toward all others, as they are in harmony with him even toward our enemies.

PUT AWAY IDOLS

Let us each apply to himself the words of Jacob to his household: Search if ye have any idols and put them away. If money is an idol; if honor of men is your idol; if your family is your idol; if your children are your idols; if you idolize yourself whatever idol or idols you may find yourself secretly worshiping, put these away and be clean; having on clean garments, come near to the Lord, to the House of God, to the very presence of Jehovah. Do this not merely for the present hour, but establish your self in your devotion of time, talents, influence, money, self, all that you have, all that you are, to the Lord's cause and service. See if he will not pour out a blessing more than you will be able to contain, a blessing which will overflow upon each other and upon your family, friends and others, in kindness, gentleness, meekness, patience fruits of the Holy Spirit.

The word "heaven" signifies *higher*. Thus God and angels are heavenly beings and the elect Church will be also a heavenly class in some respects "like unto the angels." In other respects they will be still *higher* than angels, "partakers of the divine nature" (2 Pet. 1:4) the highest or most heavenly nature of all. "*The gate of heaven*" thus means the way to that divine nature. How precious this thought to all who have heard the "heavenly calling" and are striving to "make their calling and their election sure." Truly "no man cometh unto the Father but by me" by Christ the living way or ladder. Let us not dream of another than this, "the only way."

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But the word *heaven* will have another meaning to mankind by and by, during the Millennium. Then it will stand for the higher in the sense of the holier and nobler, because God's Word tells us that "*restitution*" to *human perfection* is the blessing which is to be offered to all of Adam's race, then. The entire earth, as well as the entire race (if obedient) is to be lifted from the present low condition of sin and death to the *higher* (heavenly) condition of perfection. Acts 3:19-21

This is the essence of the word *resurrection*, to raise up again to a condition from which the race fell. For many this will mean (1) awakening from the tomb and (2) restitution or uplifting to all that was lost by Adam's sin, all that was redeemed by Christ's sacrifice. The offer of "*change*" of *nature* is the special offer of this age and will soon close.

But, as now Christ is the ladder by which the “called” the “elect” may now obtain the greatest of all heavenly favors, so by and by he and his Kingdom of Heaven will be the way by which mankind in general may be uplifted to the higher plane from which man fell by disobedience.

THERE HE SPAKE WITH US

The thought centering in the name Bethel seems to be the fact that God spoke to Jacob there. He spoke to him first by the vision, then declared himself the God of Abraham and Isaac and Jacob, who would fulfil the original Covenant of blessing the world through Abraham’s seed. We read, “God went up from him in the place where he *spake* with him.” Again, “Jacob set us a pillar in the place where he *spake* with him, and he called the name of the place where God *spake* with him Bethel.” The Lord through the Prophet Hosea (12:4, 5) emphasizes the same thought: “He found him in Bethel, *and there he spake* with us, even the Lord God of hosts.”

How appropriate the name Bethel then, to a meeting place of God’s people the place where he speaks with us, the place where we receive his Word of warning or rebuke or encouragement or promise; the place where we respond with our vows of consecration to be his faithful people, the place where we get the celestial vision of the interest of Almighty God in us and our affairs and messengers and messages which go and come through the merit of our dear Redeemer’s sacrifice. Is it any wonder, as the Apostle suggests, that “They that feared (reverenced) the Lord, *spake* often one to another.” (Mal. 3:16) Is it any wonder, as the Apostle suggests, that we should “not forsake the assembling of ourselves together; and so much the more as we see the day approaching”? Heb. 10:25

And when we cannot all assemble personally, is it not a comfort to us that we can unite in heart and find the Bethel of our God and hear his Word at any time and place? What a blessing we have in this respect in this our day of the printing press! The message of the Lord from Plymouth-Bethel is going out to all quarters of the world, and many who cannot assemble themselves with others of God’s dear people are thus being refreshed and comforted, and being made able to look up in vision at the glorious Ladder Jesus and the Father, and to hear the message and assurances, and to realize the loving care in providing for all of our needs, especially the spiritual needs as New Creatures in Christ!

But whether we hear with the natural ear, or whether we read with the natural eye, let us remember that it is only in proportion as we have good and honest hearts that we are rightly benefited; whether from the reading of the Scriptures, or hearing of them read, or from thee reading of the sermons or hearing them.

Concerning this our dear Redeemer prayed for us, "Sanctify them through thy Truth; thy Word is Truth" John 17:17.

[People's Pulpit Vol. 1 No. 3, April, 1909](#)

FORGIVABLE AND UNPARDONABLE SINS

In the preceding pages we have briefly shown the *extreme* penalty for *willful* sin. Adam's penalty, which involved his entire race, was of this sort; and only as the result of Christ's death as our *ransom* from the penalty of that willful sin is any *forgiveness* of it or subsequent sins possible.

Forgivable sins are those which result from weaknesses incurred through that one Adamic sin which Christ settled once for all. They are such as are not willful, but are committed through ignorance or weaknesses of the flesh. God stands pledged to forgive all such sins upon our repentance, in the name and merit of Christ's sacrifice.

Unpardonable sins, sins which cannot be forgiven, are such as are willfully done. As the penalty of the first willful sin was death extinction of being so death is the penalty of every willful sin against *full* knowledge and ability to choose and to do the right. This is called Second Death, in distinction from the former or Adamic penalty, from which Christ's ransom sacrifice will release all mankind.

The "sin unto (second) death," for the forgiveness of which the Apostle declares it is useless to pray (1 John 5:16), is not only a *willful* sin, but a sin against clear knowledge; a sin for which no adequate excuse can be found. Because it is a sin against clear knowledge, or enlightenment in holiness, it is called the "sin against the holy Spirit" (Matt. 12:31, 32), for which there is no forgiveness.

But there are other partly willful sins, which are, therefore, partly unpardonable. In such the temptations within and without (all of which are directly or indirectly results of the fall) have a share the will consenting under the pressure of the temptation or because of the weakness. The Lord alone knows how to properly estimate our responsibilities and guilt in such cases. But to the true child of God there is but one proper course to take repentance and an appeal for mercy in the name and merit of Christ, the great sacrifice for sin. The Lord will *forgive* such a penitent, in the sense of restoring him to his favor; but he will be made to suffer "stripes" (Luke 12:47, 48) for the sin, *in proportion* as God sees it to have been willfully committed.

Not infrequently a conscientious person realizes that he has committed sin, and that it had some willfulness in

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it. He properly feels condemned, guilty before God; realizing his own guilt and forgetting the fountain for sin and uncleanness, opened by God for our weak, fallen race, he falls into a state of sadness, believing that he has committed the sin unto death. Such wander in deserts drear, until they find the cleansing fountain. Let such remember, however, that the very facts of their sorrow for sin and their desire to return to divine favor are proofs that they have not committed the sin unto death; for the Apostle declares that those who have committed sin of this sort cannot be renewed unto repentance. (Heb. 6:6) Penitents, then, may always feel confident that their sins were in part, at least, results of the fall, and hence not unto death, but requiring forgiveness and stripes.

FUTURE RETRIBUTION SURE

While the Scriptures teach that the present Gospel Age is the Church's Judgment Day or period of trial, and that the world's Judgment-day or time of trial will be the Millennial age, it is, nevertheless, a reasonable question to ask To what extent will those who are not of the consecrated Church be held responsible in the Millennial age for their misdeeds of cruelty, dishonesty and immorality of the present time? And to what extent will those of the same class then be rewarded for present efforts to live moral and benevolent lives?

These are important questions, especially to the world; and well would it be for them if they could realize their importance, and profit thereby. They are important also to the Church, because of our interest in the world, and because of our desire to understand and teach correctly our Father's plans.

We have learned that the sacrifice of Christ secures for all mankind, however vile, an awakening from death, and the privilege of thereafter coming to perfection, and, if they will, of living forever. "There shall be a resurrection of the dead, both of the just and the unjust." (Acts 24:15) The object of their being again brought into existence will be to give them a favorable opportunity to secure everlasting life, on the conditions which God requires obedience to his righteous will. We have no intimation whatever in the Scriptures that, when awakened, the moral condition of men will have changed; but we have much, in both reason and revelation, to show that as they went into death weak and depraved, so they will come out of it. As there is "no work, nor device, nor knowledge, nor wisdom in the grave" (Eccl. 9:10), they will have learned nothing; and since they were sinners and unworthy of life and divine favor when they died, they will still be unworthy; and as they have received neither full rewards nor full punishments for the deeds of the present life, it is evident that just such a time of awakening as God has promised during the Millennium is necessary for rewarding, and

punishing, and giving to all mankind the *opportunity for eternal life* secured by Christ's great ransom sacrifice.

While, strictly speaking, the world is not now on trial that is, the present is not the time for its full and complete trial, yet men are not now, nor have they ever been, entirely without light and ability, for the use of which they are accountable. In the darkest days of the world's history, and in the deepest degradation of savage life, there has always been at least a measure of the light of conscience pointing more or less directly to righteousness and virtue. That the deeds of the present life have much to do with the future, Paul taught very clearly when, before Felix, he reasoned of justice and self-government, in view of the judgment to come, so that Felix trembled. Acts 24:25, *Diaglott* translation.

A JUST JUDGE FAIR TRIAL

The varied circumstances and opportunities of men, in this and past ages, indicate that a *just judgment* will recognize differences in the degree of individual responsibility, which will also necessitate differences in the Lord's future dealings with them. And this reasonable deduction we find clearly confirmed by the Scriptures. The Judge has been, and still is, taking minute cognizance of men's actions and words (Prov. 5:21), although they have been entirely unaware of it; and he declares that "every idle ("pernicious," injurious or malicious) word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36); and that even a cup of cold water, given to one of his little ones, because he is Christ's, shall in nowise lose its reward. (Matt. 10:42) The context shows that the "pernicious" words to which Jesus referred were words of willful and malicious opposition spoken against manifest light. (Matt. 12:24, 31, 32) He also affirmed that it would be *more tolerable* for Tyre, Sidon and Sodom in the day of judgment than for Chorazin, Bethsaida and Capernaum, which had misimproved greater advantages of light and opportunity. Matt. 11:20-24

In the very nature of things, we can see that the punishments of that age will be in proportion to past guilt. Every sin indulged, and every evil propensity cultivated, hardens the heart and makes the way back to purity and virtue more difficult. Consequently, sins willfully indulged now, will require punishment and discipline in the age to come; and the more deeply the soul is dyed in willing sin the more severe will be the measures required to correct it. As a wise parent would punish a wayward child, so Christ will punish the wicked for their good.

If professed Christians would be honest with themselves and true to God, they would soon learn that "their fear toward God is taught by the precepts of men." (Isa. 29:13) If all would decide to let God be true though it should prove every man a liar (Rom. 3:4), and show all human creeds to be imperfect and misleading, there would be a great creed-smashing work done very shortly.

Then the Bible would be studied and appreciated as never before; and its testimony that the wages of sin is death (extinction) would be recognized as a “just recompense of reward.”

[People's Pulpit, Vol. 1, No. 3, April, 1909](#)

BOSTON'S RELIGIOUS REVIVAL SURELY A BLESSING

News of the Boston revival of religious interest has spread far and wide. Lovers of God and lovers of humanity must be deeply interested in a movement which has taken so great a hold of so large a number of intelligent people. To the thoughtful it shows what should never have been disputed, namely that notwithstanding the fact that we are a fallen race, “Prone to sin as the sparks to fly upward,” nevertheless there is still remaining in us something of the character of our Creator, in whose image our father Adam was made. The fall affected some of us from the one standpoint and some from another; but left us, as a whole, in that undone condition from which we cannot extricate ourselves, because it is a part of our human nature. As the Scriptures declare, “We were born in sin and shapen in iniquity, in sin did our mothers conceive us.” If every trace of the Divine likeness had been obliterated from our hearts and heads, there would be nothing left upon which truth and grace might operate. We are glad that we have been forced to vacate the thought of “total depravity,” once inculcated as the essence of our orthodoxy. The fact that we are not “totally depraved” is the mainspring of hope and endeavor on behalf of mankind on the part of God and those who have enlisted on his side in the warfare against Sin and Satan.

Possibly the revival preaching did not include as much of a reference to *Christ crucified* as some of us could have wished; but it certainly did not ignore this basic feature of salvation. In any event, to have awakened thinking minds to the fact that the things of eternity are worthy of more time and thought and endeavor than the things of this present life this alone is a great achievement, and the engineers of the revival movement deserve considerable credit from this standpoint alone.

But already we hear protests from various quarters to the effect that revival influences are not permanent; that those thus reached almost as quickly fall away, and that it is more difficult than ever to reach them again. But admitting that this has been the general record of revivals, we hold that it is no reason why we should complain and sit idly by and watch the slipping and sliding away of those who for a time at least have taken a stand for righteousness, for God, for manhood, for Christ. Rather, Christian people should take such steps as will assist these

multitudes who have indicated their desire to henceforth walk in the ways of righteousness. Our Christian knowledge should be put at their disposal, that they might thus be enabled to stand.

STONY GROUND, THORNY GROUND, GOOD GROUND

Our Lord, the great Teacher, gives us the key to the situation. In the parable of the sower he explains to us that men's *hearts* have much to do with their reception of the Truth. It is not enough that we have seed and ground and that the seed be properly planted. The ground must be of the proper kind and, if certain elements be lacking, these should be supplied, or weeds eradicated, in order to have the proper yield.

Without controverting the thought that our Lord referred to different classes of hearts and intended to show by this parable that some of them could not possibly be expected to bring forth the fruitage desired in this Gospel Age, we may safely apply the parable to Boston and vicinity, as though all those reached by the revival belong to the stony ground, the thorny ground and the good ground classes of the parable. Those of shallow soil must, perforce, wither away, because they have not a sufficiency of depth of character to bring forth *the fruitage of this Gospel Age*. Those now called by Divine grace, who will "make their calling and election sure", must be "able to stand" trials and persecutions. Such as cannot endure these are in the parable represented as stony-ground hearers, who at first rejoice, but because of their shallowness the Truth perishes with them as they are exposed to trials and persecutions on its account. The thorny ground is rich and might bring forth as largely as any of the good ground thirty, sixty or a hundred fold but the thorns are there and must be combated, must be uprooted. These thorns, as our Lord explains, do not represent gambling, intoxication, and various atrocious wrongs, but rather, as he explained, they symbolize in the parable *the cares of the present life and the deceitfulness of riches*. Matt. 13:22

HOW WE MAY ASSIST NEW CONVERTS

The new convert needs instruction in the Word of God in the hopes and promises therein set forth. As St. Peter declares, God has "given unto us exceeding great and precious promises, that we might become partakers of the Divine nature and escape the corruption that is in the world through selfish desire." We urge, therefore, upon all God's people, ministers and laymen, that they seek to indoctrinate the new converts not with sectarianism, which has proved unsatisfactory to everybody, almost to the degree of nausea, but with *the doctrine (teaching) of Christ*, the doctrine of the Apostles and Prophets the doctrine of the Bible pure and simple. To the extent that we give them these unadulterated, we communicate to them "The power of God unto salvation," able to keep them from falling.

Accordingly we should introduce them to “*Studies in the Scriptures*,” that they may thus be fortified, prepared, for the assaults of the world, the flesh and the Adversary, which are sure to come upon them. We must show them what the Apostle refers to as “The prize of our high calling in Christ.” We must explain to them the glorious privilege that is ours, of becoming members of the “elect” Church the “Bride, the Lamb’s Wife.” (Rev. 21:9) We must tell them of the glorious Kingdom in which our Lord promised that his faithful should share, saying, “To him that overcometh will I grant to sit with me in my throne” (Rev. 3:21), and “Fear not, little flock, it is your Father’s good pleasure to give you the Kingdom.” We must get them to pray for this Kingdom as our Lord taught us, “Pray ye, thy

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Kingdom come, thy will be done in earth, as it is done in heaven.” Matt. 6:10

To the extent that we can get these doctrines fed into the minds and hearts of new converts we will be successful in supplying them with a weed destroyer that will kill the seeds of the thorns and thistles of earthly ambitions and pleasures, because only as those ambitions perish can “the good seed of the Kingdom” flourish, and the heart be fully enlisted in the things of the Kingdom the “things not seen as yet.” Only those who obtain the opening of the eyes of their understanding to the *wonderful truths of the Divine Word* can have the right appreciation of the “length and breadth and height and depth of the love of God, which passeth all understanding.” (Eph. 3:19) And only such can appreciate “the things which the natural eye hath not seen and the ear hath not heard, the things which God hath in reservation for them that love him.”

These love God more than they love houses or lands or parents or children or anything more than they love themselves so that they are willing to lay down their lives in his service. To so many as we shall be able to communicate these glorious hopes and promises to these we may be sure the blessings of the revival will not be temporary, but permanent, glorious!

BREAD FOR THE HUNGRY

We must hope that some of those who have been induced by this revival to turn over a “new leaf” are really “hungering and thirsting for righteousness”; for only to such is the promise, “They shall be filled.” To these hungry ones food must be supplied or they will become faint by the way, if, indeed, they do not perish. The Apostle suggests that they need first “The sincere milk of the Word, that they may grow thereby.” This milk of the Truth consists of the first doctrines of Christ; how that we were all sinners, born such, inheriting imperfection, mental, moral and physical, under father Adam’s death sentence. (Rom. 5:12) They must realize the meaning of this alienation from the Father, the

unfitness for the heavenly Kingdom, the need of the Savior to die on our behalf as our Redeemer, and that through the merit of his sacrifice we are permitted to return to Divine fellowship. They must learn that this is what the Apostle calls justification by faith a heavenly harmony with God, based upon a sinless will, however imperfectly we may be able to control our mortal flesh. We may rest in the assurance that in the Father's sight the blood of Jesus Christ, His Son, cleanseth us from all sin.

After digesting this milk and rejoicing in the reconciliation to the Father, the new beginners were invited to take another step to consecrate themselves their wills, minds, bodies, time, influence, money, talents, to God, to Christ, to the service of the Truth and righteousness. Properly enough such a *sacrifice* calls for a reason. Why should we do this? What is to be gained? The reply is that during this Gospel Age the heavenly Father is seeking a "little flock" of the same character likeness as His Son, our Redeemer, to be his joint-heirs, his co-laborers, in the heavenly Kingdom. If in the service of righteousness with their Master they now suffer with Him, they will be accounted worthy during His Millennial Kingdom to reign with Him, to sit with Him in His throne. (Rev. 3:21) These truths are meat indeed that the world knows not of. Feasting on these, babes in Christ very speedily become strong in the Lord and in the power of His might and in the use of His Word. Is it not what all true Christians need? It surely is!

CHRIST AN EXTREMIST

Of course, many will call this suggestion an extreme one and intimate that saintship is not to be expected nor attempted. But are they not mistaken? Is not the call of the entire Gospel Age to saintship? Were not the early Church called saints? Did not our dear Redeemer pray, "Sanctify them through thy Truth. Thy Word is Truth." Seeing the height of this calling to the Divine nature is it any wonder that the standard of fitness would be a high one?

Could we expect that God would accept any but the pure in heart in intention, in endeavor to membership in the Royal Priesthood? Many who read these lines have already on their book shelves "Studies in the Scriptures" ("The Divine Plan of the Ages"). We urge the reading of these and proffer to those too poor to pay for the cloth-bound book a copy in magazine form, free, in response to a postal-card request and promise to read it.

Peoples Pulpit, May 6, 1910

PASTOR RUSSELL AT ROME

We, dear friends, are living in a day in which the leading minds of the world are rejecting the Bible and its message in all the great colleges of the world; yea, in the theological seminaries also, the Bible is classed as antique. Professed faith in the Bible, as the inspired Word of God, today calls forth sneers of ridicule and the comment that such believers are “unlearned.” But, my hearers, I am before you today to contend that it is not the “Gospel of Christ” that is being rejected by the intelligence of the world, but another Gospel that came, not from Christ, neither from the Apostles, neither is it taught in the Bible. I am here to claim, and to endeavor to prove that the Bible is eminently logical, thoroughly reasonable, and that the message it bears to those who have “ears to hear,” is the most wonderful message that could possibly be presented to human heads and hearts.

We are not here to claim a new revelation, making void the Word of God through Jesus and the Apostles; we are not here to twist and turn their words to make them appear to mean what they do not say. We are here to show that the Bible taken in its simplicity, and allowed to interpret itself, is the most wonderful book in the world, and that the Divine Plan of Salvation therein set forth is soul-satisfying and, as the Scriptures declare, sufficient, “that the man of God may be thoroughly furnished unto every good word and work.”

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THEORIES OF THE “DARK AGES”

We are not here, my friends, to set forth any sectarian views of the Scriptures, nor to advocate a new theology. By no means; we have already too many theologies; we have already too many sects or divisions of Christ! We want no more! Christendom is awakening to the fact that the various conflicting creeds cast discredit on the Bible. The creeds of Christendom universally discredit each other by their interpretations, and universally they discredit the Bible, which would be surely a most ridiculous book, if it taught all the various conflicting dogmas.

However, I should not be misunderstood as making an attack upon any creed, or upon the adherents of any creed. Rather, I suggest that we may well look with sympathy upon all the various creeds and sects, realizing the God’s people have been in Babylonish confusion for now many centuries. Did not the Apostle tell that a great falling away would come? (2 Thess. 2:3.) Should we then be surprised if we find his words have come true, that for fifteen hundred years the Church of Christ has been deeply entangled with errors and superstitions, which make

void the Gospel of Christ? Let us not then stop to find fault with our forefathers, and to upbraid them; let us rather, so far as possible, assume their honesty, their sincerity. Let us take the Bible standpoint, and realize that the difficulty has been the power of our Adversary, and Devil, and that he has deluded and ensnared, not only the heathen world, but to a considerable extent Christendom.

Mark St. Paul's words, "The god of this world hath blinded the minds of them which believe not, lest the glorious light of Divine goodness should shine into their hears" (2 Cor. 4:4). The intimation is that our great Adversary, Satan, is interested in deceiving mankind, respecting the glorious character of our God, and his wonderful Plan of Salvation through Christ. Satan uses as his tools the very best of humanity that he can bring under his control, and nothing is more evident than that he has completely deluded the heathen world with what the Apostle terms, "doctrines of devils." Not only so, but to the extent that he was able to do so, he has evidently worked mischief with the various reformations and creeds of Christendom. Thank God that he did not gain entire control of any of these! Thank God that there is a center or nucleus of truth in each of these creeds, and around that kernel of truth, germinating power may be felt in every denomination, but the Adversary has wrapped these creeds with layer after layer of mistranslation and misinterpretation.

In the light of our day, many are able to discern more clearly than did our forefathers, the monstrous and God-dishonoring fallacies of the creeds, and, aroused to disgust, they have rejected the irrational dogmas; but they have frequently rejected also the central truth, which that dogma, to a certain degree, misrepresented. Thus we are in the day of the rejection of the creeds by the people of all denominations, Catholic and Protestant, and equally we are in the day of Bible rejection, because it is assumed that the Bible, having been studied by the formulators of these creeds, must be in accord with these, and hence, must be responsible for the unreasonable teachings, and must be rejected when these are rejected.

Some of us ran away with the doctrine of "election," thinking it the whole Gospel of Christ; whereas, our fragment was incomplete, unsatisfactory, and misrepresented the Gospel, when taken alone. Others grasped the doctrine of "free grace," and ran away with that, claiming that it was the entire Gospel ignoring the Scriptures which referred to "election," etc. These made a similar mistake, and similarly misrepresented the Gospel of Christ in its wholeness, its solidarity. Others grasped those Scriptures which assure us of a universal opportunity for salvation, and interpreted them to mean that all mankind will attain eternal salvation, regardless of their wills and co-operation. Others found difficulty in harmonizing the relationship between the heavenly Father, the heavenly Son, and

the holy Spirit, and this contention led to Unitarianism on the one hand, and to Trinitarianism on the other. Others of us caught the doctrine of “baptism,” and made of it the entire Gospel, and thus did violence to the lengths, and breadths, and heights, and depths of the true message the true Gospel, of which St. Paul in our text declares that he was not ashamed.

Noting the logical mind of St. Paul, who can doubt that he would be ashamed, as we ourselves are, of the fragmentary presentations of the various creeds which more or less oppose and contradict each other? We may be sure that what the Apostle would endorse, as the “Gospel of Christ,” we need not be ashamed of. Hence our determination should be to search the Scriptures, and find that one reasonable message of the Divine Plan which centers in Jesus our Redeemer.

THINGS AT WHICH WE GAGGED

Men and women do not find it difficult to believe in a wise, just, loving and powerful Creator; just such a God our hearts and heads tell us we should expect; just such a God rational people find no difficulty in worshipping. Indeed, while some of us in the past may have believed in the “total depravity” of the race, may we not realize that notwithstanding the fall, there is still in the human mind and heart something which has “longings infinite,” something which cries out for the living God, and which commands our reverence and worship, in proportion as he is recognized?

Spiritually we gagged at the suggestion that a God of all wisdom, love, justice and power ever created our race with the foreknowledge and foreordination that practically all of these thousands of millions must suffer either purgatorial torture for several centuries, as our Catholic friends present the matter, or at the still more irrational theory of us Protestants that eternal torture is to be the fate of all except the elect few, the saints, who now follow in the footsteps of Jesus a course contrary to the world and all the tendencies of life around us. Well may we gag, and the sooner we reject and eject this entire mass of un-Scriptural dogmas, the better. As a whole it comes to us from our honest, but unenlightened forefathers, who verily thought they did God service in torturing one another, even to the extent of burning one another at the stake, because of little differences along the lines of these “doctrines of devils” (1 Tim. 4:1).

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The rich spiritual food and the strong faith, which we, dear friends, as Bible students, should desire and seek for, are to be found only in the Bible itself. We should not spurn suggestions from one another, but we should receive such suggestions

tentatively, and the Word of God should be searched, so that our faith should not stand in the teachings of men, but in the power of God, as set forth in the Word of God. From this quarter only can we expect information respecting

THE "GOSPEL OF CHRIST"

of which St. Paul was not ashamed. That Gospel has two distinct features. Primarily it relates to the world of mankind, and instead of telling us that either centuries of purgatorial suffering, or an eternity of torture awaits the world, its message is that, in God's due time, a great blessing awaits the world through the glorified Christ, and as a result of the sacrifice which he finished at Calvary.

This great blessing will not be universal salvation, but it will be a universal opportunity for salvation. It will not be a salvation in ignorance and heathen superstition, but a salvation from such conditions, with full opportunity to return to the image and likeness of God, lost in Adam, and redeemed by our Savior. This is the same Gospel that was heralded by the angels on the night of our Lord's birth in the words, "Behold we bring you good tidings of great joy, which shall be unto all people, for unto you is born this day in the City of David a Savior (Life-Giver), which is Christ the Lord" (Luke 2:10). This version of the Gospel, a good message, and for all mankind, corresponds exactly with the first statement of the Gospel made by God to Father Abraham, saying: "In thy Seed shall all the families of the earth be blessed" (Gen. 12:2,3).

Nor should this surprise us that a loving and gracious Creator, who knew the end from the beginning, created the human race with the full foreknowledge that Father Adam would be disobedient, and that his life would be forfeited, and that all his children would share in his mental, moral, and physical decline, even unto death! Why should it seem strange that this God, this All-Wise Creator should plan an opportunity for the complete recovery from the effects of sin and death for all mankind? Why have we allowed our minds to refuse the message sent to us through the angels respecting the "good tidings of great joy to all people"? Why have we allowed the Adversary to make us think for one moment that our God, instead of being gracious, loving, and kind, and helpful to his creatures, has, on the contrary, made provision for their eternal misery? Why have we allowed ourselves to believe from this standpoint that our Creator was the greatest demon of all demons not only that he has power, but that he chooses to use that power for the eternal torture of his creatures, who were not even given a choice as respects their creation?

Ah, my dear friends, with tears and in sack-cloth, we should confess to our blindness in the past respecting the true character of God. Humble should we beg forgiveness for having

misrepresented the Holy One of Israel. But he knows that we did this in ignorance, and he is both gracious and generous to forgive us our trespasses, and to cleanse us from all iniquity according to his gracious arrangement for us, which centers in Christ Jesus our Lord.

WHY THE LONG DELAY

Some, perhaps, would answer, Surely, if the “Cross of Christ” means the blessing of all the families of the earth, the fact would have been demonstrated somehow during the nineteen centuries since. The fact that only a comparatively small number have accepted Christ and been blessed is therefore the ground for the belief that God is merely seeking out of the world an “elect” “little flock.” Surely, if he had been seeking to convert the world, he could and would have made much more progress in that direction than has been made, in all this time.

We reply that this is no argument whatever. The same God delayed to send his Son, delayed the sacrifice on Calvary for more than four thousand years after sin had entered the world. And yet, according to the Scriptures, the merit of the sacrifice of Christ is not merely intended to bring blessing to those who have lived since Calvary, but also to all nations, kindreds, peoples and tongues from the day of Adam to the end of the Age.

According to the Scriptures, the death sentence was pronounced against Father Adam, and all of his children have shared in the blighting effect of that sentence through heredity. Not only has our race been growing weaker, mentally, morally, and physically, but by the thousands of millions, they have dropped into the tomb, the great prison-house of death, from which there is no escape, except by and through the Son of God. His sacrifice for the sins of the whole world secures to him the right to the control of Adam and his race. This control, the Scriptures assure us, Christ will assume and exercise during his Millennial reign. During that thousand years all the families of the earth will be blessed, as promised.

Meantime, in the grave (sheol, hades, the hell of the Bible), where the “dead know not anything,” they merely wait, or as the Scriptures declare, they “sleep in the dust of the earth.” The Redeemer’s authority over them is beautifully symbolized in his own words, “I am he that was dead, and behold, I am alive forevermore, and have the keys of death and of the grave”. (Rev. 1:18) He will exercise his keys of authority and deliver all of the prisoners from the power of the tomb, and additionally from all the weaknesses and imperfections incidental to the sentence. He will bring the willing and obedient back to full human perfection, and to all that was lost in Adam and redeemed by Jesus. This, we declare, according to the Scriptures, is the Gospel in its primary sense a message of “good tidings of great joy which shall be unto all people,” that in the “Seed of Abraham, all

the families of the earth shall be blessed” not only the living at the time of the establishment of the Kingdom, but all that are in their graves who shall come forth, “every man in his own order.”

As I beheld in your city the great amphitheater which once witnessed the terrible sufferings of some of God’s faithful ones in the past; and again, as I viewed the room once used as a torture-chamber, in the days of the Inquisition, I said, Thank God for the blessings of light and liberty, which belong to our day, and yet I reflected that even though they be different in form, there must needs be “fiery trials” for every true child of God, for it is the will of God that all should be thoroughly tested, as respects reverence, loyalty,

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and devotion to principle, that they may be counted worthy of a share with Immanuel in the glories of his Empire.

Peoples’s Pulpit, July 16, 1910

GEHENNA FIRE A FIGURE OF SPEECH

Toronto, Canada, July 16. Pastor Russell delivered three addresses here under the auspices of the International Bible Students Association. By request two of his addresses were more particularly to the Hebrews on “Zionism in Prophecy.” Another was specially to Bible Students, and it we report. His text was, “Where their worm dieth not and the fire is not quenched.” (Mark 9:44. The speaker said:—

There are other and much more beautiful topics than the one I have chosen for this occasion. Nevertheless, “Handsome is that handsome does.” This text has stood in the way of God’s people for centuries, and still continues in the way of many of them. To such it proves the Almighty Creator to be a most unkind one, a most un-Fatherly one, view the matter as we will. Some say, lovelessly, and illogically, that God provided from before the foundation of the world a great gehenna of fire, torture, suffering, and that all mankind were doomed on account of father Adam’s transgression, but that through Jesus’ death arrangement was made by which the small number who walk in His footsteps in the “narrow way” may escape this awful eternity.

Others say, not so; God is love, and these unquenchable fires and immortal worms are matters of necessity which His love cannot overcome, because, by some slip of unwisdom in the beginning, or by some lack of power since, the Almighty is unable to do better than to save the mere handful and to allow the great mass of mankind to suffer endless torture in the fire that never shall be quenched, and where the worm will never die.

THE GREAT TEACHER MISUNDERSTOOD

These words from the lips of our Master, the Great Teacher, have been grievously misunderstood. The teaching of our Protestant childhood was to the effect that only the saintly elect would go to heaven and that others would not only lose heaven, but gain an eternal life in torment. Thus our text was understood to portray what practically the whole world of mankind would be compelled to endure.

This hell was pictured to our childhood minds from outside the Bible as heated to a white heat. If we expressed wonder or surprise that any creature could endure such conditions so long the Answer--was that God would exercise his omnipotent power to make us fire-proof and pain-sensitive.

Some theologians of the Thomas and Kemp's school of thought went so far as to picture the poor creatures in their sufferings and to show that the heat would form a kind of an asbestos covering which would shield them from a measure of its intensity. But those deluded theologians proceeded to explain that these outer coverings would crack and shell off every little while, leaving the poor victim freshly tender that his suffering might be the more intense.

Of course, these theologians of the past had their difficulty in dealing with the worms. They could imagine devils who would oversee the torture as being made immune to pain by the chief torturer, the Almighty God. But just how to imagine the worms getting along in so great a heat and how they would in any wise increase the torture of the poor sufferers was to many a perplexity. But patient thoughtfulness along these cruel and devilish lines enabled some to formulate the theory that the worms would be fiery ones, living in fire, delighting in fire worms that would bore through the incrustations and add still further to the horrible sufferings of the world of mankind.

WAS THIS WHAT JESUS MEANT

Did the Great Teacher intend that such conclusions should be drawn from His language? And did He stop short of the description from reasons of sympathy or modesty or shame? Is this the general teaching of God's Word or has a great and terrible mistake been made? And have we mistaken a figure of speech and treated it as literal? we erred. We misunderstood.

The Great Teacher who rebuked His disciples, James and John, when they desired to call fire from heaven upon the City of Samaria, because the people thereof refused to sell them food for the Master the sympathetic One who said to them, "Ye know not what manner of spirit ye are of; the Son of man came not to destroy men's lives, but to save them" could that Son of man in any wise intend to tell us that our great Heavenly Father had less of the spirit of love and righteousness than the two impetuous disciples?

Did He mean to intimate that while the disciples might impetuously have been willing to destroy the earthly life of the Samaritans, the Heavenly Father, would treat practically all mankind ten million times worse than that and use Divine Power to all eternity to perpetuate the sufferings of His earthly creatures, which His own Word declares were born in sin, shapen in iniquity, in sin did their mothers conceive them earthly creatures, too, whose environment was unfavorable and whose Adversary, the Devil, God neither destroyed nor bound?

“GEHINNOM”—“ GEHENNA” HELL

As we have heretofore seen, the only Hebrew word translated hell, from Genesis to Malachi, is *sheol*, which is indiscriminately translated grave, pit and hell in our Common Version of the English Bible the greater number of times *grave* —its proper translation. Its Greek equivalent in the New Testament, we have seen, is *hades*, which likewise is indiscriminately translated *grave* and *hell*, but should always be rendered *grave*. We repeat again that no scholar in the world will claim that there is the slightest thought of life or suffering or joy connected with these words.

The Scriptures distinctly declare that “there is neither wisdom, nor device, nor knowledge in *sheol* ” to which all, both good and bad, go at death, and where they remain

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until the resurrection. In the New Testament the word *tartarus* occurs once only and is mistranslated hell, whereas it should be rendered *our earth’s atmosphere*. It has no reference to humanity in any way, but to the fallen angels. The Apostle says that as a punishment “God cast them down to *tartarus* ” and they are “reserved in chains of darkness until the judgment of the great Day.”

But today we will examine the fourth and last word translated *hell* in our common English Bible. This word in the Greek is *Gehenna*. It occurs but twelve times, as follows: Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; James 3:6. One of the occurrences is in connection with our text today. The question is To what does this word *gehenna* refer? Is it a name for Purgatory? Or a name for a still worse place of unending torture, as our Protestant creeds declare? We answer. No. It is a figure of speech used to symbolize the Second Death the death from which there will be no resurrection, no resuscitation the everlasting destruction mentioned by St. Paul, and of which St. Peter says that they which experience it perish like the brute beast (2 Thess. 1:9; 2 Pet. 2:12.) This is very plainly stated in Rev. 20:14, where of this “lake of fire” it is declared, “this is the Second Death.”

THE VALLEY OF HINNOM--TOPHET

The Greek word *gehenna* is the synonym for the Hebrew word *Gehinnom*, which means "The Valley of Hinnom." This valley is repeatedly mentioned in the Bible. It was owned by a family named Hinnom. The first reference to it is in Josh. 15:8. Looking at any Bible map of the city of Jerusalem, the valley will be seen to the southwest of the city wall. At a time when the Israelites became sadly involved in idolatry, this valley was used as a sacred place. An image of the heathen god, Moloch made of brass, and hollow, was erected. It was so constructed that the chair, which was a part of the image, constituted a furnace fired from the rear, and the head of the image was the top of a flue.

The image held out its arms as though to receive something and, heated red hot by the fire, was a receptacle in which deluded Israelites placed their children as sacrifices, while trumpets were blown, drums beaten and the people shouted, stifling the cries of the tortured infants (2 Kin. 23:10, 17.) When the good King Josiah came to the throne all this idolatry was abolished and the proper worship of God in the temple was resumed. Then, lest the people should ever again resort to such atrocious customs, the valley was desecrated. It became a valley of abomination. It was used as a dumping place for the filth of Jerusalem. Dead dogs and dead cats were thrown there, and it is claimed that some of the vile criminals, after execution, were thrown therein instead of being given burial to typically illustrate that there is no future life for such obnoxious beings that they will be refuse.

The valley of Hinnom is now filled up and an orchard grows there; but originally it was quite deep. The carcasses of animals were thrown there intended for destruction, the worms feeding upon them. No one sought to hinder the worms from making a complete destruction. In the bottom of the valley fires were kindled for the consumption of the waste debris, and brimstone was added that the fumes of it might destroy any germs of disease. No one thought of quenching that fire; it was one that was desired. This was the *gehenna* of our Lord's day. He uses it in a figurative or pictorial sense as illustrating the Second Death, which will be the portion of all willful sinners. He used it also symbolically, in connection with other symbols, in the book of Revelation, where as already seen He explains it to mean the Second Death.

The worms of that valley were no more immortal than any other worms or maggots and the fires enkindled there are not burning now. This expression, "Where their worm dieth not and the fire is not quenched," merely signifies that the destruction of the class represented would be complete, that nothing would interfere to save them from destruction. Adamic death will be destroyed, as the Scriptures declare. Christ died that He might have the rightful authority to destroy Adamic death and uplift all of Adam's race who will accept His favor back to all that was

lost in Adam, and redeemed at Calvary. But the Second Death is a friend to God and to all who love righteousness, since it will utterly and forever destroy such as have love or sympathy for sin and refuse to be obedient to the Divine will after full enlightenment.

THE ANTITYPICAL “GEHENNA”

As the earthly Jerusalem was a figure of the Jerusalem from above, the heavenly Jerusalem, the Kingdom of God that is to be established in all the earth, so *gehenna* and its “fire” and “worms” prefigured the destruction of the Second Death upon every willful sinner, during or shortly after the termination of Christ’s Mediatorial Kingdom and reign and the delivery of the Kingdom back to God, with righteousness full established.

As the New Jerusalem will not be a literal city, with literal streets of gold and gates of pearls and walls of jewels, neither the valley of Hinnom nor the lake of fire outside the city of Jerusalem will be literal both are symbolical. The one represents harmony with God, the Divine blessing and everlasting life; the other represents destruction, the Second Death.

Fire is never used as a symbol of preservation, far from it. It is always a symbol of destruction. The addition of brimstone intensifies the figure, because burning brimstone is one of the most deadly influences known in the world. It is not only deadly to humanity and the larger animals but also to insects and microbes and everything that has life.

AN OLD TESTAMENT REFERENCE

This same lesson of the destruction of wilful transgressors, as represented in the destructiveness of the valley of Hinnom (*Gehenna*), is furnished by the Prophet Isa. (66:22-24.) A familiar sight in Isaiah’s day was the literal valley of Hinnom, used as a figure by the Holy Spirit speaking through him pointing to the antitype and telling of the New Heavens and New Earth the new religious and secular organizations of mankind which will be accomplished by Messiah’s reign and that then evil doers shall not escape but shall be completely, utterly destroyed. “They shall go forth and look upon the carcasses of the men who have

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transgressed against Me, for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorrence unto all flesh.” Nothing is said about looking at living beings suffering torture, nor is this the thought. God never approved of torture, but always condemned it. A carcass is a dead body.

How glad we should be to realize that God’s great Plan will not include a great torture chamber containing countless myriads of His creatures but, as the Scriptures declare, “Every creature in

heaven and in earth and under the earth will be heard saying, Praise and glory and honor and dominion and might be unto Him that sitteth upon the throne and unto the Lamb forever.”

LET HONESTY AND TRUTH PREVAIL

Having demonstrated that neither the Bible nor reason offers the slightest support to the doctrine that eternal torment is the penalty for sin, we note the fact that the various church creeds, and confessions, and hymn books, and theological treatises, are its only supports; and that under the increasing light of our day, and the consequent emancipation of reason, belief in this horrible, fiendish doctrine of the Dark Ages is fast dying out. But alas! this is not because Christian people generally are zealous for the truth of God’s Word and for His character, and willing to destroy their grim creed-idols. Ah no! they still bow before their admitted falsities; they still pledge themselves to their defense, and spend time and money for their support, though at heart ashamed of them, and privately denying them.

The general influence of all this is to cause the honest-hearted of the world to despise Christianity and the Bible; and to make hypocrites and semi-infidels of nominal Christians. Because the nominal church clings to this old blasphemy, and falsely presents its own error as the teaching of the Bible, the Word of God, though still nominally revered, is being practically repudiated. Thus the Bible, the great anchor of truth and liberty, is being cut loose from by the very ones who, if not deceived regarding its teachings, would be held and blessed by it.

The general effect, not far distant, will be, first open infidelity, then anarchy. For much, very much of this, lukewarm Christians, both in pulpits and pews, who know better, are responsible. Many such are willing to compromise the truth, to slander God’s character, and to stultify and deceive themselves, for the sake of peace, or ease, or present earthly advantage. And any minister, who by uttering a word for an unpopular truth, will risk the loss of his stipend and his reputation for being “established” in the bog of error, is considered a bold man, even though he ignominiously withhold his name from his published protests.

If professed Christians would be honest with themselves and true to God, they would soon learn that “their fear toward God is taught by the precepts of men” (Isa. 29:13.) If all would decide to let God be true, though it should prove every man a liar (Rom. 3:4) and show all human creeds to be imperfect and misleading, there would be a great creed-smashing work done very shortly. Then the Bible would be studied and appreciated as never before; and its testimony that the wages of sin is death (extinction), would be recognized as a “just recompense of reward.”

The New York American January 1, 1911

FEAR THE BANE OF HUMANITY

Brooklyn, N. Y., Jan. 1 Pastor Russell of Brooklyn Tabernacle, addressed a large congregation in the Brooklyn Academy of Music this afternoon on the importance of good courage for the New Year, from the following text: "*Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine.*" Isa. 43:1

Fear is a great calamity. It is closely related to all the sorrows of life, closely linked to all the crimes of the world. One of the blessings of true Christianity is the release it gives from fear. But alas! true Christianity, true Christian faith, and the present rewards of these are not very common even in Christendom.

Few know the meaning of the Master's words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Few appreciate the assurance, "If the Son shall make you free, ye shall be free indeed." Matt. 11:28; John 8:36.

Fear has its foundation in sin. We may be sure that the angels in heaven know no fear. After Adam had disobeyed the Divine command in Eden, he feared his Maker and hid from him. Similarly, fear affects all of Adam's posterity, because of the general realization that "all are sinners." God and his righteousness are, figuratively, light, and the sinner and his sins are, figuratively, darkness. There is no compromise the darkness hateth (opposeth) the light, the light scattereth the darkness. Love and reverence go hand in hand, but love and fear are opposite; we cannot love that which we fear, we do not fear that which we love.

FEAR, WORRY, SICKNESS

Hope, pride and ambition encourage the business man and the laborer, the king and the peasant, the housewife and the maid, the leaders of the social set, and the patient mother. Nevertheless, all of these have a drag-anchor of fear, which in the stress of life produces worry; worry produces indigestion; indigestion produces insomnia and nervousness, which lead on to every form of disease and unhappiness. To the extent, therefore, that fear is removed, health and happiness are encouraged and aided.

All physicians recognize the fact that fear is closely related to disease. Hence the wise physician always counsels cheerful surroundings for the sick, cheerful conversation, diversion of the mind, the avoidance of thought along worrisome lines the rest cure, etc.

It may be asked, Why is it that the Master's cure is little considered today? Why are so few pointed to Christ, the Great Physician, for the rest and peace and comfort and

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joy which he promised to his followers eighteen centuries ago? Have his words proven untrue? Are His professed followers amongst the most anxious and troubled and overcharged and sick and sorrowing and fearful of our poor, groaning creation? We must concede the inference. We must admit that the four hundred millions of professed Christians are much more unhappy, much more fearful, much more nervous, peevish and sickly than the twelve hundred millions outside of Christendom.

The explanation of this peculiar situation is that Christendom is not Christian; that the name Christendom is a misnomer! Christ's Kingdom does not prevail amongst the civilized one-fourth of humanity. For centuries now Christendom has deceived itself, and has seriously misrepresented Christ, his teachings and his promised Kingdom of Righteousness for which still we are praying, "Thy Kingdom come, thy will be done on earth." Our standing armies, prepared to destroy each other, and our dreadnaught navies, prepared to blow each other to atoms, and our submarines and our flying machines, our great cannons and torpedoes all prove the mistake of calling human civilization, Christ's Kingdom.

Similarly, the worry, fear, strife, nervousness, etc., of Christendom all prove that the Great Teacher's antidote for fear and worry has not been taken by the masses of Christendom. We hold that the Good Physician's remedy for sin, corroding care, worry, fear, is just as effective today as it was eighteen and a half centuries ago; we hold that the real difficulty is that his prescription has not been faithfully followed. We urge that those who now have "an ear to hear" His message should accept it faithfully, and that they should not accept at the hands of anybody another prescription said to be "just as good." We should make sure that we get the remedy which bears the indorsement of the Lord's Word, and which has the seal of "the precious blood."

THE MASTER'S TEACHINGS PERVERTED

During the Dark Ages superstitious fear was encouraged, all will concede. The attempt was made to drive humanity to God. Atrocious doctrines were promulgated in the name of God, Christ and His Apostles. St. Paul denominates these, "doctrines of demons." (1 Tim. 4:1) These, primarily, taught a purgatory, to be mitigated by prayers and masses. Under the impulse of fear, millions accepted Christ and professed discipleship, in total ignorance of his real teachings, and yet were no more his followers than when they were heathen. Later on the Adversary partially side tracked the Reformation movement by leading

zealous people to renounce purgatory as unscriptural and to accept in its stead, for the world at large, eternal torment a still more unscriptural proposition a still more God-dishonoring doctrine of demons.

Fortunately for ourselves, we Protestants do not take our own doctrine seriously. However much all Protestant creeds assert that only baptized saints will reach heaven, and, contrariwise, that all the unsaintly will suffer eternal torture; nevertheless, not one in a hundred believes this. The most saintly, the most conscientious of them are troubled by their fears, tormented by their sympathies, perplexed to understand God's dealings, hindered from having the peace and joy which the Master promised his followers. The less conscientious of them stifle conscience to their own injury, gradually losing faith in the Word of God because of this error. They thus escape some of the torments of fear, but they do not attain the love, joy, contentment and peace which the Master promised his faithful ones.

UNRELIABLE SUBTERFUGES HARMFUL

There is only the one Divine remedy for this harmful fear. That remedy is associated with the Gospel of Christ; but there are numerous subterfuges. Some drown their fears, disappointments and sorrows with alcohol or various narcotics. Some seek to drown them with sensuous pleasures, some with business activity, some with church activity, some with "devil-may-care" unreason. Of late a considerable degree of subterfuge success has come along the lines of deceit denying the existence of sin, denying the facts of pain and sorrow and death, and, contrariwise, affirming that everything is good, regardless of the untruthfulness of this proposition.

The result of this self-deception indeed relieves from a considerable measure of fear. To this extent it proves a solace and satisfaction, but it is a subterfuge and not the true remedy. As a proposition its influence upon the mind, upon all the reasoning faculties, is injurious. The twisting of reason necessary to this philosophy which calls black white, and pain pleasure, and sin righteousness, is destructive of sound reasoning ability. The habit of perversion necessary to the calling of bad good, and wrong right, not only injures the mind, but, in attempting to sustain itself from the Scriptures, perverts the entire Word of God. With reason perverted and the Scriptures perverted, the true message of the Scriptures cannot be enjoyed. Unless fear be measurably eliminated, the proper faith, hope, joy and spirit of a sound mind are impossible.

DIVINE ANTIDOTE FOR FEAR

God's message, through the Law and the Prophets, to Israel, as interpreted by Jesus and His Apostles, gives us the true antidote for fear. It does not deny sin, sickness, sorrow, death; it denies no fact, but it does hold out a remedy for all of these, an antidote,

“the balm of Gilead.” Moreover, it informs us that this antidote can be received only through the co-operation of our heads and hearts.

It informs us that this healing is obtainable by only a comparatively few at this time, but, eventually, the Divine blessings, world-wide, shall operate toward all humanity as fully as have the penalties of sin. It applies now (in full degree) only to such as have the hearing ear, the eye of faith and the appreciative, responsive heart. Others may obtain a measure only of this consolation. The Great Teacher gave us the key to this deliverance from fear, saying, “Ye shall know the Truth, and the Truth shall make you free. If the Son shall make you free, ye shall be free indeed,” John 8:32,36.

The first step toward having the Truth make us free is to have the coating of ignorance and superstition removed, and this is a different matter. For instance, the Catholic superstition of purgatory and the Protestant superstition of eternal torment, for practically all mankind, have been so

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thoroughly riveted upon their faithful that to break their bonds and get free is a difficult task. Only those who hunger and thirst after the Lord and his righteousness are in any likelihood of ever being properly freed.

Others getting free from one error are merely steered by the Adversary into another as bad or worse. God seeketh not these at the present time; He will deal with them by and by under Messiah’s glorious Kingdom, when Satan shall be bound. Now, as the Apostle declares, “God seeketh such to worship Him as worship him in spirit and truth;” “The secret of the Lord is with them that reverence him and he will show them his Covenant” he will set them free now from the bondage of superstition and fear and by and by, in the “First Resurrection,” he will free them from the body of corruption.

In other words, at the present time, all humanity may receive a blessing of heart consolation in proportion as they can come to the knowledge of Divine Truth, and each will be helped to the knowledge of the Truth in proportion to his hunger and thirst after righteousness his honesty of soul. The dishonest-hearted are not worthy of being set free from fear. Liberty and freedom from fear for these would not be favorable to them nor to others under present conditions.

MYSTERY OF THE GOSPEL AGE

To attain the highest blessing which God has to offer at the present time certain difficult requirements must be complied with. Sin must be repented of heartily, and, so far as possible, restitution must be made, which means that sin must be forsaken to the extent of ability. Faith must then recognize the “Lamb of

God, which taketh away the sins of the world” that the sacrifice for sins was necessary, and that God himself provided it in the death of Jesus. Faith and knowledge must go further and not only see and acknowledge the death of the Redeemer, but also that God raised him from the dead and highly exalted him to spirit-being again, to the intent that eventually he may accomplish for all mankind the wonderful blessings foretold in the Law and the Prophets.

Additionally, to such will be revealed the great “Mystery” of this Gospel Age, lasting from the death of Jesus to the manifestation of Messiah in power and great glory as Michael the “god-like One” (Dan. 12:1). The Mystery is that Jesus is the Head, Chief, Lord, over the Church which is His Body, and that the “Body” members will eventually be glorified with the Head on the spirit plane, and that then Head and Body will constitute the great Messiah whose spiritual reign of a thousand years will result in the blessing and uplifting of mankind.

THE SENTIMENT OF OUR TEXT

To properly understand our text and, indeed, to understand the Bible as a whole, it is necessary to discern that God has foreordained two Israels the earthly and the heavenly. Both are precious, both are “elect,” both are to be used of the Lord during Messiah’s Kingdom reign the one on the heavenly plane and the other on the earthly. A mistake has been made by some in recognizing the earthly Israel and not recognizing the heavenly or spiritual Israel. Others have made the mistake of recognizing the heavenly or spiritual Israel and not recognizing the earthly Israel. The promise of God is to be sure to both the seeds of Abraham to that which is according to the promise, the oath the Spiritual Seed and also to that which is, according to the Law, the natural seed." Rom. 4:16

The Spiritual Seed must be developed first, because the blessing will proceed from the Heavenly Seed to the earthly seed, then from the earthly seed to all nations. The blessing upon all nations will consist of the opportunity that will be offered them of becoming members of the earthly seed which, ultimately, as the sands of the seashore, will include the saved of all nations all found worthy of everlasting life. “I have constituted thee a father of many nations.” Rom. 4:17

PRINCES IN ALL THE EARTH

All who will come into this blessed experience of relationship to God are described in our text," Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine." The faithful few of this Gospel Age, who have passed through the deep waters of tribulation and walked through fiery trials, have not only come off uninjured, but have been blessed; yea, and will be abundantly blessed in the rewards of the coming Kingdom. They have naught to fear.

Similarly Natural Israel as a people was specially favored from the days of Abraham down to the rejection of Messiah particularly the saintly few of that people whose sure reward will be their privilege of being made Princes in all the earth by the great King of Glory. Psa. 95:16

Even during the Gospel Age when the nation of Israel, "Jacob" has been obliged to pass through trying experiences, "waters of affliction" and "fiery trials," the Lord has not forsaken them. He has kept them together as a people. He has not permitted them to be destroyed by their enemies. Their persistency for thirty-five centuries is of itself a miracle of Divine supervision. Without afflictions they would have disappeared as a distinct people.

As the Gospel Age (for the selection of Spiritual Israel) draws to a close, the voice of God is calling natural Israel and pointing them to the Land of Promise and reviving their hearts with the messages of their Prophets.

All are to share God's blessings eventually, and then all may be without fear. Now is the time for those who know their God, to fear not. Now, those whose eyes of faith and understanding can discern God's stately stepplings among the children of men in the directing of the Divine Program may fearlessly rejoice. Now is the time for those to be of good courage; to fear not; to overcome the world; to be valiant for righteousness and truth. Their blessings of the Lord will be in proportion to their faithfulness and courage. There is no other route to the true rest and peace to which Jesus invites. And there never can be a better time than now to accept the Lord's offer. "Come unto Me!"

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[The National Labor Tribune, January 17, 1911](#)

TRY THE SPIRITS WHETHER THEY BE OF GOD

"Beloved, believe not every spirit, but prove the spirits, whether they be of God; because many false teachers have gone out into the world." 1 John 4:1

Middletown, Conn., Jan. 17 Pastor Russell gave two discourses today in this city to large audiences. We report one of these from the text above. The speaker said:

On last Sunday we considered the question, "Are the Dead Alive?" Our examination was from the standpoint of the bible and, we trust, was convincing. We showed the reasonableness of the Bible proposition that Death is the wages of Sin, that God in mercy redeemed us, with a view to the resurrection of the dead, and that the hope of mankind, therefore, now lies entirely in the carrying out of that Divine Program. Today let us examine the

only thing in the world which claims to be of demonstrable proof that the dead are not dead, but, on the contrary, are more alive than when they commingled with us in daily life. Spiritism, and Occultism in general, claims to prove this side of the proposition; claims that our senses are all deceived and that the Bible is in error with its doctrine that the dead are dead and cannot live without a resurrection from the dead. In our day, these boasted proofs are being published throughout the civilized world, some of them supported by the names of the world's bright lights. Professors in Colleges, Doctors of Divinity, and the Knighted scientists of Great Britain. Backed by this formidable intellectual array, it is no wonder that Spiritism and psychic research are receiving greater attention than ever before. To our understanding of the Scriptures, dear friends, they teach that in the few remaining years of the present dispensation, before the ushering in of the Millennial epoch, these Spiritualistic or psychic forces are to play a very prominent part indeed, in bringing about the great time of trouble, which, as a dark cloud, will immediately precede the Dawn of the Millennial morning.

We have no wish to give the impression that the Apostle meant, by the words of our text, that you and I should investigate Spiritism, and specially prove or test the character and tendencies of the beings or spirits, whom they claim to represent. Quite to the contrary. We believe that the Apostle meant that the Lord's people should test, try the doctrines, test them, prove them, because false teachers with false doctrines would invade the world. The Apostle was quite correct. As we have already seen, false Doctrines spread over the entire Church for a time, producing the epoch known as the Dark Ages, from which God's people of the various denominations, Catholic and Protestant, have been gradually emerging during the past four hundred years.

Nevertheless our text is not inappropriate to our topic, because Spiritism, Occultism, is a doctrine, and hence, as a whole, is to be proved or tried, to be weighed in the balance of reason and Scripture, and to be either accepted as true, or rejected as error. There is no middle ground, These things are either of God, or of the Adversary. It is our desire at this time to set before you conclusive evidence that Spiritism is of the Adversary, and, with its variations of Occultism, Hypnotism, Mesmerism, New Thought, Christian Science, etc., is the work of Satan, deluding the world of mankind, and leading them into the most woeful snares imaginable.

SPIRITISM IS DEMONISM

Personally I have no direct acquaintance with Spiritism, have never been in a seance, nor witnessed any manifestations of any kind. Moreover I shall endeavor always to avoid such matters, believing this to be my duty, according to the Scriptures, and I shall, by God's help, steadfastly resist every inducement made to

exercise my curiosity and to draw me into investigation. And this is my advice to you all, the reason for which you will the better understand as I proceed. I am aware that Spiritualistic tricks and frauds have been exposed; nevertheless I am convinced that there is a superhuman power connected with Spiritism, Occultism, etc. Not only does the Bible so instruct us, but, through personal acquaintance with mediums and the obsessed whom I helped to convince of the Satanic origin of their controls, I have a considerable insight into the work and the claims, the methods and the influences, connected with Spiritism. When claiming that Spiritism is demonism, let me not be misunderstood to say that mediums are demons, nor that they are willingly and knowingly co-operating with them. On the contrary, conceding the trick and fraud silent, I believe that there are honest mediums, who believe all that they represent and as thoroughly as possible.

All Spiritists of experience, those who are mediums and those who are not, will freely admit that some of the spirits who operate through these mediums are devilish. This does not mean that they recognize them (as I do) as the fallen angels, of whom we are told much in the Scriptures, but that they merely recognize that some of the advice, communicated, is vicious, devilish. While admitting this, they hasten to assure us that this is not true of all the spirits; that some of them are pure, honest, reliable. They even tell us that some of the spirits exhort their deluded victims to pray more, to be more holy, etc. But we reply that this is merely a part of the general deception scheme of Satan and his associates. Really, they are all bad, or, as the Apostle says, “wicked spirits.”

THE FALLEN ANGELS DEMONS

“What can any of us know about the fallen angels?” some one may inquire. I reply: We can know what God has been pleased to reveal on the subject in his Word, for “these things are written for our admonition (our instruction), upon whom the end of the world (ages) are come.” (1 Cor. 10:11) The Apostle Peter tells us of these fallen angels, who now masquerade as our dead friends and claim that they are more alive than they ever were. They have intimate knowledge of all the affairs of mankind, as well as ability

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to read our very thoughts, hence have no difficulty whatever impersonating the dead, and especially in the form, clothing, and with all the peculiarities by which they were known, as these particulars are registered in the memories of their friends.

St. Peter, in his second Epistle (1:12), says, “I will not be negligent to put you always in remembrance of these things,” and then adds (2:4), “God spared not the angels that sinned, but cast them down to hell, (Tartarus, our earth’s atmosphere), and

delivered them into chains of darkness, to be reserved unto the judgment” in future trial or testing and final decision of their case. St. Jude also brings these fallen angels, or spirit beings, to our attention, saying, “The angels which kept not their first estate, but left their own habitation, he (God) hath reserved in everlasting chains *under darkness until* the judgment (trial, testing) of the great day” (verse 6) until the end of this Age, the lapping time between this Age and the Millennial Age. but the chains of darkness were imposed only *until* the end of this Age, *until* their day of judgment or trial. The intimation would seem to be that *then* they would be permitted in some manner to free themselves from those chains and to come out more into the open, and to do their work more in the light. This time, according to the Scriptures, we understand to be now upon us. In full harmony with this is the fact that Spiritism is now claiming to be able to work wonders in the light and claiming, too, that shortly the spirits will be free from all restrictions of darkness. How great will be the temptations of that time to humanity, deluded, as the majority are, with the thought that their dead friends are alive! The Scriptures intimate that the testing along these lines in the near future will be simply awful!

Let us go back now to the days of Noah, and ascertain what we may in the Scriptures respecting these fallen angels; in what manner they left their first habitation and came under Divine displeasure and sentence of restraint. In Genesis (6:1-4) we have the account of the fall of those angels into sin. In olden times, before God’s people had been provided with the Bible as a revelation of the Divine will, God not infrequently used the holy angels as messengers of communication between himself and mankind. On such occasions the angels did not open human eyes to perceive their spirit glory, but materialized, assumed human bodies of flesh and bones, and wore clothing, and appeared as men. As an illustration note the records of how angels appeared to Abraham as traveling strangers. He knew them not, but entertained them hospitably. Before they left he ascertained their real nature; that they were not men at all, but had merely appeared in human form, so as to communicate to him certain facts respecting the child that God had promised him long before and respecting the destruction of Sodom and Gomorrah, and the deliverance of Lot. We read, “And they did eat and talk with Abraham.” They had a substantial dinner of veal stew, according to the record. This narrative was confirmed by St. Paul, who says to us, “Be not forgetful to entertain strangers; for thereby some (Abraham, for instance) have entertained angels unawares.” Heb. 13:2

The Scriptural intimation is that during the period of 1654 years, which began with the expulsion of our first parents from Eden, and which ended with the flood, God permitted all of the holy angels to have unrestricted, such an intercourse with humanity. The purpose of this was evidently two-fold:

(1) God would permit the angels to see to what extent their influence would help to preserve humanity from degradation, or to uplift men out of sinful ways, that thus it might never in the future be claimed that the work of Christ in redeeming the world could have been done other than by him and by his Kingdom and its work. And thus the angels could never say that the work of Christ was unnecessary and that they (the angels) could have accomplished the work, had they been given the opportunity. They were given the earliest opportunity, under the most favorable conditions, before depravity had so seriously undone the race. They failed.

(2) Furthermore it was the Divine purpose that all of the angels should experience a *test* as respects their *loyalty* to the Divine will, that thus the loyal ones might be manifested, and also the disloyal at heart. The test had its effect and, following it, the disloyal ones were condemned to chains of darkness and disfellowship from God and the righteous.

LEFT THEIR FIRST ESTATE

The first estate of all the angels was one of harmony with God as *spirit beings*. But the fallen angels are those who, seeing sin working in humanity, preferred sin and sensuality. Privileged to materialize and mingle with humans, they preferred that condition to the angelic, which was their first estate. They preferred it because they desired to revel in sensuality. They were seduced by sin. And so the record reads, "There were giants in the earth in those days; and also after that, when the sons of God (angels) saw, looked upon the daughters of men that they were beautiful and they took to themselves as wives such as they chose, when the sons of God came in unto the daughters of men they bare children to them; the same became mighty men, which were of old, giants and men of renown." (Gen. 6:1-4) How long this sinful riot continued we are not informed, but evidently it was long enough to give a full opportunity for every angel of God to believe that Divine power could not deal with the situation and thus was furnished an opportunity and test to all. The time was long enough for the progeny of those angels to become "giants, men of renown." Moreover the intimation is that there was serious conflict between the progeny of the angels and the Adamic stock and that the whole earth was filled with violence and wickedness, so that "Every imagination of men's hearts was only evil continually." That terrible arraignment or condemnation, judgment, prior to the flood, the Scriptures imply will be duplicated in our day, not many years hence in the closing of this age and will be followed not with a flood of waters, but with a cataclysm of *symbolic fire*, a "great time of trouble, such as never was since there was a nation."

God's determination was that the entire population of the world should be blotted out by a flood of waters. Those of purely Adamic stock, redeemed, will be recovered in the Resurrection,

and, through Christ, have full opportunity of returning to harmony with God, and to recover all that was lost through Adam's sin. But for the progeny of the angels, unauthorized by the Almighty, no provision has been

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made. Their death in the flood was exactly the same as that of the brute beast that perished there.

Notice God's particularity that Noah and his family, who should be saved in the Ark and begin the human race afresh in the earth, should have no admixture of the angelic stock must be purely Adamic. We read, "Now Noah was perfect in his generation." Neither himself nor his parents were generated by the angels, but were purely of Adamic stock, likewise all of his family. The intimation seems to be that there were remarkably few families like Noah's perfect in their generations. The contamination had been great, widespread.

FALLEN ANGELS, BARRED FROM THE PRIVILEGES OF MATERIALIZATION, SEEK OTHER INTERCOURSE

No longer having the same fellowship with humanity after the flood, the fallen angels, cut off from Divine fellowship and service, found diversion in seeking other communication with mankind. Had they represented themselves as *demons*, mankind would have been on guard against them, so they deceived by announcing themselves to be deceased relatives, etc., of those with whom they sought intercourse. We have little history along these lines, except of a negative character, furnished in the Bible. It records that God forbade his Covenanted people, the Israelites, to have anything to do with these fallen angels, who were known as witches, wizards, necromancers, soothsayers, etc. The Law of Israel was that all mediums pretending to communicate between the living and the dead should surely be put to death. God thus warned his people and protected them against conditions which prevailed much more generally amongst the heathen. These fallen angels, after arousing the curiosity of humanity, enticed them into more and more familiarity and befogged their judgments with lies, which were given the greater credence because supposed to come direct from deceased friends, who were supposed to have full knowledge. The result was that gradually the evil spirits conquered the wills of their subjects and obsessed them, and used their bodies as instead of the power of materialization. And the will once broken down, more than one of these evil spirits could gain entrance, suggest thoughts, etc., which had the effect of *crazing* the individual, giving him thoughts quite in conflict with each other.

Clairvoyant power is the impression on the mind of what the fallen angel sees. Clairaudient power is the communication by sounds inaudible to others upon the drum of the ear by fallen

spirits. These evil spirits often play pranks with their victims, inciting them to do things which they would not of themselves sometimes to steal; sometimes to murder; and sometimes to suicide. Many physicians recognize the fact that amongst the insane they have two classes to deal with, the one organically deranged, and the other, not organically deranged, but obsessed of evil spirits.

THE CASTING OUT OF DEMONS

We remind you of the Gospel narrative of how Jesus, and the disciples under his commission, frequently cast out these demons from those obsessed by them. Evidently this was one of the most distressing ailments amongst the Jews in our Lord's time notwithstanding the fact that they were warned against the medium and all supposed intercourse with the dead. Indeed, the casting out of demons was one of the principal miracles performed by Jesus and his Apostles, and one of the special marks of Divine power corroborating his ministry. Let us refresh our memory respecting the narrative. There came to Jesus "Certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils." (Luke 8:2) Remember also that these demons were called unclean, doubtless because their general influence upon humanity is towards sensuality, uncleanness of thought and word and deed. We read in Luke 4:33-34, respecting one of these who was a Church attendant, "And in the synagogue there was a man, which had a spirit of an unclean devil; and he cried out with a loud voice, saying, "What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us (before the time?)"

These demons were not in some far-off place of torture, but were prowling around amongst mankind, seeking, whom they might ensnare. They evidently understood full well, too, that their end would be destruction that "the wages of sin is death." They seemed to know that the due time of their test was still some time in the future. The Apostles, after being sent out two and two, returned from their ministry praising God and declaring, "In thy name we have cast out demons." In Matt. 8:16 we read, "When the even was come, they brought unto him many that were possessed of devils and he cast out the spirits with his word." Further along we read (verse 28), "There met him two possessed with devils, coming forth out of the tombs, exceeding fierce, so that no man might pass by that way." And, again, in verses 29 and 31, "And behold, they cried out, saying, What have we to do with thee, thou Son of God? Art thou come hither to torment us before the time? "And the devils besought him, saying, "If thou cast us out, suffer us to go away into the herd of swine." Jesus permitted this, and the entire herd of swine was crazed by the demoniacal influence and ran violently down a steep place into the sea and were drowned.

Remember St. Paul's experience, and how, on one occasion, a young woman possessed of an evil spirit followed him and Silas, saying, "These be the servants of the Most High God, which show unto us the way of eternal life." On the third day St. Paul turned and rebuked the evil spirit and commanded it to come out of the woman, and thus caused a great commotion, because the woman had been a source of gain to her managers, on account of her fortune telling and the considerable sums of money paid therefore. We advise all Bible students to give this matter more particular attention than heretofore to note particularly what the Scriptures say on the subject, that they everywhere acknowledge the evil spirits and their uncleanness and that they continually strive to intrude upon humanity and accomplish their desires by *breaking down the human will*, the Divinely intended barrier.

These spirit beings championed Satan's original lie, which declares that the wages of Sin is not death; that when men seem to die, they are more alive than before. This error has been fastened upon the whole world of mankind and now, in the trial time that is before us, it constitutes a base

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of operation, which gives these fallen spirits a wonderful influence. Added to this they have recently been introducing as a great blessing and aid to humanity, Hypnotism, by which, through the assistance of these fallen spirits, one human being gains the control over the mind, the will, of another, on the score of mental, moral or physical assistance out of vice and disease.

Doctors and preachers are more and more using this power, not realizing what it is and that the motive behind it is the breaking down of the human will, so as to give the fallen spirits the easier access, and the greater control of the people. What this ultimately will mean to mankind is terrible to contemplate, for the Scriptures clearly indicate that, while God has, for a considerable time, shielded mankind from this debasing influence, He will bring to pass his act, his strange act in the end of this age, by releasing the restraints upon the demons and allowing an illustration of their fiendish power, as a test of themselves peradventure some of them may have repented, and as a lesson to angels and men of the length to which depravity would go, if not restrained of God. But, thank God, this reign of evil will not last long. Upon the wreck and ruin, Messiah's Kingdom will be established and demoniacal power will be forever destroyed, and Satan himself will be bound for a thousand years and shortly after, be destroyed.

St. Paul Enterprise, January 22, 1911

WHAT IS MAN? HUMAN OR DIVINE? ANIMAL OR SPIRIT?

BIBLE ANSWER--REASONABLE

Buffalo, N. Y., Jan. 22, 1911 Pastor Russell addressed large assemblages twice here today in his usual fresh attractive and instructive style. One address was on "The Great Hereafter" the other which we report, was from the text, "What is Man?" Psa. 8:4

Notwithstanding all that the Bible has to say respecting the nature of man few subjects seem to be more misunderstood. Science declares man to be an animal of the highest type or order. In this, which declares of our first parents, science is in absolute agreement with the Scriptures, "The first man was of the earth, earthy." (1 Cor. 15:47) Our text agrees with this, declaring that man was made a little lower than the angels angels being the lowest form of spirit beings, man the highest type of earth beings. A particular account of man's creation is given, and when we examine it we find it in full agreement with what we have seen to be the teachings of other parts of the Scriptures. That account declares that God formed man of the dust of the earth, and it tells us that after man's transgression had brought him under the Divine condemnation of death, his Creator said to him, "Dust thou art, and unto dust shalt thou return."

WHENCE CAME OUR CONFUSION?

In view of these facts, which we now have clearly before our minds, how strange it seems that most of the civilized world denies all and declares to the contrary that man is a spirit being, and that his death is merely an evolutionary step by which he passes on to his real nature as a spirit. This is *supposed* to be very scientific, because many, presumably wise and scientific people, thus assert themselves. However, according to these same people such an evolution, from human nature to spirit nature at death, instead of being a desirable progression or evolution, is a decided disadvantage, because, as they tell us, the majority of those thus graduated from flesh conditions to spirit conditions will find themselves tortured, either purgatorially or eternally. It would seem, if this be true, that this at least, to the majority, would be a step of *devolution* rather than one of evolution.

But upon what are these "scientific" and learned assumptions based? Who will vouch for the change said to take place at death? Who will prove to us that a man in dying becomes a spirit being of a higher order than human?

There is no such proof; the wish is parent to the thought. Yet why should men wish to be spirit beings at death, if they believe, as the creeds declare, that tortures await them in the spirit land await nine hundred and ninety-nine out of every thousand? Ah, here again humanity does not believe its own creeds. The devilish suggestions are allowed to remain in the creeds, unbelieved by the intelligent, to affright the unintelligent. But, alas! these misrepresentations are *really* blasphemies against our Creator, which misrepresent his Wisdom, Justice, Love and Power. And these blasphemous thoughts are accredited to the Bible, with the result that it is disbelieved and its great Author doubted or denied and thousands of the intelligent of our race are agnostics.

ONE VOICE ONLY ANSWERS

Spiritism speaks up to assert that it, and it alone, can furnish proof that man, of the earth earthy, is after death a spirit. It furnishes us mediums at whose instance tables are tipped and rappings are heard and other evidences are given of unseen power; and these unseen powers, we are told, are the spirits of dead men seeking to prove to humans that they are not dead, but that in the moment of death they were transformed into spirit.

And now our scientific men are taking up the subject. They decline to be identified with Spiritism and designate their findings Psychic Phenomena. Mediums and their demonstrations have been subjected to every imaginable scientific test to demonstrate that the results are not fraudulent that there is really a spirit power, an invisible power which can do and has done remarkable things beyond the power of humanity. Accepting these investigations as scientific, and accepting the results as scientific proof that there is a spirit power or force which can and has operated in conjunction with human affairs and especially through mediums, what does this prove? What scientific fact have we here to evidence that these spirit powers have anything to do with our friends who have died?

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LYING SPIRITS, SAYS ST. PAUL

These spirits operate through mediums sometimes in trance, sometimes answering by written notes from “nowhere,” sometimes mechanically grasping the hand of the writing-medium and using it without her volition; sometimes by rappings and sometimes by ouija-boards, declaring themselves truthful, sincere, honest, desirous of assisting humanity, etc.

But does this prove, scientifically, that they are honest, that they are true? Ask any spiritualist! He will tell you, at very most, that he believes some of them are honest, or will tell you sorrowfully that some of them have lied to him time and again; and if he be an advanced and experienced Spiritualist he will tell that at times

some of these evil spirits have made all manner of vile suggestions to him. But he will tell also that at first it was not so; instead he was at first told that he should pray more and read the Scriptures more. Afterwards he was jeered at and mocked and told that the Scriptures were nonsense and that although here is a God the inquirer is too renegade to hope for any blessing from God.

We have neglected our Bibles too much; we have trusted too much to worldly wisdom. The Bible alone gives the solution of the matter. It alone tells us respecting these spirits; that they are not humans and never were; that they are the fallen angels.

A MAN'S A MAN FOR A' THAT

The Bible is thoroughly consistent with itself; from first to last it maintains that man is an *earthly being*. According to the Greek and the Hebrew of the Bible he is an *animal* soul or *animal* being in contradistinction to a spirit soul or spirit being. "Man that is born of woman is of few days and full of trouble; Man dieth and wasteth away, and where is he? He shall not awake nor be raised out of his sleep until the heavens be no more" until the present order of things shall have passed away. (Job 14:1-12)

Again we read respecting the death sentence and man's hope of recovery out of death by a resurrection, "Thou turnest man to destruction: thou sayest return ye children of men;" "Cease ye from man, whose spirit (breath of life) is in his nostrils" (Psa. 90:3; Isa. 2:22); "If a man die, shall he live again? All the days of mine appointed time will I await until my (resurrection) change come. Thou shalt call and I will Answer--thee (awakening from the sleep of death), for thou wilt have desire unto the work of thy hands;" "There shall be a resurrection of the dead, both of the just and of the unjust." (Job 14:14-15; Acts 24:15)

They are dead, they are not alive as spirit nor in any other sense. They will be dead until God's time for the resurrection of the dead. Resurrection of the living would be unnecessary, and if death brought to man a change to a higher plane of existence as a spirit being, then the resurrection of the dead would not be set before humanity as a blessed hope, for rather it would be a punishment, even to the holy.

WHENCE CAME THE ERROR

It seems probable that this serious error, which has had so much to do with the world's theological confusion, came about through the misunderstanding of the Bible teachings respecting the Church the application of things said concerning the Church to *the world, to whom they did not apply*. Bible students are coming

more and more to see, in the light which one passage of Scripture throws upon another, that the Church is a distinctive class, separate from the angels and the world of mankind in general.

The Divine plan revealed in the Scriptures sets forth one salvation for the Church on the spirit plane. It reveals to us two classes who will be blessed on that spirit plane. It shows us that one of these classes was typified in the priesthood of natural Israel and that the other class was typified in the Levites who assisted the priests as servants. The remainder of the tribes of Israel represented, typically, the entire world of mankind who will ultimately be saved, not to a heavenly state or condition, but as men to a restored earthly condition.

It will be remembered that the Priests and Levites had no inheritance in the land, thus typically showing that they represented that portion of humanity which, by God's grace, will obtain a heavenly inheritance and experience a change from human to spirit nature.

As the Levites and Priests represented the first-born of Israel saved at the Passover, so those who will attain a resurrection to the spirit plane are Scripturally designated "the church of the first-born," and again, "the first-fruits unto God of his creatures." The elect of this Gospel Age are not, therefore, all who are to be saved, but merely all who are to be saved to the spirit plane. With the completion of the elect Church and her glorification with our Lord in his resurrection, the "first resurrection," (Phil. 3:10; Rev. 20:6) the Kingdom will be established for which we pray.

BEGOTTEN TO A NEW NATURE

Very long ago the distinction between these two salvations was lost sight of the heavenly calling for the Church and the Restitution for the World. (Heb. 3:1; Acts 3:19-21) The *Old Testament* refers exclusively to the *earthly* and the fact that the *New Testament* tells almost exclusively of the *heavenly* and its promises was overlooked. Thenceforth no difference was recognized between the consecrated Church and mankind in general, and the words of the Apostle, addressed to the *Church* class only, were applied to *all*.

For instance, in first Corinthians, the 15th. chapter, St. Paul discusses the general fact of death reigning through Adam and of the provision, through Christ, of a resurrection of the dead. Then he proceeds to speak specially of the Church class, saying, "this is *the* resurrection of *the* dead." *The* (emphatic) resurrection signifies the special or First-resurrection class, and *the* dead similarly marks the special class of dead ones the saintly dead, the Church of Christ, begotten of the holy Spirit to a new nature, the heavenly nature.

Not noticing this, commentators and people in general have applied these words to humanity in general and understand them to teach that all that are sown in corruption will be raised in incorruption; that all who die in weakness will be raised in power; that all who die animal bodies will be raised spiritual bodies. But the Apostle is endeavoring to impress a very different lesson, namely, that the Church is a special class and will have a special

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resurrection to *spirit* conditions which the world will never know anything about, experimentally.

The Bible shows this had we but noticed it: The Apostle says, "God giveth to every seed its own body;" that is to say, if we sow wheat we expect to reap wheat; if we sow oats we expect oats. The Apostle's argument is that none need expect to be of the wheat class, the *spirit* class, unless they are of that class when sown in death. In other words, he would have them understand that a natural man, an *animal* man, in the resurrection will be an *animal* man, but those who accept the Divine offer of this Gospel Age, to become new creatures in Christ Jesus, *begotten* by the holy Spirit these will not come forth in the resurrection human beings, but, being in full harmony with the begetting of the spirit which they have received, will in the resurrection be born of the spirit.

THE HIDDEN MYSTERY REVEALED

Up to the time of Christ no promise of a change of nature from human to spirit had been received by any member of our race. The Lord Jesus himself became the Captain and Forerunner of "the Church, which is His Body," and which, during this Gospel Age, has been walking in his steps of self-sacrifice. The special privilege of this Gospel Age is the *sacrifice* of the earthly nature in order to the attainment of the heavenly nature.

This was an incomprehensible matter to those to whom it was preached at first. No Jew had ever thought of anything higher than the human plane and divine service on the human plane. But the message of the Gospel was a call or invitation to the heavenly nature and heavenly service as the Bride of Christ and his Joint-heir in glory. Of this call St. Paul says that it is a "mystery that was hidden from past ages and dispensations, but that it is *now* revealed unto the *saints*." (Col. 1:26) It was not proper that any but the saints should fully appreciate and comprehend this: "To you it is given to know the things of the Kingdom, but to outsiders these things are spoken in parables and dark sayings that they might *not* understand." (Mark 4:11-12)

This Mystery was, therefore, never understood by many because the saints were never many, and later, when sainthood was at a

discount and when nominal Christians became numerous and influential and made the creeds, it was but natural that the Mystery should become more or less befogged. But instead of going back to preach human restitution to the human plane in a world-wide Eden, the *misinformed theologians* hung their own hopes and the hopes of the world upon the heavenly assurances just where they did *not* belong.

Thus it was that, despite our five senses and every plain statement of the Bible, it has become the prevalent belief that humanity is of spirit nature and not earthly, human; that dying is but getting him either to Heaven, Purgatory or Hell. With this confusion the danger all along theological lines has become great, so that practically every doctrine of the Church is more or less confused thereby. *This is the secret, this is the reason why the Bible is misunderstood* and being cast aside with the creeds of the Dark Ages as no longer worthy of consideration, while the bulk of Churchianity rushes madly toward the ditch of “Higher Criticism, Evolution, Agnosticism” with little faith in a personal God and no definite hope.

SEEK YE THE OLD PATHS

It is time, my dear hearers, that we seek the old paths, the Bible paths and that we seek them intelligently and reverently and honestly. There has been much searching of the Bible to find proofs of what we believe and to entrench ourselves in errors handed to us from the past by well-meaning but deceived forefathers. It is time for us to be honest and to search that we may know God’s message to us through his inspired prophets and his Son and the Apostles.

It will not do to say that doctrines are unnecessary. The Bible puts faith, proper faith, at the very foundation of Christian character. “We believe and therefore speak.”

Let us do this, let us not be content until we know exactly what the Bible teaches concerning “What is man” and respecting the hope, man’s restitution, and respecting the high calling, the heavenly calling of the Church. When we begin to see these matters clearly the entire Bible shines as never before, our faith becomes strong as never before. And then, if we are honest, our love for God and our zeal for his service must also increase proportionately.

*Hope of our hearts! O Lord, appear,
Thou glorious Star of Day!
Shine forth and chase the dreary night,
With all our fears, away.*

National Labor Tribune, January 29, 1911

PRINCE LUCIFER OF OLD NOW PRINCE OF DEMONS

Pastor Russell Finds Much In The Bible On Satan's Past, Present And Future

Washington, D. C., Jan. 29 Pastor Russell addressed large audiences twice today in Convention Hall and also in Masonic Temple. He had close attention from a very intelligent congregation. We report his address on Satan, the rebel angel!

Doubtless many of the audience were surprised when told that Satan is not in some far-off place stoking fires and torturing human or other victims, but that he is present amongst men, an invisible angel of evil, ably supported in his work as an adversary of God by legions of other fallen angels, of whom he is a master—"Prince of demons," either because of belonging to a higher rank or grade than the ordinary angel. It was a surprise to many to learn that Satan, so far from being ill favored is beautiful, according to the Scriptures, and that he is supervising the work directly and through the fallen angels, his servants, to mislead and to deceive humanity putting light for darkness and darkness for light, error for truth, etc.

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Pastor Russell's text was taken from Rom. 16:20, "*The God of peace shall bruise Satan under your feet shortly.*" He said:

The time was not long ago when intelligent people made light of everything in the Scriptures respecting invisible spirit beings, good and bad the messengers of God and the messengers of Satan. This, however, can no longer be done. Under the increasing light of the New Dispensation man himself today can do things which but a short time ago would have been considered impossible. Can we not speak with our friends over hundreds of miles with a telephone and recognize each other's voices? Yet there is no pipe, no tube to convey the sounds and nothing, seemingly, carries it over the wire. We speak into a hole in the wall and our friends hundreds of miles away hear audibly. Still more marvelous is wireless telegraphy and wireless telephony. If man can accomplish these things what cannot the Almighty accomplish? Who can deny the possibility of invisible presence of spirit beings and yet admit the possibility of wireless telegraphy? We are safe, dear friends, in guiding our judgments directly by the Word of God and reasoning inside and not outside of its boundaries.

The Bible, and it alone, explains certain phenomena and all of the Bible explanations, although written, some of them centuries apart, are in most perfect accord. Thus in Genesis the Bible tells

us respecting Satan's deflection, and the book of Revelation, written more than three thousand years later, tells us of his binding for a thousand years, of Messiah's reign and Satan's ultimate destruction. Isaiah and Ezekiel tell us of his being at one time in full harmony with God and that then he was the "covering cherub," glorious, grand, beautiful, and that his name was Lucifer, which signifies the Morning Star.

All of the angelic heavenly hosts are termed stars, bright ones, but Lucifer, being of a higher order, was styled the Morning Star, the brightest Star. It was at that time, while in Divine favor that Satan permitted the lodgment in his mind of a disloyal thought respecting his Creator. He thought of how, indirectly, by being in higher responsibility, he could work some wonders and do some things better than the Almighty. He craved the opportunity to make a demonstration of what he could do. But the Scriptures declare that first of all he said this merely in his heart and uttered it not. "He said in his heart, I will ascend into heaven, I will exalt my throne above the stars of God (still farther above his angelic associates) I will be as the Most High" a ruler.

THE OPPORTUNE TIME CAME

Never had there been sin in heaven. Satan was the first of all its inhabitants to cherish, to entertain a rebellious thought and to bring it to a consummation. He held the thought in abeyance until the opportunity afforded, and God himself afforded the opportunity, with full knowledge of the consequences, and with the desire that this test of the entire heavenly host, and of a human race as well, should be effected because God seeketh not the worship of constraint, but "seeketh such for worshippers as worship him in spirit and in truth," voluntarily, joyfully.

It was when Satan beheld our first parents, in the image and likeness of God, yet not spirit but flesh, earthly, that he perceived the opportunity of gaining the coveted power for an empire, separate from that of Jehovah. In the first pair the Adversary beheld a new thing, a creature of god like qualities and possessed of the power to propagate his own species. Satan realized that the conquest of this pair and the bringing of them into subjection to himself would signify the capture of a world full of people eventually that the enslavement of the parents would signify the enslavement eventually of the race.

SATAN'S METHODS WERE SUCCESSFUL

We cannot deny that Satan's plans were logical and that he has carried them out with great success so that the Scriptures declare him "the Prince of this world" (John 14:30); and again, "the god of this world." (2 Cor. 4:4) Nevertheless, his victory was not so great a one as he doubtless expected it to be. No doubt he expected that he was capturing an immortal race. Quite probably he believed the falsehood he told mother Eve, when he contradicted the Word of God that sin, that disobedience in

eating the forbidden fruit, would bring upon them the penalty of death, “dying thou shalt die.”

Satan’s charge was that God had misrepresented the facts for the purpose of holding his creatures in mental slavery to himself; that he did not wish them to be wise, therefore he forbade the eating of this particular kind of fruit and declared the penalty of death for the transgression of his law. “I, Satan, assure you that you need not be afraid of the fruit; I assure you that it will do you good, and that you will not surely die from the eating of it.” Alas! Mother Eve believed the Adversary and disbelieved her God, and then enticed her husband, still thinking, no doubt, that she would not die and that the serpent had told her the truth and that God had been the deceiver. St. Paul tells us that father Adam knew better and ate the fruit, knowing that it would cause his death, willing thus to disobey in order to maintain the fellowship of his wife, whose life, he realized, was already forfeited.

When the Divine sentence began to go into execution; when our first parents were driven out of Eden to battle with the thorns and thistles until they should return to the dust, no doubt Satan was disappointed. He had rather be the prince of a noble, living family of angels or of humans than the emperor of a weak and dying race. However, from that day to the present time he has been fighting upon the same line; he has been contending with mankind that the Word of God is false when it declares that “the wages of sin is death,” and that “the soul that sinneth it shall die.” From that day to this he has been using this falsehood to the injury of our race, and surely he has succeeded wonderfully.

Today, not only in heathen lands, but amongst the most civilized, it is freely believed (and by many Christians considered Scriptural to believe the nonsense that a dead man is more alive than before he died. People of good, sound reasoning faculties on ordinary subjects seem to “be hoodooed” by this falsehood of Satan, “ye shall not *surely die*.” So true is this, that it seems not inconsistent to them to say, that a man hit over the head with a stick and knocked senseless, knows nothing, but a man, hit over the head harder and killed, knows everything.

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THE FALLEN ANGELS

It was sometime after the fall of Satan and the fall of man that the Lord permitted the great test to come upon the angels of heaven, under which test a host of them fell into sin, disobedience, etc., and since then are known in the Scriptures as the fallen angels and as devils more properly demons. Two weeks from today, D. V., we will consider *their* temptation and sin and penalty and whether or not there be any hope. Suffice it

to say now that these fallen angels, demons, are under Satan as their great Prince and that they have been his active agents in long centuries of deceiving mankind and opposing the Divine Program.

It would have been as easy as not for God to have blotted out of existence entirely both Satan and the fallen angels, and man also, and to have completed another creation, angelic and human. But such was not the Divine Program. God's ways are not as man's ways, but higher as the heavens are higher than the earth. Isa. 55:9

SATAN THE GREAT MURDERER

No less an authority than our great Lord and Redeemer tells us that Satan was a murderer and a liar. He declares that he was a murderer from the beginning and abode not in the truth; when he speaketh a lie he speaketh of his own, for he is the father of lies. (John 8:44) It is well that we keep this Divine testimony in our minds. It is well that we note just what the first great lie was, namely, Satan's misrepresentation, saying, "Ye shall not surely die." It is important that we notice this, because so thoroughly has Satan accomplished his deceptive work that practically everybody, heathen and civilized, accepts Satan's version of the matter and discredits the Almighty's.

Let us note also that Satan is a murderer; that he murdered Father Adam and Mother Eve, and that his lie is still murdering our race under the just laws of heredity. The error of believing Satan instead of God has gotten many into the confused situation of disclaiming that God proposed that man should live forever on earth in a Paradise, and, as his family would increase and continue in harmony with his divine regulations, the boundaries of his Paradise would be enlarged and be a Paradise filled with the knowledge of God, and the home of a perfect humanity, in accord with God, privileged to maintain everlasting life here. But, says this theory, by Satan's lie and our first parents' fall, we die, and by dying become *more* alive, and some of us go to heaven and the mass to some eternal, fiery hell, of which we have no knowledge and for which there is no Scripture proof.

But let God be true and let us see how and wherein Satan lied when he contradicted our Maker, and let us see also how our race was not sent to heaven or to a hell of torment, but was murdered, killed, put to death—"The wages of sin is death." Rom. 6:23

THE GIFT OF GOD IS ETERNAL LIFE

(Romans 6:23)

God, while permitting Satan and sin and depravity and death to take their course, has not been idle. He has had, and still has, a great plan for human salvation a plan for recovering man from sin and from death and from all of his fallen conditions, a plan of

restitution to human uplift, a plan by which the Seed of the woman shall yet, figuratively, crush the Serpent's head, or undo Satan's great original misdeed recover man from his murdered condition and from his fallen estate to all that he had at first, plus the knowledge and experiences of the present life and plus the experience, incidental to his uplift, during the reign of Messiah, for which we pray, "Thy kingdom come."

The Scriptures clearly show us that all of this recovery is to be accomplished through the merit of Jesus' sacrifice—"the just for the unjust." That the work has not yet begun is evident. We are still living under the law of sin and death. The Messianic Kingdom must come in power and great glory and be established, the Scriptures tell us, in a great time of trouble. Then the earth will be made to blossom as the rose, and the wilderness and the solitary places will be made glad, and all mankind will receive Divine blessing and opportunity to return to Divine favor and eternal life as human beings. And the willfully disobedient and negligent of those opportunities will die the Second Death, from which there will be no recovery, no resurrection, no hope.

THE SAINTS SHALL JUDGE THE WORLD

(1 Corinthians 6:2)

These great blessings of restitution, for which Israel and the whole world are waiting, cannot be brought about until first the special salvation of a special class, the salvation of the very elect not to human nature, but to a heavenly nature, as the Bride of Christ shall be accomplished. The selecting of these has progressed for nearly nineteen centuries and, apparently, is about complete. The Divine blessing and work then to be inaugurated will be restitution to earthly nature and perfection—"to the Jew first."

SATAN SERVES THE SAINTS

During all these centuries, while Satan has been the Prince or ruler amongst the children of this world, and while he has blinded them with his sophistries and falsehoods, he has also done another work for the saintly few now being called to the heavenly places. For these he has, so to speak, turned a polishing grindstone to prepare them for the riches of the heavenly glory as new creatures, as heirs of God and joint-heirs with Jesus Christ their Lord. Quite unwittingly, we may be sure, he has served the Creator's purposes and helped to prepare, through trials, this class for the glorious things which God has in reservation for those that love him.

In Divine dealings, God's wisdom, foreseeing the end, is able to use the wrath of men and of the fallen angels and of Satan to praise him and to work out blessings to his elect Church, and the remainder, which does not thus work, he can and does restrain.

Hence the Divine promise that “all things shall work together for good to those that love God, to the called ones according to his purpose.”

SATAN AS AN ANGEL OF LIGHT

St. Paul declares of Satan, “We are not ignorant of his devices” and he tells us that Satan and his servants transform themselves into servants of righteousness, etc. We see this principle in operation as we read Church history.

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Satan, all through this Age, has sought to pervert Christian hopes and distort Christian doctrines by presenting counterfeits of Bible truths. Thus, for instance, the Scriptures tell us that eventually the Church, “a little flock,” will be associated with Messiah in his Kingdom of glory to reign a thousand years. It was Satan’s method to counterfeit this hope, to suggest to men the establishment of an earthly Kingdom with an earthly little flock, an earthly glory, an earthly reign. This was set forth as the fulfillment of the second Psalm.

And when later on some of Satan’s dupes began to get free from some of his snares, he became their leader in an opposite direction, called them reformers and led them to claim that all the civilized kingdoms of the earth are the kingdoms of Christ. This is the status of affairs today. The world in general believes that Christ’s Kingdom has come, even though they are still praying, “Thy Kingdom come, thy will be done on earth as it is in heaven.” Satan has led them away from careful attention to making their own calling and election sure by Christian character development, into the various reform movements of the world, whose trial time has not yet come. Thus Christians of all denominations have been bewildered, confused by the artful wiles of our enemy.

Now, however, as the morning of the New Dispensation dawns, our eyes of understanding are opening. We perceive that our Adversary has but a short time until he must be bound for a thousand years; that the Messianic Kingdom must prevail that all the families of the earth may be blessed through the Seed of Abraham. Finally, at the close of that reign of righteousness, the Scriptures declare that Satan shall be destroyed.

The Church is the Body of Christ, of Messiah. Hence the Apostle’s words of our text apply to the church in glory—“the God of peace shall bruise Satan under your feet shortly.”

National Labor Tribune, February 2, 1911

PASTOR RUSSELL REFUTES CHARGES

Brooklyn, N. Y., February 2
Editor National Labor Tribune:

I crave a few inches of your space in correction of a news item widely circulated from Washington, D. C., January 29, stating that a Street Evangelist charges me with “exciting the people” by preaching that “Christ will come in A. D. 1915, and accomplish the destruction of the world.”

This “Street Preacher” got himself mixed up with my theology. It is true that he sent me a kind invitation to share twenty minutes of my time in explaining to the audience how he misunderstood my presentations before he had heard them. It is true that he has requested a public debate with me at the next Baptist Convention in June or at the Christian Endeavor Convention in July. but I did not believe that the gentleman was authorized to speak for either of the Conventions; consequently I gave him no heed. As I was announcing the closing hymn the gentleman attempted an interruption.

But it appears that after my meeting was dismissed, the interrupter, who calls himself an evangelist, undertook to explain to a bevy of reporters Pastor Russell’s “errors” (as published in your Journal.) He declares that all over the country I was preaching the second coming of Christ in 1915 and scaring people, as Wm. Miller did years ago. I do not blame the reporters, for how could they know how foolishly the man was talking?

I wish to deny, as positively as language will permit, that I said a single thing concerning the year 1915 last Sunday. Nor have I ever preached such things; nor do I believe them now. So far from teaching that Christ will come and the world be burned up in 1915, as Wm. Miller taught of an earlier date, my teaching is that the world will never be burned up, but as the Bible declares, “The earth abideth forever.” Ecc. 1:4

If “Evangelist” represents any Protestant or Catholic bodies, as he intimates, his creed surely recites the burning up of the world at the Second Advent of Christ. Many ministers in all denominations teach that Christ may come at any moment, and that the moment of His coming will be the end of the world! A few saintly ones, they say, will be saved; but all the remainder will be overwhelmed by fire that will fall upon them from heaven. It is one of their stock arguments intended to excite the people. I wonder if “Evangelist” has not so preached?

It is because my interpretations of the Scriptures are so very different on this particular point that many Christian people are being awakened to a fresh study of the Bible. I am in communication with Bible classes all over the world. Many persons are being reclaimed from infidelity by the Message which has nothing of excitement in it, but which shows the Bible in its true light, as the most common-sense book in the world.

NO JEWISH STATE BEFORE

What I have said respecting 1915 is that, in my understanding, there ends the treading down of the Jews by the Gentiles a period of 2520 years from the time the crown was taken from Judah's last King of the house of David Zedekiah, B. C. 606. Israel's restoration to Palestine as a nation will, Biblically, mark the beginning of the Messianic reign of righteousness, which will last a thousand years. Luke 21:24

Mr. Editor, "Evangelist," either intentionally or unintentionally, most thoroughly misrepresented the views I teach from the Scriptures that Messiah, as the King of

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Glory, is not a man and will not be visible to men that his Empire will be spiritual, and powerful.

Those Scriptures which alarm "Evangelist" and others, as representing the burning up of the world, I understand to refer to a great time of trouble with which this Age will terminate, and the New Era be inaugurated. Those who read my sermons and books could not be deceived by "Evangelist." Yet thousands of other people may have been. So I thank you for this opportunity for explanation.

*Respectfully,
C. T. Russell*

National Labor Tribune, February 5, 1911

GOD LOVES YOU

Brooklyn, N. Y., February 5 Brooklyn Academy of Music was crowded today to hear Pastor Russell on God's mindfulness of man from the text, "*What is Man, that thou art mindful of Him?*" (Psa. 8:4) The large audience listened with intense interest, so that a pin drop could have been heard. The speaker said:

For two weeks our City has been in the throes of a "Revival of Religion." Hundreds of ministers have placed themselves and their congregations under the leadership of Dr. Chapman and Mr. Alexander, the famous singer, for the purpose of reviving religion; for the purpose of rescuing human souls from eternal torment, as the proposition is generally understood. Business

men have subscribed large sums of money for this noble work of rescue, reasoning that if thousands of dollars are spent in fire-fighting apparatus for the protection of human life for a few years, the services of Messrs. Chapman and Alexander will be cheap if they carry away twenty-five thousand dollars for a month's work, provided the results show a goodly number rescued from eternal torment.

We sympathize with some of these large-hearted and open-handed business men who give their money for so laudable an object. Yet we cannot think that many, nay not even a majority, of those who contributed this sum have done so conscientiously. We cannot think that one-half of them believe in the teaching of eternal torture, nor can we think that more than one-tenth of them believe that a practical conversion is signified by a response to an invitation which implies a preference for heavenly bliss rather than for eternal anguish. However, it is for those who pay the money to exercise their own consciences in this matter, and it is none of our business what they decide.

We sympathize also with the hundreds of Pastors of this city who have joined in this movement, which they hope will increase their congregations and church revenues, but these Pastors know in reality that the Bible does not teach eternal torment, and they have discarded the Bible anyway in favor of Higher Critical-Infidelity. Theirs is an unhappy and stultified position.

We sympathize still more with the poor people whose education along spiritual lines is almost wholly neglected, and who live in constant fear of the God who loves them and in dreadful misunderstanding of the Bible, which he has given them. Between the imperfections of the translation and the coloring of prejudice and the twist of misunderstanding of some parables and symbols they are helpless in the presence of educated men who inferentially teach what they do not themselves believe. Alas! poor, "common people!" that you should be betrayed by those in whom you repose confidence and whom you unwittingly pay for keeping you in the dark by taking from you the key of knowledge. "My people perish for lack of knowledge." Hosea 4:6

SYMPATHIZES STILL MORE WITH GOD

But still more we sympathize with God, whose name is dishonored, whose Justice, Mercy, Wisdom, Love and Power are traduced, nay, vilified. We say to ourself, How wonderful the patience of God, which for centuries has endured blasphemous misrepresentations of his good character and Divine Plan of the Ages! Well does he tell us that as the heavens are higher than the earth, so his plans and methods in respect to our salvation are higher than ours not lower. Well does he tell us that human fear toward him is taught by the precepts of men, not according to his

Word. (Isa. 29:13) We can see reasons why the Lord has kept silence toward the heathen, but we are perplexed that judgments have so long delayed to come upon those who, knowing better, still slander the great and holy name and misrepresent the Divine purposes.

What would a chief shepherd do to an under-shepherd found misleading the sheep, guiding them into poisonous pastures? We believe that he would take the sheep from him, even though he allowed him still to shepherd the goats. And it is quite our thought that such a judgment impends over Christendom and that all shepherds, false to their trust, will be dismissed ignominiously, and that very soon!

Is it urged that we should do evil in order to obtain good results, that we should misrepresent the Divine character in order to get people to join the Church? Is it urged that some may, as a result of this evangelistic movement, lead a more orderly and decent life hereafter as citizens, and that we should be willing to join in traducing our Creator, in order to obtain this result? We answer, No, a thousand times, No! In our judgment the perversions of the Truth, the dishonoring of our Maker, the instilling of misconception into the minds of the people, is an awful cost to pay, even if the results should be a hundred times as great as promised. Well did Jesus say, Ye compass sea and land to make a proselyte and when he is made he is two-fold more a child of destruction than he was before. (Matt. 23:15) The conversions achieved by misrepresentations of God instill a poison into the heart difficult to eradicate, impervious to the Truth.

It grieves me to be obliged conscientiously thus to characterize a movement which has, at least, an outward appearance of godliness. It will attract to me the venom of those whose hypocrisies I criticize. It is not the money that

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they will collect that grieves me, for those who give it honestly, thinking thus to serve the Lord, will surely be blessed by him. It is the hypocrisy of the thing, the misrepresentation of their own belief and unbelief and the slander against the holy name of the Creator and the further bamboozling and throwing of dust into the eyes of the common people this awakens, and should awaken, righteous indignation. And the more others do not speak, the more I must speak in denunciation and in warning to the people to search the Scriptures and become undeceived.

HEARKEN NOW TO OUR TEXT

The teachings of all of the creeds of the "Dark Ages" which have come down to us, although they contain many good things, are so befogged with misrepresentations of God as to be a stench to our nostrils and a menace to our spiritual health. They picture to us a God either reckless and careless of the future interests of his

human creatures, or else as powerless to aid any but the few. They picture to us millions going down to torture during the four thousand years before Jesus came into the world to seek and to save that which was lost. They picture to us that since his coming only a handful, comparatively, of the human family have become his disciples, footstep followers, “Meet for the inheritance of the saints in light.” All the others, according to our Protestant creeds, Calvinistic and Arminian, have gone down to eternal torture. From this standpoint it is that Dr. Chapman and Mr. Alexander are the heroes of the hour, saving a few more whom God would have otherwise neglected, or, as some might say, saving them in spite of Divine foreordination to the contrary.

But what say the Scriptures? Does the Bible substantiate such theories?

Nay, nay! In harmony with our text, the entire Bible reveals to us a God as infinite in his Wisdom and Power as in his Justice and Love. Our text tells us that he is mindful of his creatures humanity. He was mindful in the very beginning when he created man and foreknew his fall. Away back there he foretold that “the seed of the woman should ultimately bruise the Serpent’s head.” Away back there he indicated his Divine purpose, in due time, to redeem man from destruction (not from eternal torment, for none were sentenced to torment). The skins which covered the nakedness of our first parents cost the lives of animals, and thus God typically prophesied “better sacrifices” for the perfect covering of man’s sin and shame. In God’s dealings with the nation of Israel, he gave numerous types foreshadowing the later blessings, following “the better sacrifices” of the antitypical Atonement Day blessing all the families of the earth.

God was mindful of man’s interests all that time (for over forty-two centuries), even though, during that long period, nothing was actually accomplished. The salvation was purposed, was planned, was assured, but must be waited for until God’s due time.

RECONCILIATION BY “BETTER SACRIFICES”

When Jesus appeared the world was still in sin even the one little nation of Israel was still under Divine condemnation because of sin because their typical sacrifices were insufficient and merely foreshadows of “the better sacrifices” which God was *mindful* later to bring to pass.

Those “better sacrifices” are not yet completed, though nearly so, we believe. They consist of “the Man Christ Jesus who gave himself a Ransom for all” and also of the faithful few whom he has accepted as his disciples and who are walking in his steps, “presenting their bodies living sacrifices, holy and acceptable to God,” through their Redeemer. Rom. 12:1

God is still mindful of humanity. He has not forgotten his responsibilities as a Creator. The theory that God shirks his responsibility and allows the ninety thousand who die daily to drop into eternal torment because of carelessness or indifference on our part is not true is not Scriptural.

God affirms his own responsibility for every feature of his Plan. He declares, "My Word that is gone forth out of my mouth shall not return unto me void; it shall prosper in the thing whereto I sent it." (Isa. 55:11) Hence we should understand that God sent no message to convert the world during the first forty-one hundred and fifty years after Adam's creation, because he did not will the world to be converted. He had no message for the world. His time had not come. St. Paul refers to this, saying, "The times of that ignorance God winked at: (took no notice of). But now, since the death of Jesus, the Just for the unjust, and the opening up of possibilities for a future life through a resurrection, God commands all men everywhere to repent. And all who become disciples of Jesus are privileged to be ambassadors for God, to convey to all who have the hearing ear a message of God's mercy to bind up the broken-hearted, to declare the acceptable year and the opening of the prison doors.

But the work in the present time is restricted. Not all could possibly be blessed now and the elect must have an ear to hear and must be "drawn of the Father" and must walk in the Master's footsteps and thus become copies of God's dear Son. This is the only work thus far, and it is not to the world, but to the few who have the hearing ear and who leave the world to become followers of Jesus.

THE HIGH CALLING IN CHRIST

The Bible declares that now God is sending forth a "high calling in Christ." Those called during this Gospel Age are called to walk in Jesus' footsteps as saints, "presenting their bodies living sacrifices," suffering with their Master and for his cause. The promise to all these is that, if faithful, they shall share with the great Redeemer his Messianic Throne which is yet to bless the world. To this Bride-class the Redeemer will be the Bridegroom, Lord and Head. Sharing his sufferings they shall share his exaltation to the divine nature and its glory, honor and immortality. And these shall participate in the glorious Messianic work soon to begin.

"LET GOD BE TRUE" OTHERS LIARS

If evangelists and others would preach this "narrow way" of the Gospel of Christ, how we would rejoice with them, and how soon would the true knowledge of God's love spread over the world and appeal to the hearts of all! How gladly we would have them join us in this message and in the further message that God's Plan in the next Age will reach Adam and all of his posterity—"every man," just and

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unjust living and dead! They should be told of the “Times of Restitution” that are nearing. They should be advised that if they neglected the “high calling,” the “election” now in progress, they will, nevertheless, have responsibility and be liable for stripes or punishments, in proportion as they know right from wrong and willfully do the wrong. What we are objecting to is that poor humanity should be frightened and our gracious God be dishonored by the fallacies of the “dark ages.”

What we plead for is that the educated ministers and laymen should cease to do evil, cease to misrepresent and traduce our gracious Creator. We warn them that he will not hold guiltless those who take his name in vain will not hold guiltless those who atrociously malign his name.

THE GREAT REVIVAL COMING

As for methods for the calling of the “elect” in this Age, we urge that neither we nor others are wise enough to improve upon the methods and practices of Jesus and the Apostles. We urge that any deviation from their Gospel of “good tidings of great joy for all people” must be injurious. We urge that we of today should preach as St. Peter did at Pentecost, not only of the “high calling” of the Church, but also of the world’s blessing—“Times of Restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began.” Acts 3:19-23

We urge that such a general presentation of Divine Justice would appeal to all true hearts and heads in the present time much better than any “expediency” preaching and prepare all mankind the better for the future as well as for the present life.

The great revival of religion will come to the world immediately following the great time of trouble with which this Gospel Age is shortly to end. Then, under the blessing of Messiah’s Empire, all the ignorance and superstition and misrepresentation of God and of his Plan will flee away before the presence of the Sun of Righteousness, which will illuminate the world.

Then will come God’s time for blessing the world. His Kingdom, established in the world with power and great glory, will rule it with a rod of iron, compelling prompt obedience to the Divine Law, both in letter and in spirit. The obedient will be helped upward and will progress step by step to perfection, while the rebellious, after proper testing and provings, “will be destroyed from amongst the people” in the “Second Death.”

Why should we not tell the people plainly, that there is a special salvation now in progress and that a common or general one will follow for the non-elect? Why not explain to them the great reward of the present time joint-heirship with Messiah in the Kingdom for which we pray, “Thy Kingdom come; thy will be done on earth as in heaven?” Why not explain to the world that

restitution is the portion of all who do not choose to sacrifice; but that, according to their present course, upward or downward, will be their standing, future more or less disapproved and requiring more or less of chastisements or stripes, difficulties, for their extrication, for their uplifting?

Much better could we understand the giving of money to tell mankind the Truth and to glorify the name of our God and our Redeemer. But we are totally at a loss to comprehend the attitude of those who give time and money for a little outward show and the grievous inward injury to the many through a misrepresentation of their Creator and his Word!

To the out-of-Church millions whom I address through the newspapers weekly I suggest that the power of the Truth is love, and that faithfulness to our Lord and to his Message in the Bible are the two greatest privileges that could possibly come to any of us, and that we should each and all unite hearts and voices in "showing forth the praises of him who has called us out of darkness into his marvellous light." Thus we may be of help to other wanderers seeking "the Way, the Truth and the Life." "The Love of God constraineth us." 2 Cor. 5:14

[The National Labor Tribune, February 12, 1911](#)

THOUSANDS OF DEMONS INFEST EARTH'S ATMOSPHERE

"Giving heed to seducing spirits, and doctrines of demons" (1 Tim. 4:1) "spirits in high positions" (Eph. 6:12) "The heathen sacrifice to devils and not to God" (1 Cor. 10:20)

The Bible's teaching that the earth's atmosphere is infested with evil spirits is now very generally disbelieved. As a result of the disbelief thousands of well-meaning people are being the more easily entrapped by these evil spirits. The blight is both physical and moral. The usual method of procedure is to arouse curiosity. While the quest for knowledge proceeds, an influence much like that of hypnotism affects the investigator, impelling him forward to further investigation. Sometimes the curiosity is attracted through the outer senses, at spiritualistic seances, with ouija boards, etc. At other times it is by spirit rappings. Again, it may be by whisperings in the ear, inaudible to others. At other times the messages come through trance mediums.

In every instance these communications purport to come from dead human beings. This of itself gives to the communication a special charm to many. They feel honored in being sought out by the dead and in being able to communicate with them. They are curious for information respecting the hereafter. They forget that they have been taught from infancy that the holy dead are far off in heaven, and that the unholy dead are far off in torment.

THEY TEACH FALSE DOCTRINES

How fully this is forgotten is shown by a letter which we received on the first day of this month from a Catholic lady. In it she tells how she first obtained clairvoyant powers the gift of hearing what others could not hear. This, in turn, permitted her to communicate with the evil spirits, the

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fallen angels. These, representing themselves to her as inmates of purgatory, came to her for help. They solicited her prayers and were progressing to get her more and more under their control. Just in time she was rescued through reading our writings on the subject. Since then she has exercised her will and her prayers against having any fellowship whatever with these fallen angels. Gradually she is becoming more and more enlightened in the Truth of God's Word.

Not infrequently do these spirits personate the Heavenly Father and Christ, urge more prayer, accuse of sin, recommend the reading of the Scriptures, etc. This appears to be with a view to gaining the confidence, the relaxing of the will. Later on dishonorable suggestions are made. The Bible is scorned, prayer is laughed at. If, then, the subject takes fright and seeks to break the hypnotic chain, the evil spirits laugh at him, swear at him, and sometimes tell him that they will shortly have him fully in their power to roast him forever. If he attempts to pray, they intrude and interrupt and tell him that God would not hear him now, that he has gone too far, etc.

With some the matter goes so far that the human will is broken down completely and the spirits obsess them and use their bodies foolishly sometimes viciously, sometimes insanely, until, finally, they are pronounced dangerous and committed to asylums. We do not claim that all the insane are obsessed of evil spirits, but so far as we can judge, nearly one-half of the inmates in asylums are obsessed by demons, who live in them while they are mastering their wills.

PREPARED FOR THESE DELUSIONS

God, through His Word, has forewarned His people against these delusions. In permitting many, nevertheless, to fall into these traps, He is merely teaching a great lesson; the terrible results of disobedience, of neglect of God's Word, are not eternal. The Divine arrangement is that ultimately the entire human family shall be released from the bonds of sin and death, ignorance and superstition, and all have full opportunity for coming into full harmony with God. The present lesson will illustrate the necessity for searching the Scriptures and obeying God's voice therein.

SEDUCING SPIRITS DOCTRINES OF DEVILS

St. Paul, in describing our day, declares one of its prominent signs to be that many will now give heed to these seducing spirits, whose teachings and practices lead away from God. St. Paul intimates also that by these misleading spirits many will come to hold doctrines of demons, or devilish doctrines. It is a sad commentary upon our wonderful day of enlightenment that the most enlightened people should hold the most awful doctrine respecting the hereafter.

A doctrine of demons it most surely is which tells, to the dishonor of God's name, that nine hundred and ninety-nine out of every thousand of humanity are to be eternally tortured, either because of Divine incompetence to make better arrangements for them, or because God willed and foreordained it so before creation. This doctrine of demons has enslaved many honorable people who would themselves scorn to make such a plan of the ages as they attribute to God.

Thank God, the time is not far distant when these seducing spirits will be completely bound, restrained, and deceive humanity thus no more. But the deception has so long prevailed that poor humanity is thoroughly under its control. The falsehood leading up to all this error is Satan's first lie to our parents in Eden. There, contradicting the words of God, he said, "Ye shall not surely die." Ever since, for six thousand years, he has worked along this line, and all the fallen angels with him. His message is, "Ye shall not surely die" you do not surely die; when men seem to die, they become more alive than before they died."

On account of these errors, that dead men are alive, Satan and the fallen angels, contrary to the teachings of the Bible, have instilled into the whole world, nonsensical, heathen superstitions respecting heaven, purgatory and hell. The Catholics pray for those who go to Purgatory, to help them out. Protestants do not so pray, believing that the saintly few go direct to heaven and all of the unsaintly go as directly to eternal torture.

If this great lie wherewith Satan first seduced Mother Eve and murdered our race could be fully eliminated from our minds and our creeds, it would mean a religious revolution to both Catholics and Protestants back to the Bible and away from the domination and seduction of the lying spirits, the fallen angels, who personate humanity.

THE FALLEN ANGELS LUSTFUL

So far as we can learn from those who have once been spirit mediums, the trend of Spiritism is toward unchastity, impurity. And this agrees well with the Scriptural declaration relative to the sin through which these fallen angels first became reprobate.

St. Jude (6) and St. Peter (2 Pet. 2:4), tell us briefly of the fall of the angels that "they left their own habitation and kept not their

first estate.” Both Apostles mention the circumstance in connection with human lasciviousness. The story of the fall of the angels is given us briefly in Gen. 6:1-4. After man’s fall into sin God permitted the holy angels to have communication with humanity. And because human eyes cannot see spirit beings, God permitted the angels to materialize. For instance, we note the case of the angels who visited Abraham on the plains of Mamre and for whom he prepared a veal dinner. We read that, materialized, these angels were like men, and taken by Abraham to be men, while they ate and talked with him. It was subsequently that Abraham learned that they were really heavenly visitants.

So it was with all the angels before the flood. They were permitted to materialize and to appear in every sense of the word as men. The record shows that the angels became lustful. We read, “The sons of God saw the daughters of men that they were fair and took unto themselves wives of such as they chose.” The angels, with superior powers and superior knowledge to man’s, acted as the masters of men, who were practically obliged to do their bidding. The result is stated in few words. The children of this mis-alliance, we are told, were giants as compared with the ordinary members of our race. And not only were they giants physically, but also intellectually—“ They were men of renown.”
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humanity could not compete with this race. The result was that strife and contention and lustful, sinful practices abounded in all the earth until God declared that every imagination of the thoughts of man’s heart was only evil continually.

God had foreknown all this, and a canopy of waters, which then surrounded the earth, similar to Saturn’s rings now, was held in readiness to cause a flood, that sinful men and the human offspring of the angels might be destroyed. Only Noah and his family were found worthy of preservation to be the new start of humanity this side of the flood. The declaration of the Scriptures respecting Noah’s family is, “Now Noah was perfect in his generation.” He was properly generated or born so were his children. There was no strain or admixture of the angelic stock in that family. The plain information is that the remainder of humanity were so degraded by the seductions of those fallen angels that they were not fit to live. The entire race had become corrupt.

ANGELS RESTRAINED--CHAINS OF DARKNESS

Of course, the fallen angels were not destroyed in the flood, for they not only had the power to materialize, but also the power to dematerialize. It was at that time, however, that all of the fallen angels were put under restraints not permitted again to materialize, the limitation lasting "until the Judgment of the great Day."

Their chains are not physical, to confine them to a certain place in Tartarus the earth's atmosphere. They may roam at will, but are chained, or restrained from materializing. The intimation of the Scriptures seems to be that, with the ending of this Gospel Age, just prior to the inauguration of the New dispensation, these evil spirits may be allowed to break their chains and manifest themselves as men, in connection with the great trouble time incidental to the change of Dispensation.

Separated from God and the holy angels, and unable to assume human bodies, the sinful angels have probably had terrible experiences during the past forty-four hundred years. True happiness is not to be expected amongst those alienated from God. Anger, malice, hatred, strife, "works of the devil," the Apostle says, are not compatible with the love, joy and peace which belong alone to a condition of holiness. Under such circumstances we cannot wonder that these fallen angels would seek association with humanity. Being under the control of Satan as a chief or prince of devils, they have followed his course and propagated his original falsehood—"Ye shall not surely die." They have conjured to men's minds the hell of the heathen, the hell and Purgatory of the Catholics, and, worst of all, our Protestant misconception of awful and unending torture for all except the saintly few.

These doctrines of demons have increased the gulf between God and humanity and have made the Bible, the Message of God's love, a book of terrors not to be loved, merely to be endured or kept as a fetish to secure possibly a cooler place in purgatory. We may safely say that all the false doctrines of Christendom, represented in all of the creeds of the "Dark Ages," are doctrines of demons. Our minds became defiled our hymn-books, our creeds, everything.

Thank God that the light of the New Dispensation is now bringing to us the beginning of blessing release from some of our darkness. The seeing of the true wage of sin that it is death and not eternal torment is one of the most important features connected with our enlightenment. When we learn that the dead are really dead and, as the bible declares, will not know anything until the resurrection, then we begin to see the beauty of God's Plan the need of Christ's death, the need of His second coming; the need of His Kingdom; the need of a resurrection; the need of an opportunity for all mankind to come to a clear knowledge of

the great Truth of redemption through the precious blood and the opportunity then, by God's grace, of attaining eternal life either during this Gospel Age, as New Creatures, spirit beings like unto the angels, or in the New Dispensation, during the more general salvation of the world to human perfection in an earthly Paradise.

JESUS CAST OUT DEVILS

Our great Redeemer manifested His power by casting out demons from those who had become obsessed. And we read further that He commissioned His Apostles to heal all manner of diseases and to cast out unclean spirits. We are told that they did this and numerous instances, in illustration, are given us. One man was obsessed by a legion of these spirits. No wonder the poor fellow was crazy. But after they were cast out he was clothed and in his right mind and became a disciple (Luke 8:26-36).

St. Paul and Silas had an experience with an obsessed young woman who practiced soothsaying, fortune-telling, by the power of the evil spirit which obsessed her. As the evil spirits recognized Jesus and cried, "We know Thee, who Thou art, Jesus," so this spirit knew the Apostles and, through the young woman's lips, cried after them, "These be the servants of the Most High God, which show to us the way to obtain eternal life" (Acts 16:16-18).

Neither Jesus nor the Apostles were willing to accept demon testimony and commanded the evil spirits to come out of their victims.

SCIENTISTS BEING ENTRAPPED

The Scriptures indicate that there will be a wonderful activity amongst the fallen angels in the close of this Gospel Age. The Master declared that the deceptions would be such that, if it were possible, the "very elect" would be deceived. But that will not be possible, because Divine providence stands engaged to protect the elect. The Ninety-First Psalm, which gives a picture of the closing of this Age and its sundry trials and tests, declares that God will give His messengers a charge concerning the feet members of the body of Christ in all their ways lest a foot should be dashed against a stone of stumbling (Psa. 91:12).

If our understanding of the Scriptures be correct, we need not be surprised if the fallen angels may again seemingly gain a victory over the Divine restraints and materialize in broad daylight--personating not only the dead, but also at times personating the living. Spiritists and mediums are claiming such things as already beginning and likely to be accomplished on a grand scale shortly. Should it come it will inaugurate a terrible time of trouble such as had not been since the flood. God's people, while resting confidently and at ease

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under Divine supervision, should be on the alert to resist everything akin to Spiritism, Occultism, Hypnotism, and to warn their friends respecting these things.

Numerous scientific men are being entrapped by these lying spirits whose doings and powers they are investigating under the name of Psychic Phenomena.

Thank God we are nearing the time when Satan shall be bound and when every evil influence shall be restrained. Not only will there be a full cleansing from a physical obsession, but a still greater cleansing and freeing from the doctrines of demons.

[National Labor Tribune, February 19, 1911](#)

OLD FASHIONED REVIVAL WANTED IN WALL STREET

THE WALL STREET JOURNAL'S APPEAL CONSIDERED BY PASTOR RUSSELL BISHOP CANDLER FREELY QUOTED

Pittsburg, Pa., Feb. 19 Pastor Russell of Brooklyn Tabernacle gave two interesting discourses here to large and appreciative audiences. We report one of these from the following text: "*Righteousness exalteth a nation; but sin is a reproach to any people.*" *Prov. 14:34*. The speaker said:

Many besides myself surely were astonished to read the following extract from the Wall Street Journal, under the caption, "What America Needs:"

"What America needs more than railway extension and western irrigation, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind father and mother used to have piety that counted it good business to stop for daily family prayers before breakfast, right in the middle of harvest; that quit field work a half hour earlier Thursday night, so as to get the chores done and go to prayer meeting. That's what we need now to clean the country of filth, of graft, and of greed, petty and big, of worship of fine houses and big lands, and high office and grand social functions."

This reached the eye of Bishop Candler, whose comment is so appropriate that I cannot do better than quote it here:

"This editor is right in calling us back to more earnest forms of life than all these things involved. He wants religion in the home; he calls for lives of prayer; he insists that we need the most earnest type of religion to save the country from moral wreck. And he is right. but can we get that sort of religion under the spur of the motive to which he appeals? Hardly.

“We cannot get a revival of religion by *seeking* a revival of religion. Nowhere in God’s Word are men admonished to seek religion or to seek a revival of religion. They are always urged to seek God. All the revivals of religion which have blessed the world in the history of the past have come when men have undertaken to seek God. None have ever come otherwise. We cannot deify even a revival of religion. God must be the supreme object of our love and desire.

MEN CALLED PREACHERS HAVE EXPLAINED THE WORD OF GOD

“Herein is our trouble We have lost God. Men called preachers have explained away the Word of God, making it no longer a sure word of prophecy, but an antique for the critics to analyze and discuss. The moral law has been lowered. The ten commandments have been reckoned as a piece of Mosaic plagiarism applicable to the moral needs of ancient nomads in the wilderness, but have no more than a qualified bearing on the life of today. The Sermon on the Mount has been treated as ‘An iridescent dream.’

“The Lordship of Jesus Christ has been denied, while treacherous compliments have been poured out upon his name, as that of a great teacher and a noble martyr. His teachings have been defied or set aside wherever they have stood in the way of a rampant worldliness or an insurgent rationalism. The outcome of it all is that multiplied thousands have lost all knowledge of God in their souls. To all intents and purposes God is dead to them. They take no account of His will in any of their plans and doings, but live as if there were no God. They are atheists without taking the trouble to declare formally the atheism which they have inwardly accepted.

“The people must now be called to seek God. He is a real, living Person, and He will be found of those who sincerely seek Him. But He must be sought as the supreme need of the lives of men. He must be sought for His own sake. He will not be found of men who seek Him simply to remedy a bad commercial situation, or to cure social and political ills. He will not consent to be used as a sort of celestial and omniscient chief-of-police to help us suppress grafting and stealing and licentiousness.

“It is quite true that if all the people turned to God they would be turned away from every evil thing. But they will never turn to God until they feel that the worst disaster in life is that one should fail to know our Heavenly Father. They must be made to feel the sorrowfulness of the orphanage of the soul until, like the prodigal of the parable, they begin to say each within himself, ‘I will arise to go to my Father.’

“We have had already too great a disposition to try to use God for all sorts of social ameliorations, moral reforms, and political renovations. It is time now we sought Him for Himself alone. It

is time we began to cry with the Psalmist, 'Whom have I in heaven but Thee, and there is none upon earth that I desire beside Thee. ' Then indeed we shall find Him, when our hearts pant for Him, as the hart panteth after the water-brooks."

DIFFICULTIES IN THE WAY, SAYS PASTOR RUSSELL

The words of the *Wall Street Journal* respecting the need of the old-time religion are along proper lines. The Bishop sees clearly what I also have so frequently pointed out, namely, that the so-called New Theology, Higher Criticism and Evolution theory have so undermined faith that it would be folly to look for a return of the pious earnestness of the past, which was built upon a living faith,

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even though it was not the pure faith, "once delivered unto the saints." (Jude 3)

We do not admit that none today are pious; that none are what St. Paul styled "sanctified in Christ Jesus" (1 Cor. 1:2). We claim that there are as honest, as upright, as loyal children of God today as ever lived in the world. But they are few. The vast majority, under the false teaching mentioned by the Bishop, have utterly lost the "faith once delivered to the saints." The great majority of professed Christians are drifting. Long ago they gave up the creeds of the "dark ages," and, believing that the Bible taught the same things as the creeds, it also is being abandoned as too absurd for present-day intelligence. Higher Criticism (another name for infidelity and opposition to the Bible) Evolution, Christian Science, Theosophy, and Atheism have swallowed up the majority of the intellectuals of the Churches, and the mediocre masses are rapidly following them into the outer darkness of unbelief and godlessness.

It is impossible for an honest man who has lost his faith in God, and in the Bible as the Word of God, to take a real heart-interest in prayer-meetings, in Bible study and in attempted holy living. He finds nothing substantial for his faith to rest upon. He scorns to be a hypocrite. Hence the old time religious life is not to be generally expected.

MODERN REVIVALS UNSATISFACTORY

Modern revival methods (slangy talk, clownish actions and a pretense that rising to one's feet in a public assembly means Christian reformation and spirit-begetting) is too foolish for thinking people of the class represented by the Editor of the *Wall Street Journal*. It is not for us to say that absolutely nothing is accomplished, and that all fall away who, under excitement, stand up to be prayed for, or to indicate that they prefer to spend eternity in bliss rather than in torture. We do, however, mean to say, that such persons are bewildered, if no worse, and a year

after, we fear, are as bad or worse than the year before. This is because they are not really converted because they have no real foundation for faith given them, and have no faith to put upon such a foundation. They are not even what St. Paul styles “Babes in Christ” (1 Cor. 3:1), for only the spirit-begotten belong to that class.

WHAT IS REALLY NEEDED

The revival really needed should not be looked for nor expected amongst worldly people. They have nothing of Christianity to revive. It should begin with Christians who have not yet lost all their faith in God and in the Bible. These should become awakened to the fact that spirituality and faith are at a low ebb. Their prayers should ascend to God, and their Bible should be studied as never before. They should make use of present-day helps in their Bible study and become fervent and revived of spirit through a better understanding of the Scriptures. They must see that the Bible was not properly represented in the creeds of the past; that it is in direct opposition to many of the doctrines of the past which have justly become repulsive to intelligent minds.

When once they get the proper focus on God’s Word, one passage illuminating another, their faith in God and in the Bible will become a living one, a moving one, and, with this spirit, faith and works will come Christian zeal, fervency of spirit in the service of the Lord. With these in turn will come activities in helping one another, activities in family worship, in Bible classes, in prayer and testimony meetings, etc. Then, as the Master said, they will let their light shine and the worldly will see and be influenced by these living epistles, known and read of all. (2 Cor. 3:2)

MOST IMPORTANT POINT

It is useless for any to attempt to believe, or to attempt to teach others that God is great, and just, and loving, while at the same time teaching that He prepared, before the foundation of the world, an immense torture chamber in which thousands of millions would be forced to spend eternity. How our forefathers could believe this and yet believe somehow or other that God is Love we do not understand. It was their faith in God’s Love, and not their faith in eternal torment, which constituted the power of God working in them for good and which offset the errors of their creeds to a large degree. But no one of today who is at all awake can any longer think of worshipping a God inferior to himself. A God unjust and unloving, or unkind and powerless, can no longer be worshiped in spirit and in Truth.

What the World needs, and what first of all the Church needs, is to get doctrinally straight in respect to the Almighty’s character, and in respect to His purposes for His human creatures. As soon

as that condition of mind shall have been reached there will be no need to pray or ask for revivals of religion they will follow irresistibly.

But what do we see opposing any such desirable denouncement? We see two hundred thousand Protestant ministers and Sunday-School superintendents working against such desirable results. We see about two-thirds of them advocating Higher Criticism Infidelity and one-third of them striving to hold the people in ignorance respecting the teachings of the Bible concerning man's future seeking, by inference at least, to uphold the atrocious doctrines of devils foisted upon God's people by the great Adversary during the "dark ages." It is a sad picture. Has it no silver lining?

THE CLOUD'S SILVER LINING

There are still a saintly few in the world who are not bowing their knee to Baal, not worshipping the golden calf of mammon, but wandering, not seeking to prove that they are descendants of monkeys, not seeking to figure God out of creation and to say that nature is God. In this time, when others are going into outer darkness, these children of God, feeding upon His Word, are being blessed and refreshed in spirit as never before. To them God's Word is shining more brightly as the days go by; the rough places are becoming smooth and the dark places clear. To them the glory of the Divine character is being revealed. The secret of the Lord is with them. He is showing them His Covenant and making them to understand many of the deep things of His Word, which the natural eye has not seen, nor the natural ear heard, neither have these things entered into the heart of the natural man things which he hath in reservation for them that love Him.

These are now seeing the Kingdom blessing, in proportion as they respond to the blessed privileges of this time. As the Restitution work will progress, and they obediently rise from their degradation, their shame and contempt will

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gradually disappear, and eventually perfection of human nature may be attained in an earth also attaining perfection, as the Garden of the Lord.

ERROR LOSING ITS POWER

Intelligent people no longer believe the God-dishonoring doctrine of eternal torture, nor even the doctrine of purgatorial suffering. Having lost these, they are doubting every religious teaching. What they need is to see the Bible's presentations. They should see the "high calling" now extended to the faithful, saintly few and should sit down and count the cost before undertaking so great a contract as to become members of the Royal Priesthood.

If they do not accept this, the only call now extended, they should have in mind that there is a general Law of Retribution operating expressed in the terms, "Whatsoever a man soweth, that shall he also reap." They should understand clearly that every thought and word and act of theirs will have to do with their future conduct and affect them more or less favorably in the resurrection, when Messiah's Kingdom will provide to every man a full, gracious opportunity of Restitution to human perfection in a world-wide Eden.

To the Kingdom of Messiah belongs the promise, "Righteousness exalteth a nation." His will be a reign of righteousness, and, by Divine direction, will have control of the whole world for the uplifting of all mankind redeemed by the precious blood of Calvary. At present, in every kingdom under heaven we see exemplified the latter part of our text, "Sin is a disgrace to any people" to the whole world. Let us accept the direction of God's Word and set our faces toward righteousness with greater zeal than ever to attain Divine favor, either by the "high calling" of this present time or by the blessed Restitution times soon to be ushered in. (Acts 3:19-23)

These are now seeing that the Kingdom for which He taught us to pray is not a myth; these are seeing that it did not come at Pentecost, nor when Papacy was established, nor with the establishment of any of the sects of Christendom. Consequently they are now praying from the heart, "Thy Kingdom come," and waiting for the glorious Messiah, promised to begin His great work of blessing natural Israel and through Israel all the families of the earth (Acts 15:14-17; Acts 3:19-23)

These see that the Kingdom of God's dear Son is to be one of "power and great glory;" that before it, in a time of trouble, every other religion and influence will crumble to dust; that Satan shall be bound, and for a thousand years the most blessed influence favorable to righteousness will be brought to bear upon mankind.

CHURCH AND WORLD STANDARDS

During the "dark ages" the fact that the Church is a specially called, chosen, faithful class (and only "a little flock"), was seen and preached to some extent. But that this lofty Church standard was difficult of application to the world, and the world's hope, and under a different standard, was not seen. It clarifies our minds greatly when we recognize that the elect few are intended by God to be the world's instructors and helpers by and by, when the world will be granted an opportunity of rescue from sin and death not to heavenly conditions, but to earthly Restitution of all that was lost by Adam's transgression and Redeemed by the Great Sacrifice of Calvary. (John 3:16; Isa. 35)

After learning that the hell to which the world goes in death is the grave, and that it is an unconscious condition, a "sleep," the

next lesson is the resurrection of the dead—" Many that sleep in the dust of the earth shall awake,...some to shame and lasting contempt." (Dan. 12:2) Mankind fell asleep with experiences only with unrighteousness and very indistinct glimpses of holiness and saintship. When awakened they will recognize the glory, honor and immortality of the saintly Bride of Christ and be recipients of her loving care and blessing, in proportion as they respond to the blessed privileges of that time. As the Restitution work will progress, and they obediently rise from their degradation, their shame and contempt will gradually disappear, and eventually perfection of human nature may be attained in an earth also attaining perfection, as the Garden of the Lord.

*Principalities and powers
Mustering their unseen array,
Watch for thine unguarded hours:
"Watch and pray."*

[The National Labor Tribune, February 26, 1911](#)

WHY JESUS REFUSED TO PRAY

**Election and non-election viewed from a new standpoint.
Pastor Russell on God's times and seasons.**

Fall River, Mass., Feb. 26 Pastor Russell preached twice here today. He had fine audiences and excellent attention. We quote one of his instructive discourses from the text, "I pray not for the world, but for those whom Thou hast given me." (John 17:9) He said:

When, years ago, I believed that an eternity of torture awaited all who do not accept God's "call" of the present time, I had great difficulty with this text. I asked, Is it possible that our Redeemer was selectively unjust in his dealings with our race? Can it be true that the Heavenly Father merely calls and draws a predestinated few to himself and to everlasting bliss? Can it be true, as our catechisms recite, that God and Jesus "passed by" the great mass of mankind without drawing them, without calling them, without giving them the hearing ear, without opening the eyes of their understandings? Can it be that all these blind and deaf, unsought, undrawn, uncalled and unprayed for by the Savior are going down to eternal torment? My heart answered, No! But my brain was confused by the errors, the misinterpretations of the Bible, which I had received.

JOHN WESLEY'S "FREE GRACE"

Trained in the Doctrine of Election and Predestination I, like hosts of others, felt somehow that Brother Wesley's

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teaching of Free Grace was more noble, more God-like, than Brother Calvin's teaching respecting Election and Predestination.

Nevertheless, when I reasoned on the subject I said, Can I think of the Omniscient God preparing a great place of sufficient size to hold the entire human family and outfitted with every devilish appliance for their torture, and yet being ignorant of the conditions under which they would be born? Can I think that he did not know that we would be born in sin and shapen in iniquity? Can I think that he did not know of the present reign of Satan, Sin and Death and that it would last for six thousand years and injuriously affect our entire race?

Brother Wesley's theory of God's Love and good intentions of his endeavor to save everybody seems inconsistent when contrasted with his teaching that only a saintly few reach eternal bliss and that the thousands of millions must spend eternity in torture. Thus I was once confused, as millions are still confused today, in respect to the Divine Character as exemplified in the Divine Plan of the Ages. So far as I can see, Brother Calvin had a wise and powerful God such as I could admire and reverence. If he had only been kind and loving instead of diabolical. And Brother Wesley had a kind and loving God such as I could admire and worship, if he had only had the wisdom and power of Calvin's theory.

So long as we have such confusion in our minds faith and hope and love and trust shake upon the foundations of our reason. We recognize that we know nothing of the future of ourselves; that we are wholly dependent upon Divine Revelation. But we cannot expect that our Creator would give us a Revelation which to sanctified minds would appear Satanic instead of Divine. We must remember that our Creator invites us to reason, saying, "Come, let us reason together; though your sins be as scarlet they shall be white as snow." Surely a right understanding of the Divine Revelation, the Bible, should be a reasonable one to a sanctified mind.

Hearken to the Word of the Lord: Their fear toward me is not of me, but is taught by the precepts of men! Isa. 29:13

Hearken again: "As the heavens are higher than the earth, so are my methods higher than your methods and my plans higher than your plans." (Isa. 55:9) And so we find, my dear friends God's Word is true. His Character is glorious. Only the mist and smoke of the "dark ages" have confused things for us and mystified matters and darkened the eyes of our understanding.

PREDESTINATION OF THE BIBLE

Now as the six thousand years have passed and we have entered upon the Sabbath Seventh Thousand we are beginning to realize that it marks a New Dispensation that the night is passed; that the dawn is upon us. The wonderful inventions of our day along earthly lines are in full harmony with the clear light now shining upon God's Word, making its dark places bright and its rough places smooth and enabling us to remove the stumbling stones from the "pathway of the just, which shineth more and more unto the perfect day."

Now we can see why Jesus did not pray for the world. It was because the world was not in any danger of a fiery hell. More than that, it was because God's time for dealing with the world had not yet come. The world, however, is to be dealt with by the great Redeemer. After He shall have set up His Kingdom in power and great glory; after He shall have bound Satan for a thousand years that he might deceive the people no more, the glorious Savior, Messiah, will cause a general enlightenment of mankind and a full opportunity for all, rich and poor, great and small, to rise up from dust and ashes and the grave to the full perfection of human nature. The Sun of Righteousness will arise with healing in his beams, blessing and restoring mankind, healing their disease, mental, moral and physical, and causing the knowledge of the Lord to fill the whole earth. No longer will any need to say to his neighbor or his brother, "Know thou the Lord, for all shall know Him, from the least to the greatest." And only the willfully wicked and disobedient will be cut off from life in the Second Death not torture; but as St. Paul declares, "They shall be punished with everlasting destruction."

We see, then, that our Lord's reason for not praying for the world was that He knew the Father's Plan that the world was not to be dealt with during this Age, but during the next, the Kingdom Age. The Master prayed for His own, for the class which He has been selecting during the past nineteen hundred years. These are variously called "the elect," "the disciples," "His followers," "members of His Body," a "Royal Priesthood," the "Bride," "The Lamb's Wife," the "little flock," to whom it is the Father's good pleasure to give the Kingdom.

ELECT TO BLESS NON-ELECT

Seeing, then, that there is a difference between God's provision for the world to be dispensed in the next Age, and his provision for the Church to be given now, we ask, What is the difference between these? The Answer--is that the world's salvation is to be to human nature and an earthly Paradise world-wide; while the elect class is a special one called of God, chosen in Christ and faithful in adversity and, by the Lord's grace, is to have a heavenly nature, like unto that of the angels, but superior. Theirs is a "heavenly calling," a "high calling." They are to be like their Lord and Redeemer and Head and Bridegroom, Jesus, in His

glorified state, “far above angels and principalities and powers and every name that is named.”

Is this an arbitrary election? Does God arbitrarily draw and call one above another? Yes. He thus selected the Jewish nation to be His peculiar nation not, however, to the detriment or injury of other nations. He thus called Isaac instead of Ishmael, and Jacob instead of Esau to be the progenitors of His chosen nation Israel, whom He foreknew as a people and predestinated to a certain service. But this selection worked no injury to either Ishmael or Esau. Similarly during this Gospel Age God chooses from the world a certain class and grants them the hearing ear and the seeing eye and He passes by others and gives them not this special favor. This, however, is not to be to the disadvantage of the others non-elect, unchosen, uncalled.

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ACCORDING TO HIS PURPOSE

St. Paul speaks of the Church as “called according to His purpose.” He even tells us what the purpose is, namely, that in Ages to come He might show forth the exceeding riches of His grace in His loving kindness toward us in Christ Jesus. (Eph. 2:7) Toward this specially called class God will to all eternity manifest special favor. But we are not to suppose that there is no reason for this selection and favor. There is a reason. It is because of certain intrinsic qualities or characteristics possessed by this class which God is now selecting. They will all be “saints.” They will all love the Lord more than they love houses or lands, parents or children, self or any creature. They will possess the fruits and graces of the holy Spirit. They will all be copies of God’s dear Son, Jesus.

Indeed this is God’s particular predestination. St. Paul tells us that He foreknew that He would provide His only-begotten Son to be the Savior of mankind and the Head over the Church, and He foreknew that He would have a Church, a Royal Priesthood under the great High Priest, as members of His body. God foreknew also the kind of a Message He would send forth and that it would be attractive only to a certain class possessed of a love for righteousness. These only would hear His call. These only would have the eyes of their understanding specially opened, because these alone would accept of His assurances and make a full consecration to His service. Such He would beget of His holy Spirit, and such, in due time, would be born of the Spirit in the resurrection and enter into the fellowship and companionship and kingly joys of their Master.

It is of this special class that the Apostle declares, “Whom God did foreknow, these He also did predestinate to be conformed to the likeness (image) of His Son.” (Rom. 8:29) That is to say, God’s predestination was not only that He would have a Church, but, additionally, that the terms or conditions of fellowship in

that Church should be that each one would become Christ-like. Surely this is a good predestination, with which no one could find fault. Whether we shall gain a place with the “elect” on the heavenly plane, or a place with the non-elect world in restitution to earthly nature, we cannot do otherwise than recognize the justice of God in so deciding, that none but the saintly copies of their Lord could be members of the elect Church and joint-heirs with Him in His Kingdom.

“True and righteous are Thy ways, Lord God Almighty! Who shall not come and worship before Thee when Thy righteous acts are made manifest?” Truly it is written of this great King of glory, Head and members, Bridegroom and Bride, “Unto Him every knee shall bow and every tongue confess, to the glory of God.”

“ASK OF ME AND I WILL GIVE”

Although our Lord did not pray for the world, He will yet pray for them, and His prayer will be answered. The promise reads, “Ask of Me and I will give Thee the heathen for an inheritance and the uttermost parts of the earth for a possession” (Psa. 2:8). Jesus did not make this request on the night of His crucifixion because it was not the Father’s time to Answer--that prayer. Appropriately He waited, and while gathering the “elect” from every nation, people, kindred and tongue, the Scriptures declare that He is seated at the Father’s right hand of glory expecting or waiting for the time to come when the Kingdom under the whole heavens shall be delivered to Him by the Father. This will be done at the end of this Gospel Age, when the saintly Body of Christ shall have been completed. Then “He shall take unto Himself His great power and reign.”

A great time of trouble will follow. The plowshare of sorrow will make ready the hearts of mankind for the great blessings which Messiah will then be ready to bestow, because that will be the due time. St. Paul tells us that Messiah’s reign will be a victorious one! “He must reign until He shall have put all enemies under His feet (in full subjection); the last enemy that shall be destroyed is death.” Then, after a thousand years, after having accomplished the purpose of the Father in the uplifting of all the willing and obedient of mankind to earthly perfection, the great Prophet, Priest, Mediator and King of Glory, will at the end of the thousand years’ reign deliver up the Kingdom to God the Father, that God may be all in all (1 Cor. 15:28).

While Satan will be bound at the beginning of Messiah’s reign and every form of unrighteousness will be rooted out, nevertheless, the raising of mankind up out of sin and degradation to perfection will be a gradual work. As the regenerating influences operate in mankind, they will become more and more alive, less and less dead until at the end of the Messianic reign Adamic death will be no more; it shall have

been fully destroyed by the raising of mankind completely out of it; the last enemy that shall be destroyed is death Adamic death.

The Second Death will never be destroyed, but will be everlasting. It is not an enemy to God and His righteousness, but a valuable servant to destroy everything willfully and intelligently out of accord with the Divine Government righteousness.

I PRAY FOR THEM

All who are seeking to walk in the footsteps of Jesus, all who have taken up their cross to follow Him, may well rejoice in that feature of His prayer which says, I pray for those whom Thou hast given Me that they may all be one, as Thou, Father, and I are one, that the world may believe that Thou hast sent Me (John 17:20, 21). The oneness of God's people is not represented in the various sects and parties of the present time. It is represented in the fact that all the consecrated followers of the Redeemer are individually united to Him as the Head and united to each other as members of His Body. "The Lord knoweth them that are His." Shortly, through the power of the First Resurrection, all these shall be perfected on the spirit plane and constitute the Kingdom for which we pray, "Thy Kingdom come; Thy will be done on earth as it is in heaven." As a result of that Kingdom's coming the world will all be brought to the point of believing in Jesus and shall all have the opportunity of obtaining through Him the gift of God, eternal life.

Our Lord's solicitude was not merely for the Apostles and earliest members of the Church whom the Father gave Him in the special sense, as His personal companions and helpers in the founding of the Church; He prayed on,

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saying, Neither pray I for these alone, but for all those also who shall believe on Me through their Word. The Master's words outlined to us the Divine Program. And Jesus Himself began to declare the Gospel and brought life and immortality to light. He commissioned His twelve Apostles, St. Paul taking the place of Judas, to speak in His Name and as His special mouthpieces. Whatever they should declare to be binding on earth would be binding in the sight of God in Heaven. Whatever they should loose and declare to be non-essential on earth, we may know would be so by Divine decree (Matt. 16:19).

In a word, the Apostles and the Prophets alone are to be considered the special guides and standard-bearers for the Church of Christ. We are to believe on Him through their word and not through the word of councils or synods or presbyteries. Each individual of the Church has his personal responsibility. This is in harmony with our Lord's declaration, "My sheep know My Voice and they follow Me; a stranger will they not follow,

but will flee from a stranger.” It behooves us today to hearken back to the words of Jesus as He personally uttered them and as He personally sent them to us through His chosen twelve.

Soon the Master’s prayer for His disciples will have fulfillment. They will be one with Him beyond the veil, sharers of His glory and Kingdom. Then will come the time when the world will believe. The knowledge of the Lord will fill the earth and all the blinding and stumbling influences of the present will be at an end. The Savior will not need to pray for the world then, but instead, will exercise His power on their behalf, overthrowing evil and uplifting every good principle and all who love righteousness and destroying those who would corrupt the earth.

[New York American, March 13, 1911](#)

MORE DEAD FLIES IN THE PRECIOUS OINTMENT

Not long ago I pointed out that the last twelve verses of St. Mark’s Gospel in our Common Version are spurious so recognized by all scholars, because these verses are not to be found in any of the oldest Greek manuscripts and were evidently added to the Word of God in the seventh century or later. Moreover, we gave proofs of the untruthfulness of this addition. Is it true that whoever believes the Gospel of Christ may handle serpents with impunity and may drink deadly poison without harm? Surely not. It is nothing short of a sin for those who know better to acknowledge these verses and to use them to bolster up theories of Divine Healing. It is as much a crime to add to the Word of God as to take away from it.

Today I invite attention to some other dead flies, some other additions to God’s Word, which have had much to do with twisting the theology once delivered to the saints. Take, for instance, the closing words of the Lord’s Prayer:

THINE IS THE KINGDOM AND POWER AND GLORY

These words, if uttered by our Lord, should be found in the old Greek MSS. But they are not found therein. They are, therefore, to be rejected as additions made by people centuries after Matthew’s Gospel was written. These words were introduced when the faith of the Church respecting the Kingdom of Messiah was changed or changing from what it was originally. All through the New Testament the second Coming of Christ in power and glory to establish His Kingdom and to glorify the church, His Bride, is set for the end of this Gospel Age. But as the time grew long a change of sentiment came into the Church. It became popular and rich. Its bishops were respected. Finally the theory prevailed that God did not intend to delay the

establishment of the Kingdom until the Second Coming of Christ, but did intend to establish it in the hands of the Church during this Age and to use the church for the conquering of the world and the fulfilling of all the promises of the past.

In line with this the most prominent bishop of the time was recognized as Divinely appointed to represent Christ in the world and to reign over the nations in His stead and to bring about the Millennium, etc. This was the Bishop of Rome, who subsequently was styled the Pope and who claimed and was accorded the honorable title, "Vice-gerant of the Son of God." It is said that the equivalent of this title to this day is worn by the Pope on his tiara or three-crowned hat Vicarius Filii Dei.

Thus the change came in the general sentiment of the "Christian world." Messiah's Kingdom was no longer to be looked for as coming, but was to be recognized as here. The Pope, as Messiah's reigning representative, was to be acknowledged. All Kingdoms that were to honor and obey Messiah were commanded to honor and obey the Pope. The various prophecies which tell of Messiah's Kingdom glory were applied to the Pope, and are still so applied.

As Messiah was to ride forth conquering the world and "wound the heads over many peoples," so the Popes in succession sought to do, to fulfil these prophecies. As the inauguration of Messiah's Kingdom is promised to be in the midst of a time of great trouble, it was not thought improper that Papacy should cause great trouble in the world in its endeavor to establish itself as the Kingdom of Messiah. As whosoever would not receive Messiah was to be "destroyed from amongst the people," it was not considered wrong to destroy those who rejected and opposed the Papal Kingdom and to give them to the burning flame.

THY KINGDOM COME ON EARTH

The Lord's prayer was already in the Scriptures, and was known to many. It could not be eliminated. But some zealous person, fully believing that God's Kingdom had come, felt justified in amending the prayer to correspond to what he supposed were the facts. Hence the prayer which begins, "Thy Kingdom come," is made to end by saying, "Thy Kingdom has come in its glory and power," Thine is the Kingdom, the power and the glory forever!

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If Papacy is the Kingdom of Messiah, it is certainly not what the Jews expected. It is certainly not what we expected. It is certainly not what the masses of mankind had any reason to expect, although it is so accepted by the majority of Christendom.

Although our protesting forefathers broke away from the Pope and denounced him as Anti-Christ and declared that he falsely sat in the place of Christ without authority, they, nevertheless,

were imbued with the same error. They did not think to go back to the message of the Scriptures and to look for the Son of God to set up His Kingdom at His Second Advent and then to bless Israel and the world through His glorified Church. Instead they held to the Papal theory that God's Kingdom was set up and was conquering the world, and that thus the Messianic reign mentioned in the prophecy is being fulfilled. They hold that Christ Himself is the invisible King, but that the Pope is not authorized to represent him. Hence this spurious addition to the Word of God is as acceptable to Protestants as to Catholics; indeed more so, if we may judge by the fact that the Catholic Bible omits the spurious words, while the Protestant Bible quotes them.

We here remark that according to Protestant theory Messiah's Kingdom is represented in the civilized nations of the world, especially of Europe. These all claim to reign "by the grace of God," in which case, of course, wars and battles between them are conflicts between the various parts of Messiah's Kingdom. And present military preparations on land and sea portend a most sanguinary conflict between these "kingdoms of this world," which think themselves and are called by Christendom "kingdoms of God." (Remember, this is a sermon of seven years ago.)

How glad we are to see the Truth on this subject; that the Kingdom of God's dear Son has not yet been set up, in any sense of the word that it is still future. It cannot be set up until this Gospel Age ends and the "elect" saintly few of every nation Jew and Gentile shall be changed from earthly to heavenly nature by the First Resurrection, which will qualify them to be "kings and priests unto God and unto Christ and to reign with Him a thousand years." (Rev. 20:6)

It is well that all Bible students should mark this "fly" and extract it from the Precious Ointment, and notice how much sweeter and fresher the Lord's prayer is to them forever.

OH, WHAT A WHOPPER

Thomas Paine was an enemy to the Bible and to the Christian religion, but largely so, we believe, on account of his poor understanding of it. And his misunderstanding of the Bible was largely due to the false doctrines handed down from the "Dark Ages" purporting to be Biblical. Who cannot sympathize with the great infidel, Thomas Paine, who, when reading the last verse of St. John's Gospel, exclaimed, "O, what a whopper!" It reads, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written" (John 21:25).

Surely any one of reasoning mind should see the absurdity of such a statement. Surely all Christian ministers should have

informed the Lord's sheep under their care respecting what is and what is not the Word of God, the Bible, as it was recognized by the Apostolic church and written down in the original Greek manuscripts. Why any Christian minister should assail me because I endeavor to do for the people what he had neglected to do, I cannot understand. I must leave it to the Lord to judge between us. I am informed that hundreds of ministers went to the Editors of the papers which publish my sermons weekly and endeavored to have them discontinue their publication.

But the Editors perceive that their readers are no longer under the bondage of the "Dark Ages," but have begun to think for themselves, and that many of them are hungering and thirsting for the Truth respecting the Bible the Christian's spiritual food and drink. To the claim that many read my sermons instead of going to Church the Answer--is, that Pastor Russell is preaching to the non-church-going ten millions who are in the majority and that it behooves the ministers to provide for their people the spiritual food for which they are famishing, if they would not lose them all.

ANOTHER BIG FLY

To the credit of such men as Luther, Calvin, Knox, Zwingli, Wesley and others, living prior to our day, we must explain that they had no opportunity for knowing of the spurious passages of the Scriptures. They, therefore, have no responsibility such as devolves upon ministers of our day who do, or should, know all about these matters. We cannot on this occasion make further investigation, take out more of these dead flies; but, the Lord willing, at some future time 1 John 5:7,8 will have our attention. It is worthy of it. It has caused the Ointment to stink and has confused the minds of many of God's dear saints by the way in which the error in this case has been interwoven with the Truth.

My hearers should bear distinctly in mind that what I am here presenting is not at all in line with the presentations of the Higher Critics. Their method is to read through the Scriptures and judge of them by their own keen intellectual powers, and thus to discriminate between which were written by the Prophets credited, and which were additions. Their Higher Criticism claims a keener scent or mental discernment than ordinary mortals enjoy, by which they know these things whether others can see them so or not.

I resent Higher Criticism and accept the Word of God in full. I reject nothing because of my own or other men's surmises, but merely go by the facts. If the oldest Greek MSS. do not contain certain passages of Scripture, how could they get into later manuscripts except as spurious additions?

Nor should I be considered as fault-finding with our common Version of the Bible. While it is not without its faults, it has so many excellent qualities and beautiful translations that I prefer it

to any other, and generally use it. But I must not, I cannot, approve those portions of it which all orthodox scholars admit to be spurious.

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We must not handle the Word of God deceitfully. If we do we must expect darkness instead of light, confusion instead of harmony.

OUR BIBLE'S TER-CENTENARY

Just three centuries ago (1611) our English Common Version Bible was published. This year its Ter-Centenary is celebrated. It is a grand book. It has done a grand work. The fact that it is not perfect must not condemn a work possessed of so many glorious qualities. It was the result of seven years' labor on the part of forty-seven persons learned in the languages and appointed by King James of England for its preparation. They labored to some disadvantage by reason of the command given them to follow an earlier translation styled, the Bishop's Bible, and to alter it as little as the original would allow. They were also instructed that if the Tyndale, Coverdale, Matthew, Cranmer or White-church translations and the Geneva Editors agreed better with the text, theirs should be accepted as instead of the Bishop's. The translation was, perhaps, the best that could be made at the time.

Published by kingly authority, it is now venerated by English and American Protestants as though it had come direct from the finger of God. This is a mistake. We are to worship God and to reverence His Word and to search as carefully as possible to have the precious Ointment provided by the spirit of the Truth free from all dead flies free from all human additions and mistranslations and superstitions of the "Dark Ages."

The basis for our Common Version was the Latin Vulgate, which was diligently revised and compared with the Greek MSS. of the time. But there were few Greek MSS. known at that time, whereas at the present time there are over 700. Three of these are quite ancient.

(1) The Sinaitic MSS. found in a convent on Mt. Sinai so recently as 1860. This is acknowledged to be the oldest Greek MS. known in the world. Its date is estimated to be about the year 331 A. D. This MS. is now in the possession of the Russian Government at St. Petersburg (in 1911).

(2) The Vatican MS. 1209, is credited with being next in age. It was found amongst MSS. in the Vatican Library and is still there and catalogued. The date of its writing is estimated to be about the year 350 A. D.

(3) The third of these oldest known Greek MSS. of the New Testament is styled the Alexandrine, because it was found in Alexandria, in Egypt. It is now in the British Museum, where

any visitor can behold it in a glass case. It is supposed to have been written about A. D. 450. The readings of all three of these Greek MSS. can be secured and the variations between their readings and our Common Version are so simply arranged as to leave no excuse for ignorance on the part of Bible students.

A RESPONSIBLE AND SACRED TRUST

Professor Tishendorf, writing respecting these ancient Greek MSS., says:

“To treat such ancient authorities with neglect would be either unwarrantable arrogance or culpable negligence. Indeed, it would be a misunderstanding of Providence if, after all these documents had been preserved through all the dangers of fourteen or fifteen centuries and delivered safe into our hands, we were not ready to receive them with thankfulness as most valuable instruments for the elucidation of Truth.”

THE TRUTH IN THE LOVE OF IT

The Lord speaks of some who receive not the Truth in the love of it, and tells that they ultimately will be ensnared by the Adversary. Evidently heart-honesty is one of the most precious elements in the Divine sight. It is not sufficient that we should be Christians in name merely and with form and ceremony. It would not be sufficient in the Lord's sight that we should worship sect or party or even the Bible. It is the Divine Truth that we must reverence next to the Divine person.

It is not sufficient to have Bibles on our center tables merely, nor sufficient to carry them under our arms. We must “eat” the Word of God that is to say, we must, as spiritual children of God, feed upon His message. And this truly implies careful discrimination to discern between God's inspired Revelation and all human additions and admixtures. There is, therefore, a difference between reverencing and loving the Word of God and reverencing and loving a particular translation, errors and all.

“THY WORD IS TRUTH”

Our Master's prayer for all of His true disciples, or footstep followers, was and still is, “Sanctify them through Thy Truth; Thy Word is Truth.” Whoever would have the sanctifying influence of the Divine Word should so far as possible rid himself of every unsanctifying admixture of human tradition and interpolation. The true sanctification or setting apart of the heart to know and to do the Lord's will could not be content to accept with the sanctifying Truth defiling errors, chaff and nonsense.

If thousands are turning away from the Bible, there is a reason. It is not the pure Truth that drives them away, but the foreign admixture and the slanderous misinterpretations handed down to us by our well-meaning but deluded ancestors of several centuries ago. It is high time for all to manifest to God their love

of the Truth by spending some of their time in studying it in learning its precious lessons and in telling forth its “good tidings of great joy to all people.”

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[St. Paul Enterprise, April 23, 1911](#)

RESURRECTION OF JESUS TO DIVINE GLORY

Pastor Russell preached in London Tabernacle today to a crowded house. His theme was the resurrected Lord, no longer a man, but ascended where He was before made partaker of the divine nature. His text was, “He was put to death in flesh, but quickened in spirit.” (1 Pet. 3:18) The speaker said:

In the past those of us who continued to believe in the resurrection of the dead held some inconsistent theories respecting the matter which served to make the resurrection doctrine the more absurd in the minds of those opposed. For instance, we claimed that the Logos, the Son of God, left the heavenly or spirit nature and, according to the scriptures, was made flesh, and that He was resurrected from the dead a human or fleshly being and ascended to heaven with a body of flesh. In the same breath we acknowledged that human nature is a little lower than the angelic; and thus, while still wishing to honor the Redeemer and to see wisdom and love in the Heavenly Father’s Plan, we assumed that the Savior, since His Ascension, has had a body inferior to that of the angels and out of harmony with His surroundings; and that this is to be to all eternity a part of the cost of human redemption.

How absurd! Do not the Scriptures particularly tell us that in His resurrection the Son was highly exalted by the Father, far above angels, principalities and powers and every name that is named? Do they not tell us that “flesh and blood cannot inherit the Kingdom of God?” Do they not tell us that the elect Church, in order to be the Bride of Messiah and His associate in the heavenly Kingdom, must be “changed in a moment, in the twinkling of an eye,” in order that she may be made like Him, and because “flesh and blood cannot inherit the Kingdom”? We have been too careless in our study of the Divine Word. On this subject, as upon others, we have assumed that our forefathers of the “Dark Ages” understood the matter thoroughly. We forgot that those who lost so much of the Holy Spirit that they could burn fellow-Christians at the stake were quite likely to be more or less confused on all questions. But “the path of the just is as a

shining light, shining more and more unto the perfect day,” and it is now our privilege to learn the way of the Lord more perfectly, in the light now shining upon the Bible through the aid of our wonderful concordances and other Bible study helps.

BEGOTTEN OF THE SPIRIT--THEN BORN

Our difficulty on this subject arose from our failure to understand that human and spirit natures are distinct, and that God has provided two distinctly different salvations for mankind the salvation of this Age being exclusively Spiritual, while that of the next Age will be exclusively Human. We are not to think of these natures as blending, but, according to the Lord's Word, we are to view them as distinctly separate. Whoever is of the human nature is earthly, fleshly, whether perfect or degraded. Whoever is of the spirit nature is heavenly, whether perfect or degraded. Thus, when “the Logos was made flesh and dwelt among us,” He was human, though unblemished. And the fallen angels are still spirit beings, although cut off from Divine favor and fellowship. In other words, human nature is not an imperfect form of spirit nature, but a totally separate and distinct nature.

The Logos, the Only Begotten of the Father, “was made flesh” (John 1:14). He was not a spirit being incarcerated in a body of flesh and wearing it as a garment, or living in it as a house. He became like others of the race, except that “He was holy, harmless, separate from sinners,” while all others are sinners, imperfect. Like other men, the man Jesus was not a dual being a spirit being living in a human frame. He was merely human but perfect.

But the Redeemer became a dual being when He received the begetting of the Holy Spirit at the time of His baptism. Thenceforth for three and a half years, until His crucifixion, He was dual. The flesh was the same; but the spirit-begetting received from the Father constituted Him a new Ego, a new person. He not only thereafter had new hopes, based upon Divine promises, but He had a new mind or new will specially illuminated, quickened, enlightened by the Holy Spirit. From the time of His baptism His flesh (all that belonged to His human nature) was given up to die in the carrying out of the heavenly Father's purposes. Thenceforth the Spirit-begotten One waited merely for the accomplishment of His sacrifice according to the Father's will, and for a new body, a glorious spirit body, in the resurrection His completing or perfecting as a New Creature.

THREE AND ONE-HALF YEARS OUR LORD WAS A DUAL BEING

Hence, during the period of our Lord's ministry, for three and a half years, He was a dual personage. So far as form and organism were concerned He was a man, but so far as mind and purpose and interests were concerned He was changed a New Creature, a spirit being; earthly things had passed away. The

New Creature followed the instructions of the Divine Word and providences to the extent of mortifying the flesh surrendering it fully for the accomplishment in it of the Divine will, "The cup which My Father hath poured for Me shall I not drink it?"

The great Teacher Himself gives us the picture of a human birth as illustrating the experiences through which He passed and the similar experiences through which all of His faithful followers must pass in order to reach the plane of heavenly glory. This picture contains three distinctive views—(1) begetting; (2) quickening; (3) birth. These three steps were illustrated by our Lord's own experiences. He was begotten of the Holy Spirit at the time of His consecration at baptism. He was quickened or energized by that Holy Spirit after His 40 days' experience in the wilderness when He began His active service as "the Messenger of the Covenant," selecting His Bride, the Church.

When He finished His sacrifice at Calvary the man Jesus was dead, and the New Creature Jesus, spirit-begotten and

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quickened and developed, was 3 1/2 years old. According to the Divine Program He slept in hades, the tomb, and on the third day was born from the dead, raised up by Divine power as a New Creature, being given a spirit body of divine nature glory, honor, immortality; "Him hath God highly exalted." (Phil. 2:9) He did not lose His personality, His identity, and could therefore properly say, "I am He that liveth and was dead." (Rev. 1:18)

NOW THE LORD IS THAT SPIRIT (2 Cor. 3:17)

Thus was our Lord "put to death in flesh and quickened in spirit" made alive in spirit, a Spirit Being. True, He was also quickened by the Spirit. It was the Father's Spirit or Power which raised Him from the dead, as the Scriptures declare (Rom. 8:11). Indeed, as the Apostle reminds us, all the blessings of Divine Providence are of the Father. From Him cometh every good and every perfect gift.

He Who thus ascended up on high, the Prince of Glory and partaker of the divine nature, is the same Who first descended to the earthly nature, yea, Who was humbled even unto death, even the death of the cross and went to the tomb as the sinner's substitute or ransom-price. The 40 days which intervened between the Redeemer's resurrection and His Ascension taught two great lessons:

(1) That the crucified One was no longer held in the bonds of death, no longer a prisoner in the grave.

(2) They also taught that the Risen One was different in many respects from what He was before He died. No longer was He a man. No longer was He flesh. The body of flesh prepared for Him for the suffering of death had served its purpose. He needed

it no longer. The Father had raised Him up to the plane of glory again. As a quickening spirit He was with the disciples during the 40 days, instructing them during the few moments of each of His seven to ten appearances. But He was teaching them equally when invisible to them. He noted their perplexities. His several appearances were in different forms as a gardener, as a traveler, as a purchaser of fish on the shore of Lake Tiberias, calling out, "Have you any fish?" and then, "Drop the net on the other side."

He "revealed" Himself to the disciples in various ways in connection with those materializations and then straightway He "vanished" out of their sight, to be present with them, unseen, for days. For identification He appeared on two occasions in a body bearing the marks of His crucifixion. During those 40 days the faithful Teacher established the faith of His followers in Himself as the glorified Messiah, their Heavenly Bridegroom, who would later come again and receive them unto Himself and at that time give to them also a similar resurrection "change," that they should be like Him, "see Him as He is" and not as He was, and share His glory because "flesh and blood cannot inherit the Kingdom of God." (1 Cor. 15:50)

ABOVE THE BRIGHTNESS OF THE SUN

St. Paul, the last of the twelve Apostles to be called (to take the place of Judas), needed, as well as the others, to be able to witness to the resurrection of Jesus. Of this he tells us, saying, "He was seen of Cephas, then of the twelve; after that He was seen of above five hundred brethren at once; after that He was seen of James; then of all the Apostles; and, last of all, He was seen of me also, as of one prematurely born." (1 Cor. 15:5-8)

In the ordinary course of events St. Paul would not have seen the Lord until His resurrection, when he himself would come forth as a member of "the Church of the First-born." He therefore describes his view of Jesus on his way to Damascus as being like that of one born before the time. In other words, St. Paul saw the Lord as He is and not as He was. He saw the Lord of Glory, and not the man Jesus. The appearance was glorious indeed. In various parts of the Bible angels in their normal condition are pictured as bright-shining ones. Thus one of the Prophets fell as dead before an angel of the Lord, whose face shone as the sun. Thus John the revelator, granted a glimpse of the glorified Christ, fell as dead before Him. The effect of this great light above the brightness of the sun upon the eyes of Saul of Tarsus was destructive and a miracle was necessary for their repairment.

Thus the Lord identified Himself in glory with His former self, the man Jesus. These lessons of the Lord should not have gone unheeded. We should not have thought of the glorified Messiah as a man. The effect of the wrong thought has not only beclouded our appreciation of the Savior in glory, but has also confused many respecting His Second Advent. It is safe to say

that even yet the majority of those who are expecting the Second Coming of the son of God and His establishment of His Messianic Throne are looking for Him as a glorified man, forgetting that He sacrificed Himself as a man, and that He took not back that sacrifice, but received exaltation to the more excellent glory than that which He had left to become our Redeemer.

These wrong expectations respecting Messiah's Kingdom have turned the hearts of many in a contrary direction. They have reasoned correctly that the establishment of an earthly Kingdom, with Christ the King in the flesh and His saints joint-heirs with Him in His Throne, also in the flesh, and with an earthly court would be a condition of things inferior to the present one and apparently very inadequate for the accomplishment of the great things which the Bible promises Messiah's Kingdom will secure.

The proper thought respecting the resurrection of our Lord and His present glory shows us clearly that His Kingdom, when it shall be established, will, indeed, be a heavenly Kingdom, a spiritual one. From this standpoint only can we see the force of the Apostle's contrast, when he pictures to us how Satan, ambitious and scheming to be the Emperor of the world, took the path of disobedience. He indeed gained his desire and is the "Prince of this world" over a sorry Empire, in which sin and death reign. On the other hand, the Apostle points us to the fact that our Redeemer, loyal to the Heavenly Father to the core, humbled Himself to take the human nature, to be crucified; and that therefore God has exalted Him and will give to Him the Kingdom now usurped by Satan, the Prince of this world.

Satan will be bound for the thousand years of Messiah's reign. The spiritual Prince of Darkness will be deposed and the spiritual Prince of Light and Truth, as the Father's honored Agent, will be inaugurated as King of kings and

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Lord of lords. And "He must reign until He shall have put all enemies under His feet" the last enemy being death, Adamic death, the death introduced through the deceptive lie of "Satan, who was a murderer from the beginning and abode not in the Truth." (John 8:44)

St. Paul, according to the Greek text, institutes a comparison between Satan's course and that of the Logos. (Phil. 2:6) He there implies that Satan was ambitious and sought to grasp Divine prerogatives, but that the Logos "did not meditate a usurpation to be equal with God," but, on the contrary humbled Himself and made Himself of no reputation. Nevertheless, eventually, in the outworking of the Creator's great Program, the One Who humbled Himself will be the Exalted One, and the one who exalted himself will be abased. The Apostle urges the Church to follow the example of Jesus—"Humble yourselves,

therefore, under the mighty hand of God, that He may exalt you in due time." (1 Pet. 5:6)

CHURCH OF THE FIRST-BORNS

As the Only-Begotten of the Father was begotten of the Holy Spirit at the time of His consecration, as an embryo New Creature, and as He was born of the Spirit or perfected as a New Creature in His resurrection, so also the Scriptures indicate must be the course along which the Church is to follow Him. None can be born of the Spirit unless first he has been begotten of the Spirit and quickened of the Spirit. It is through this spirit-begetting, quickening and birth that the "elect of God," called during this Age to a change of nature, are made New Creatures—"members of the Anointed One," the Christ, the Messiah, the Mediator between God and the world, under-kings, under-priests, under-judges, in association with their Lord, the Chief-Priest and Bridegroom.

In the present life the new nature is merely begun, and, as the Apostle declares, we have it as a treasure in earthen vessels in earthly bodies. He again declares that all the spirit-begotten ones are in a conflict in which it is required that they shall prove themselves "overcomers." Their special conflict is with their own flesh. The New Creature, the new will, must mortify the deeds of the flesh, the desires of the flesh. It must "fight a good fight" and demonstrate its loyalty to God and the principles of His righteousness. Otherwise it will not be accounted worthy or "meet for the inheritance of the saints in light." (Col. 1:12)

The First Resurrection, or Chief Resurrection, is to be that of the Church. It must be completed before the world's resurrection can begin. And concerning this First Resurrection it is stipulated that none can have share in it except the blessed and the holy. And for these a reward is promised, that they shall be priests unto God and shall reign with Christ a thousand years on the earth, over the earth, as earth's Spiritual Empire and Ruling Government, to put down sin and to uplift righteousness.

St. Paul Enterprise, May 21, 1911

ASCENDED WHERE HE WAS BEFORE COMING TO EARTH

CHANGE NATURE IN RESURRECTION

Baltimore, Md., May 21, 1911 Pastor Russell, of the Brooklyn Tabernacle, preached here twice today to large and attentive audiences. We report one of his discourses from the text, "When He ascended up on high He led a multitude of captives." Eph. 4:8-10.

In this week occurs the anniversary of Jesus' ascension. In one

sense of the word our Lord ascended (that is, from human nature and the tomb, to the divine nature and immortality at the time of His resurrection from the dead. He tarried, however, for forty days with the Apostles for their establishment and instruction He on the spirit plane, invisible to them, except when He manifested Himself by appearing miraculously in various forms to convince them that He was no longer deceased, and also that He was no longer confined to human conditions that His resurrection had made Him again a spirit being on the higher plane where He was before He took human nature for the suffering of death for the redemption of humanity.

Not alone by His words, but also by His conduct, our Lord taught His followers. They had not as yet been begotten of the Holy Spirit, and hence could not understand or appreciate spiritual things. They could therefore receive instruction only along natural lines. Jesus was raised from the dead a spirit being, far above angels, principalities and powers. Had He then gone directly to the Father without manifesting Himself to His disciples they would never have been able to understand the truth of the matter.

Hence their lessons were given them largely in pantomime corroborated by the Master's words, explaining that it was necessary that Messiah should die in order that He might redeem the world, and that it was also necessary that He ascend up on high and re-enter upon the spirit plane of existence, which He had before He came into the world in order that from that higher plane of being He might be the more capable of filling the great Office of Prophet, Priest, Mediator and King of the world.

FLESH AND BLOOD CANNOT INHERIT THE KINGDOM OF GOD

Not only, therefore, did Jesus manifest Himself during the forty days, some ten times, in various forms, but finally, at the conclusion of the forty days. He ascended in full view of His disciples. This was one way of telling them of His ascension, that He had gone to the Father, that they need not expect to see Him again as formerly.

We are not, however to suppose for a moment that Jesus ascended a fleshly or human being; we remember, on the contrary, that "flesh and blood cannot inherit the Kingdom of God", and that "He was put to death in the flesh, but quickened in the spirit", and that thenceforth, as the Apostle declares, "The Lord is that "spirit". 2 Cor. 3:17.

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SEEN BY SAUL OF TARSUS

The Apostles were to bear witness to the resurrection of Jesus; but Judas having lost his place and it having been given to St. Paul it was proper that the latter, as well as the rest of the

Apostles, should be able to bear witness to Jesus' resurrection. Recounting those who had seen the Lord after His resurrection, in some of the various manifestations, St. Paul says, "Last of all He was seen of me also, as one born before the time."

Jesus appeared to St. Paul in the glorious brightness of His Spirit Being, "shining above the brightness of the sun at noonday." The sight caused injury to the eyes of the beholder. Such manifestation would have been inappropriate and unsatisfactory had the Redeemer so appeared to the eleven during the forty days. How could they have identified the glorious Personage, who shone above the brightness of the sun at noonday, as the Lord Jesus, whom they had known for years? How could they have been enabled to fully identify Him in His many different appearances with His former self their Friend, their Teacher? But to Saul of Tarsus, the revealing in fiery light, above the noonday glare, was very appropriate. It convinced him, in a manner that no human appearance in the flesh could have equaled, that Jesus was no longer a man and that He was no impostor. St. Paul's conversion was instantaneous. "Who art thou, Lord?" he asked. "I am Jesus, whom thou persecutest" still represented in My followers, of whom St. Stephen was one, whom you remember, and others of whom you have been hauling to prison.

It should not cause us to marvel that Jesus ascended as He declared, "up where He was before" (John 6:62). It should not surprise us that the Heavenly Father gave Him back all the glory and honor which He had before He came into the world with added glory. It should not surprise us, therefore, that the Apostle declares that He ascended, in dignity and station, far above angels, principalities and powers, and every name that is named! (Eph. 1:21). On the contrary, it would be both equitable and Godlike that the great Jehovah should highly honor His faithful, Only Begotten Son, the First and the Last, the Beginning and the Ending of the creation of God (Rev. 22:13). Could we for one moment suppose that our great Creator would allow His faithful Son, or any servant, to lay down life in Divine service, and to suffer loss as a consequence of His obedience? Is it not much more rational to believe, as the Scriptures declare, "Him hath God highly exalted"? Phil. 2:9.

THE ASCENDED ONE DESCENDED

Pastor Russell called attention to the Apostle's phraseology in the context that the Ascended One had previously descended, and that the ascending and descending were related as cause and effect. The One who ascended up on high completely filled the highest position in the great Divine Government of the Universe as Head of principalities and powers, angels and men next to the Father. Yet the Apostle warns us that we must identify the glorified One with the One who, in obedience to the Father's will, humbled Himself to come down from the heavenly nature and glory to the earthly station where He, as a Man, humbled

Himself unto death, even unto the ignominious death of the cross.

The Apostle calls our attention to these two extremes the extreme of humiliation and the extreme of exaltation, both accomplished in the Son of God, the Logos, The Christ.

If some of us at one time in our reading of the Scriptures supposed that our Lord Jesus ascended to heaven in a physical condition, as a man, we entirely misunderstood the Scriptures He who was rich, as the Logos in glory, preserved His identity when He was made poor for our sakes, made flesh, that He might be our Redeemer. Similarly, that Redeemer preserves His identity now that He has been made rich again now that He has been received up to the Spirit Plane of glory, honor and immortality, the divine nature.

To suppose that Jesus went to heaven a man is to mistake the significance of His title, The Son of Man, which He maintains, as identifying Him with His great redemptive work as one of His many titles. To suppose that Jesus is a human being in heaven would be to suppose that He is still as when in the flesh, “a little lower than the angels”, whereas the Scriptures declare that He has ascended far higher, so that all the angels of God, as well as men, are commanded to worship Him. To suppose Jesus in heaven a human being would be to suppose Him out of all harmony with heavenly spirit conditions and surroundings.

Moreover, are we not told that the Church of Christ will be changed from the human to the spirit condition in the resurrection, and that this change will make the “elect of God” like their Redeemer, so that they may see Him as His is, not as He was that they may see Him in glory, honor and immortality, exaltation, and not as the humiliated One, who was made flesh that He might sacrifice His flesh on man’s behalf? When we so thought we forgot the Scriptural declaration that “flesh and blood cannot inherit the Kingdom of God”, hence that all those called to be partakers of the divine nature and heavenly Kingdom with their Redeemer and Lord must be made like Him by the power of the First Resurrection.

DIFFICULTIES OF UNBELIEVERS

The Pastor declared that he had found worldly people very skeptical respecting the descent of the Logos, the Son of God, to earthly conditions; but that Christians seem to have more difficulty than the world in comprehending the return, the ascension of Jesus to the spirit plane and its excellent glory. Both points, however, are important, necessary, as the Apostle declares in the context. Whoever is unable to see that the Logos, the glorious Son of the Highest, humbled Himself, divested Himself of the Spirit Nature and took instead human nature, cannot see that Jesus was sinless. And those who cannot recognize that He was holy, harmless, undefiled and separate

from the sinner race (Heb. 7:26), cannot believe in the sacrifice of Jesus as being a Ransom-price for Adam, to effect his release and that of his race from condemnation.

Pastor Russell went into considerable detail respecting the manner by which the Logos was transferred from heavenly conditions to earthly conditions, and how His purity,

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his perfection of organism, His freedom from sin was preserved, notwithstanding the fact that He was born of an earthly mother who was not free from the blemishes of Adam's race. He proffered his hearers free upon application a treatise entitled "The undefiled One," which he believes shows scientifically the process used of God by which the Logos was changed from the higher to the human nature, yet preserved immaculate.

The error of supposing that Jesus is still a man signifies the denial of His word, that He would ascend up where He was before, and the denial of the Apostle's teaching that He has been highly exalted to glory and distinction, the divine nature, instead of the human nature. This error, the Pastor declared, has led to other errors, one of which he cited, namely, the error made by many Christian people of expecting the second coming of Jesus in the flesh as a glorious man and not as a glorious Spirit, Partaker of the divine nature, and entirely dissociated from human nature.

Thinking of the Lord at His second advent as a glorified man, they associate Him with a material throne and an earthly court. This, in turn, leads other Christian people in an opposite direction. Realizing that such an earthly kingdom would be a step backward rather than a step forward, they deny the second coming of Messiah to establish the Kingdom so long promised.

The proper thought is that Jesus, in the flesh, accomplished the work which the Father had given Him to do, when He sacrificed His earthly life. The Father gloriously rewarded Him on the spirit plane. Now He is waiting for the gathering of His Church, His Bride, His Elect. These are to share in His resurrection to the divine nature and to sit with Him in His throne. Then the Kingdom of Messiah, so long promised will begin to bless the world, using as its earthly representatives, visible to men, Abraham, Isaac and Jacob and all the Ancient Worthies mentioned in Heb. 11:38-40, through whom the blessing will extend to Natural Israel and to all the families of the earth. Acts 3:19-21.

A MULTITUDE OF CAPTIVES

Our text, in a figurative way, represents the ascension of Jesus from the earthly plane to the heavenly as the triumph of a great Conqueror. Sin had gained ascendancy over Adam and his race, and had brought mankind low to the dust, mentally, morally and

physically. Moreover, this victory over man had been gained in a legal manner through one man's disobedience (Rom. 5:12). The Logos divested Himself of His glory on the spirit plane, was made flesh, fulfilled the demands of the Law, proved Himself competent to pay the sinner's Ransom-price, and gave himself a Ransom for all, "to be testified in due time" (I Tim. 2:6). Having finished His sacrificial work He was received again to the spirit nature with exceeding glory and to the right hand of the Majesty on high.

Thus the great conqueror is seen returning to the heavenly state, acclaimed by the Heavenly Host; and following Him far down the centuries, the prophetic view saw, first the Church, the "Royal Priesthood," "His brethren," "His Bride," delivered from the power of sin and death, through the merit of His blood. And these were but the first crop of a following host; they were "a kind of first-fruits to God of His creatures" rescued from sin and from death. Jas. 1:18; Rev. 14:4.

Later on, stretching down for a thousand years beyond the Church's deliverance, the prophetic pen foretells countless hosts of every nation, people, kindred and tongue, to be delivered from the power of sin and death through the merit of Him who died, "the Just for the unjust." Now the Savior of the Church, His Bride, He will shortly be the Savior of the world, its Great King, Great Teacher, Great Priest, Great Mediator.

Then will come the glorious consummation, when all who will have refused Divine grace shall have been destroyed in the Second Death then shall be heard every creature in heaven and on earth and under the earth saying, "Glory to God in the Highest." Thenceforth there shall be no more crying nor dying, for all the former things of sin and death shall have passed away.

TIMES OF RESTITUTION, WHICH GOD HATH SPOKEN

At our Lord's First Advent the "acceptable time" began the time when God, having accepted the sacrifice of Christ Jesus, became willing through Him to accept the sacrifices of all who desire to become His disciples to take up their cross and follow Him through evil report and good report even unto death. The entire Gospel Age antitypes Israel's Day of Atonement, and the sacrifices of our Lord and the Church, His Body, are the "better sacrifices," foreshadowed by the bullock and the goat offered typically by the Jews. Heb. 9:19-23.

This is the acceptable year of the Lord which Jesus declared (Isa. 61:2; Luke 4:19), God's faithful people of this acceptable day are glad to be invited to "present their bodies living sacrifices, holy and acceptable unto God" (Rom. 12:1). In the end of this acceptable day will come the end of all opportunity to thus sacrifice the human nature and become joint-heirs with Christ and partakers of the heavenly nature.

Then will be introduced a new period styled, in the Scriptures, “Times (or Years) of Restitution.” The acceptable day for the Church’s sacrifice has lasted for nearly nineteen centuries. And we know how long the “times of Restitution” will last a thousand years. Rev. 20:4.

St. Peter tells us just when these “Restitution Times” will begin. They did not begin in his day. They have not begun yet. They will begin as a result of the Second Advent of Jesus, the Messiah, and the establishment of His Kingdom of righteousness. “Times of refreshing shall come from the presence of the Lord and He shall send Jesus Christ, as before was preached unto you, whom the heavens must retain until the Times of Restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began.”

“For Moses verily said unto the fathers, A Prophet like unto me (of whom I am but a type or figure) shall the Lord your God raise up unto you from amongst your brethren, Him shall ye hear in all things whatsoever He shall speak unto you. And it shall come to pass that the soul that will not obey that Prophet shall be destroyed from amongst the people (Acts 3:19-23) in the Second Death.

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[The New York American, June 18, 1911](#)

FALSE CONCEPTS OF THE DIVINE WISDOM

Pastor Russell gave two public addresses here today, one of which we report. Many of Denver’s prominent religious people were conspicuous in the large audience. Profound impressions were undoubtedly made. Speaking from the text, “Holy, holy, holy Lord God Almighty, the whole earth shall be filled with Thy glory” (Rev. 4:8) the speaker said:

Shakespeare tells of some “Damned by faint praise” We grasp his statement as implying that a faint praise is more injurious than silence. But as we look to ourselves and the remainder of the reputed four hundred millions of Christendom and their united tribute of praise to the Almighty Creator we are forced to admit that with many He is given “faint praise,” while the vast majority positively blaspheme the Holy Name by most atrocious misrepresentations of the Divine character, which they claim to be His own revelation of a demoniacal plot for the eternal torture, in one way or another, of the thousands of millions brought into existence by His power and without their own consent.

There may be said to be three different theories prevalent in Christendom on the subject. They all have zealous, earnest,

honest advocates. Each contradicts the other. Each claims to love God and to seek to serve and honor Him. Evidently, two at least of the three are wrong. It is our conviction that all three are in error. We believe that all three of them have fragments of the truth around which have crystallized distorting, slanderous, blasphemous errors. The upholders of these theories are so blinded and bewildered that they fail to discern that their praise and worship toward the Creator are defiled and converted into slanders and calumnies and blasphemies by their incrustations of falsehood.

THREE GENERAL VIEWS

All three of these view declare that the almighty, with full power to have done otherwise, so created humanity that a child once born into the world can never die he must live somewhere unceasingly either in pain or in pleasure. By what authority any make these declarations we have never ascertained.

Surely it is a gross slander upon a God of infinite Justice, Wisdom, Love and Power to claim that He ever entrusted to poor, fallen, human parents the power to bring into existence sin-blighted and sin-disposed human creatures such as we see our race to be, and then made the happiness of their eternity dependent upon a superhuman resistance of the evils of their environment and of their depraved constitutions! This blasphemy against the Holy Name is common to nearly every creed of Christendom.

Our Catholic friends tell us that by Divine arrangement terrible purgatorial experiences await practically every member of our race, in the hope that, if rightly exercised thereby, after centuries of torture, and eternity of bliss will be gained. Is not this also a blasphemy against the Holy Name? Who can deny it? Who would not shudder to have such an awful crime of evil design charged against himself or against his earthly parents? Who that is begotten of the Holy Spirit is not pained event to think of such a charge being made against his Heavenly Father, "the God of all grace"? Surely such a theory is blasphemous, horrible.

But we have grown so accustomed to this blasphemy that it fails to prick the majority to the heart as it should. With all of our development of human sympathy and care for the sick and even for our wounded enemies on the battlefield, and with our precautions of modern times against criminal negligence which might lead to the destruction of human life by conflagration with all of our fire apparatus and benevolent laws for the protection of the very humblest of our race, we have calmly and without protest charged against our great Creator, and indorsed it as our belief, either publicly or tacitly, that He would look upon a holocaust of millions with no fire brigade for their relief. Is not this blasphemy of the Holy Name?

WORSE AND WORSE PREDESTINATED

Is it any wonder that in early life our childish hearts were filled with fear rather than with love toward our Creator and toward His Revelation, the Bible? Is it any wonder that it required all kinds of fighting with our common sense to believe, as we were taught we should, that God lovingly predestinated that all the families of the earth should suffer eternally except a saintly handful because He was pleased to have it so! because He foreordained that it must be so! because He made a great place called hell before He made the earth, and made it large enough to hold the entire human family! because He created the fire-proof demons to inflict torture upon the poor unfortunates who were born in sin, shapen in iniquity, in sin conceived by their mothers, and many of them left without an opportunity of hearing of the “only name whereby they must be saved” and that He wisely and with devilish intention laid up fuel enough to last to all eternity for the torture of His helpless creatures!

And are not such evil thoughts and presentations respecting our great Creator blasphemy? If not, pray tell me what would be blasphemy? Most assuredly I can think of nothing that could possibly enter the human mind or pass the human lips more blasphemous than this doctrine. And yet those who bow down before this creed number some of the ablest and most intelligent, most enlightened and most benevolent of our depraved, fallen race. How is this? How comes it that we have been so blinded as respects our own conduct and misbelief? The Scriptures Answer—that Satan has deceived us: he has put light for darkness and darkness for light.

STILL ANOTHER BLASPHEMY

A considerable portion of thinking and Christian people will join with us in saying, Ah! surely Brother Calvin grievously erred and grievously misrepresented the God of Love when he taught the doctrine of the predestination of the wicked to eternal torture. Ah! say these Christian

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friends, our hearts rebel against that theory of Divine predestination. We claim that the Almighty is Love itself that He is sympathetic with His creatures and is using every effort to avert the great calamity of eternal torture.

Ah! my friends, is not this still another form of blasphemy? If some of us blasphemed the Holy Name in representing our Heavenly Father as merciless, loveless, have we not in another way blasphemed that same Holy Name in declaring that He lacks the power and the wisdom to do the good which His loving heart would prompt? Do we worship a stupid and impotent God, one who blundered in the creation of our race, and who, for six thousand years, has been striving to rectify that error and all the while has been allowing thousands of millions of His creatures

whom He loves to go down to an eternity of torture? Alas! it would be nearly as easy to worship an all-powerful and loveless God as to worship an all-loving but unwise and impotent God who foolishly, sinfully, brought thousands of millions of intelligent beings into existence only to cause them to suffer an eternity of agony through His incompetence.

EARTH FULL OF GOD'S GLORY

Thank God! dear friends, for the glorious day in which we are living, with its electric light and other evidences that we are in the dawning of a New Age. Thank God! that in this day the electric lamp of truth is showing up the mistakes of these blasphemous errors which have so defiled all the precious truths of God's Book for years, for centuries. Thank God that our Bible is becoming a new Book to those whose eyes of understanding are opening to the lengths and breadths and heights and depths of the love of God which it declares!

Now we are seeing that "the wages of sin is death" not eternal torment not purgatory. Now we are seeing the Jesus met this death penalty as the Redeemer of our race from the power of the tomb. Now we are seeing that the salvation that God has promised will be brought to us at the second coming of Jesus and the establishment of His Mediatorial Kingdom for the blessing of all the families of the earth! Now we are seeing that the salvation provided is a resurrection of the dead not merely an awakening from the tomb, but a complete uplift out of sin and degradation to the full perfection of human nature in the earthly likeness of the Creator.

Now we are seeing that this great blessing has been set apart by the Almighty as the work of the great Sabbath Day of a thousand years, in which "the last enemy to be destroyed is death." Now we are seeing that the whole earth is to be reclaimed from the curse and made to blossom as Eden that the place of Jehovah's feet, His footstool, will be made glorious and in every way happyfying to all the willing and obedient, whom the great Messiah shall recover fully from sin and death. Now we are seeing that the intelligent rejectors of Divine Grace will not be tormented, but, as it is written, "All the wicked will God destroy."

THE CHURCH BEING SELECTED

Now we see that free grace and the glorious opportunity to human restitution will be ushered in with the Kingdom, but that preceding that glorious epoch God is making a selection of a saintly class to be the Bride of Christ—"the Lamb's Wife." This explains why the darkness has been so long permitted because God would test the "elect" by obliging them to walk by faith and not by sight He would test them by obliging them to endure hardship as good soldiers He would test them by requiring that they shall suffer for righteousness' sake and thus manifest their

love of righteousness to a remarkable degree. Now we see that the faithful of these are to experience a change from earthly to heavenly conditions, in the First Resurrection, and that this change has its beginning in the Divine begetting of the Holy Spirit. Now we see that these, with the Redeemer, will constitute the Kingdom class which, invisible to men, will bind Satan for a thousand years and supplant his reign of darkness and sin by a reign of light and righteousness, helpful and uplifting to mankind.

“HOLY, HOLY, HOLY LORD GOD”

We come now to our text: It declares that the time is coming when the whole earth shall be full of God’s glory. Ah, glorious Day! Then the shadows of ignorance, superstition, misunderstanding and misrepresentation in respect to the Divine character will all flee before the light of the knowledge of the glory of God the appreciation of the Divine character as manifested in the Divine Plan for human salvation! Could this scripture ever be fulfilled, could the Divine character ever be appreciated by intelligent, honest, just and loving hearts, if in any corner of the Universe there were such orgies and tortures of His creatures as the creeds of the Darker Ages have set forth? Surely not! On the contrary, in this glorious Day will be fulfilled the scriptural prediction: “All in heaven and in earth and under the earth (everywhere) heard I saying, praise, glory, honor, dominion and might be unto Him that sitteth upon the throne, and unto the Lamb forever!”

As we emerge from the darkness and praise the Lord in thought and word and deed, we thus “show forth the praises of Him who has called us out of darkness into His marvelous light.”

“INTO THE LIBERTY OF SONS OF GOD”

The Apostle Paul (Rom. 8:21) declares that the groaning creation shall be delivered from its bondage of corruption into the liberty of the Sons of God. The meaning of this is clear. The corruption came upon all through Adam; the deliverance from that corruption is to come to all through the second Adam. All are to be delivered from such bondage, however they may use the deliverance and the privileges of liberty. Those who use them rightly will come into harmony with the Redeemer and the Heavenly Kingdom and will be blessed eventually with the eternal life. Those who reject these liberties after they come to understand fully, and comprehend their lengths and breadths, will thus be choosing for themselves the Second Death.

The liberty of the Sons of God their freedom from corruption, death, is here distinctly shown. The angels are not subject to, not bound by, such corruption, such dying conditions. They, as sons of God, are free from corruption, from death. Adam in his

original perfection was a son of God, as the Scriptures declare (Luke 3:38), but he lost his sonship for himself and for all of his race and received

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instead degradation and bondage to corruption. The hope for Adam and for his race, then, in Christ, is deliverance from the power of sin and death into the liberty proper to them as sons of God. The entire reign of Christ on the earth, as the Scriptures show us, will be devoted to this work of setting free the human family from the various bondages of ignorance, superstition, weakness, heredity, and bringing back all who will, by restitution processes, to the original image and likeness of God, and making them again human sons of God like unto Father Adam before he sinned, plus a large and valuable experience gained during the 6,000 years of the fall, and also through the 1,000 years of the raising up the Restitution Age, the Resurrection Age. Acts 3:19-21.

THE LIGHT SHINING MORE AND MORE

How glad we are that in this dawning time of the New Dispensation the light is shining upon the Divine Word as well as throughout the realm of nature! How glad we are that we no longer must think of the Church alone as the subject of salvation and the world as a whole the subject of condemnation and eternal torture! How just, how reasonable, how loving are the Divine arrangements! To see these things should draw our hearts near to the Lord in appreciative love, and we should worship with the greater devotion One whom we thus see worthy of praise and adoration.

We are not, however, to expect the world to be able to realize these things; it is not the Divine intention that they should grasp the Plan, as the Master said to the faithful disciple of old and still says to us—" To you it is given to know the mystery of the Kingdom of God, but to outsiders all these things are spoken in parables and dark sayings, that hearing they might hear and not understand." They will both hear and understand in due time, but now is the time for the calling out of the elect, "the perfecting of the saints," etc.

Let us whose ears and eyes have been blessed of the Lord respond with all gratitude and humility not merely with outward praise of our lips, but also with our hearts let us confess His loving kindness and tender mercy, and let this appreciation more and more sanctify our hearts and separate us from the world, its aims its selfishness, and let us fight a good fight against sin, especially in our own mortal bodies, because even though the imperfections of the flesh be not counted against this New Creation, begotten of the Spirit, nevertheless the fact that we possess the Spirit of the Lord should lead us more and more to desire that perfection which is most pleasing and acceptable to

Him, and to strive, therefore, to the extent of our ability, not trusting to the attainment of that perfection, but relying upon the merit of that great Atonement Sacrifice.

**1911 Convention Report,
Santa Cruz, Cal., June 14, 1911**

**LORD, WHO HATH
BELIEVED OUR REPORT**

8:00 P. M. Discourse by Brother Russell At Hackley Hall

The text that is in my mind for this occasion is found in the prophecy of Isaiah: "Lord, who hath believed our report, and unto whom is the arm of Jehovah revealed? Isa. 53:1

We might apply this text in some degree to the meeting this afternoon. We delivered a report. The word 'report' in this text signifies message, proclamation. For who hath believed the message proclamation of truth? Who has discerned the arm, the power of the Lord, as revealed in the Gospel, and God's great provision for man's needs? In the audience of somewhere near a thousand people, how many, we wonder, had a hearing ear, that they could hear? How many understood something of the length and the breadth and the height and the depth of the love of God, which passes all understanding? We might perhaps have been inclined to think, "How could anyone do otherwise than be impressed by the simplicity of God's message, and yet we remember that the Scriptures show us, and the facts prove to us that it has been so during the eighteen hundred years since the message of the Lord has been given, that it has been proclaimed here and there, and very few have believed the report. Look out all over the world today and see how few there are who believe the message of God in respect to his great plan. The great majority seem to be blinded by the adversary, the God of this world who blinds the minds of those who believe him not, lest the light of the goodness of God should shine into their hearts. The apostle's words imply that the great adversary is the one who is especially interested in beclouding the mind, and that God's truth is the special thing intended to enlighten the mind, and that not everybody is in condition of mind to be profited by this great light that would shine forth.

The question asked by the prophet implies that only a few would hear the report, would hear the message, would hear the Gospel, only a few would give heed to it. When we view the matter in the light of the eighteen centuries, and then think of how little faith there is today, we can well understand God's standpoint in speaking through the prophet and saying, "Who is it that has believed?" Practically nobody. We indeed see great churches, and sometimes fine buildings, and sometimes large

congregations and yet if we would inquire for the faith once delivered to the Saints, if we inquire for an intelligent understanding of God's great plan, how few would you find who have that understanding, who have delivered the message, who have accepted it, and who are walking in the footsteps of Jesus.

Some might say to us, "Brother Russell that is a wrong view, why everybody believes the report. Here in this city, it is named after a saint, and there are other cities along the coast all named after saints practically, and all through the land are churches of various denominations, and they have all believed Jesus, they have all believed the report." But we cannot so think; we must agree with the Lord's message through the prophet to the effect that a very few have

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believed the message. Quite a good many have believed the mixed messages that have gone forth; the message, for instance, of our Catholic friends that if they belong to the Catholic church they will be pulled through purgatory and finally get to heaven. A considerable number believe that in some measure, but is that the message once delivered to the saints? We say not. It has a little of it, but very little not enough to call it good tidings of great joy. Then some others have believed our Presbyterian friends, that God is electing some, and they hope they belong to the elected company. But is that the full message, or is it only a little of the message? Surely the latter. It is only a little of the message and not the report of God's grace toward all mankind, and not merely toward the church. Who hath believed the message that God sent?

Then our Baptist friends also limit the matter, saying that it is by election, and then additionally it is by the water route after you have the election the election and the water route both. There are dear, good friends amongst the Baptists, but very few of them believe the message.

But we are not wishing to lay too much stress on these various features of the divine plan. Our thought would be that God very graciously has a message that even the poor and the ignorant in considerable degree can accept and lay hold on. Who hath believed the report not doctrinally, as theologians, but in a general way the message that all mankind have heard at least all of the civilized lands that had an opportunity of hearing the message that God is willing to forgive our sins, God is willing to receive us as his children, that God has made a way and he invites us to walk in it? Now put it in the very simplest form, an how many have believe that? Oh, says someone, "Why a great many believe that." I doubt it. Remember the Scriptures say, "With the heart man believes." What is it to believe this message of the narrow way, and the privilege of reconciliation with God, with the heart? I think that we will all agree that to believe that

message with the heart would mean that it would thoroughly enter into us that we would believe it with all our minds and all our strength, to be thoroughly convinced by it, to have no doubt about it. If they believed the message of God's love and favor, and of reconciliation to him, and of becoming joint-heirs with Christ in the heavenly kingdom, would they not forsake everything that they might take up with that message? Can you imagine anybody in the world really believing that God would sentence our race to death not to put the worst construction on the sentence, but simply put it as the Bible does and that he did it justly, and then that he had also made a provision in Christ, our Lord, whereby we might return to his love and favor, and that he would receive us again as children, forgive all our trespasses, all our sins that are past and bring us back right into his own favor, and be our Father and we should be his children, and he would take care of all our interests, and all things would work together for good to us, and if we had passed through certain trials we should have his assistance, then by and by in only a little while, a few short years, he would take us to himself in the heavenly kingdom and make us associates with our Lord Jesus Christ on the spiritual plane who could believe this with the heart and not be exercised by it? Who could possibly say, "I do not care for that, I really believe it is so, but I do not think it worthy of any of my attention?" I think that very few would really believe that message, even in the very simplest form in which we could put it in the form that all people who have any knowledge whatever of the Gospel could understand it, even if they had a certain admixture of error even allowing for all of these errors of doctrine being mixed with the matter, to just know this simple fact that God is willing to receive us back as his children, to forgive us our sins, and care for us, and bring off eventually conquerors with Jesus whoever believes that with the heart would, I think, be sure to accept the terms, because they are so very favorable. Then the fact that so very few people do give their hearts to the Lord, or give their hearts to Jesus, and do give up all the little they have, proves that only a few believe. Others may believe with the head merely, a sort of general assent I think that Jesus died; I believe he was a good man; or, I believe he was the Lord or whatever it might be; but it is merely a head acceptance, and it does not enter into their hearts. With the heart man believeth unto salvation. That is the kind of believing that counts for something. When it goes down into their hearts, it goes right down into their hands also, and they want to use their hands for the Lord; it goes down into their feet, and they want to use their feet for the Lord; it goes down into their pocketbooks, and they want to use that for the Lord. And so it effects anything and everything they have; it affects all the affairs of life.

Now I am addressing those especially this evening who believe, who have made consecration, those who with the heart have believed. How precious is our possession, dear brothers and

sisters? How precious is the Lord to us to us who believe with the heart he is precious. All the teachings of the Lord's great plan are revealed to this class. How favored we are that by God's grace we have heard, and that our hearts have been responsive, and that we have accepted the great proposition of the Lord to become his children! Now is the acceptable time in which God is willing to accept our little offering, and to let us count it in as a part of Jesus' sacrifice, that we may be sharers with him in the suffering of this present time in order that we may also be sharers with him in the glory that shall follow.

So I rejoice with you that we have heard the report, that we have heard the message, that to us the arm of the Lord, the power of the Lord, has been revealed not to the world; they do not know the power of God. You and I are only learning about it; we have only begun to see the arm of the Lord. The arm, you know, in symbol stands for power. God has revealed the power. Now the world has not seen the power, nor has the world seen the arm of the Lord. You and I see that the Lord is the arm that our heavenly Father puts down to grasp the poor human family and to lift it up. At one time we saw in a measure this matter, and saw that Jesus was the arm of Jehovah, but we thought he was only going to lift up the saintly people; and that was good; that was a glorious message; but now we have seen further, and we have believed further, and the message has gone out further, that the arm of Jehovah not merely will lift up the saintly few, but that saintly few will become a part of the arm of Jehovah, so to speak, and that arm of Jehovah shall during the thousand years of Christ's reign bless mankind and lift them up.

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Now at the close of this little session of today our hearts, I trust, are going out to the Lord with gratitude for all the privileges we have enjoyed in connection with the service. Some of you here have been laboring to make a success of the meeting today, and I praise God on your behalf and rejoice with you that you had such a very enjoyable experience. You worked hard I am sure to bring such results for a weekly afternoon. And those of us who will go farther on will have you kindly in our remembrance as some who have been faithful to your opportunities. As I looked at the audience today it seemed to me I saw some that looked as though they were saintly people, and who had already believed God's report respecting his Son, and now let us hope they saw and heard a little more clearly today, and that henceforth they may, by reason of what they have heard be brought into further grace and nearer to the Lord. And those of you who remain here what an opportunity you will have to continue to witness of the Lord! And not merely witness by tongue, but remember there is one way in which we are all witnesses, whether we wish to be or not, and that is by our daily life our conduct, our work, our actions. Are we, then, living epistles of the Lord, known and read of all

men? If so, as the apostle says, Let us walk circumspectly, carefully, looking around, guarding our thoughts and words and deeds, showing forth the praises of him who hath called us out of darkness into this marvelous light, commending the truth to others by the consistency of our lives and our faithfulness to the principles of righteousness. This is one of the witnesses we can all surely give, and one that I trust the dear friends residing here will find it their privilege to give. And others, knowing that you are advocating these things, and having heard what a high standard we believe God has established, namely a standard of sainthood, no doubt the people of this city will look at you still more careful with examination than ever before. They will say, "These are some of those who claim that only the saints at the present time are going to have everlasting glory, and heaven. I wonder if he is a saint; I wonder is she a saint." And so you will be put on exhibition, so to speak; you will be under scrutiny. How carefully then will you walk before the Lord? How careful will you be to show forth the praise of the great King? Then some of you may have other opportunities in your meetings to present the truth. How wise you should be as ambassadors for God to present it as of the Lord Jesus Christ. Remember what Jesus said on this subject, "Be ye wise as serpents and harmless as doves." As one of our good German sisters once expressed it a very forcible way, bringing it down to some language of our day, "The Lord says we should be as wise as snakes and harmless as pigeons." That gives the thought, dear friends. How wisely we want to use our opportunities! We are all, I believe, learning more and more everyday that wisdom is to be exercised in the presentation of the Lord's Word. I presume that every one of us who is a child of the Lord, and somewhat experienced in the truth, and who has endeavored to present it to others, has made certain mistakes, being too harsh, perhaps, or presenting the truth in a too rigid form, not sufficiently kindly in manner, with kindly words, and with consideration for others. We are to remember that those who catch fish never do so by beating the water with the fish rod; that drives the fish away. And so if we would be wise in this, fishers of men, it behooves us to consider how carefully we are to deal with those who are giving some attention to the truth., The truth is to be the bait, and we are to dangle the truth before them so as not to do them injury, not to do them harm, but to bless them and get them into the Gospel net, and to get them into better and fuller relationship to the Lord.

So then, my parting word to the dear friends of Santa Cruz is that we pray God for a continuance of his blessing, and we rejoice with you that we have had a blessing so far, that your efforts to praise the Lord have been blessed so far, and we ask on your behalf continued and increasing wisdom to show forth his praise, and to help those with whom we come in contact.

New York American, July 23, 1911

GOD IN THE HOME, THE WORLD'S NEED

Pastor C. T. Russell delivered two addresses here today to crowded and attentive audiences. We report one on "God in the Home," from the text, "As for me and my house, we will serve the Lord" (Josh. 24:15). The Pastor Said:

Do not understand me to teach that the world's opportunity for life everlasting or death everlasting is now. "God hath appointed a day in which He will judge the world," grant the world a judgment or trial or test. That great day is future. It is the Day of Christ, a thousand years long. It will be a glorious opportunity. Present right doing and right thinking, or wrong doing and wrong thinking, will have much to do with the condition of every man and woman at that time. He or she will enter upon that Day of blessing and opportunity either from a higher or a lower standpoint proportionately as he or she has acted wisely and conscientiously in the present time.

But nothing that the world can do can interfere with God's great proposition, that a full opportunity for life or death eternal shall then come to every member of the race because Christ died for the ungodly. The only class to whom present life means life or death eternal is the Church. And by the Church I mean not church attendants nor outward professors, but those who have entered into a covenant with God through Christ and who have been made partakers of the Holy Spirit, tasting of the good Word of God and the powers of the Age to come. If these should fall away, the Apostle forewarns us, it would be impossible to renew them again unto repentance. And there will be no hope for them with the world, in the world's trial Day, because they have already enjoyed their share of the merit of Christ's death.

When, therefore, I speak of God and the home I am not having in mind a family composed exclusively of saints,

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who daily and hourly are following their great Redeemer's footsteps in self-denial, in sacrifice, in the "narrow way" which leads to "glory, honor and immortality" and association with the Redeemer in His glorious Kingdom which is to bless the world for a thousand years.

My thought is that the Bible teaches that there are many people of the world, who are reverential, kind, gentle and just to a very considerable degree, who are not saints; who have not presented their bodies living sacrifices to God; who are not, therefore, members of that exclusive "little flock" to whom it is the Father's good pleasure to give the Kingdom in joint-heirship

with their Lord and Redeemer and Head. To this latter class our Master evidently referred when He said to His footstep followers, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Matt. 5:16.

To live righteously, soberly and godly in this present world to the extent of one's ability is what everyone should do no less. To live a life of sacrifice to lay down our lives for the brethren, for the truth, in the service of the Lord, is another matter which justice does not require and which the Bible nowhere enjoins upon mankind. It is pointed out as a privilege to those who desire it, and glory, honor and immortality on the spirit plane is the reward attached to this invitation or High Calling. It is the selection of this special class of consecrated ones that is the particular order of the divine program at the present time.

SAINT AND SINNER INTERESTED

Having clearly defined what we do not mean to teach, let me now assert that, nevertheless, every sensible man and woman, saintly or not, must feel a deep interest in the welfare and moral progress of the human family, of which he forms a part. All, therefore, should rejoice in every movement and endeavor working to even temporary enlightenment, blessing and uplift amongst mankind. The many benevolent institutions of the civilized world attest this general thought. My only conflict with these humanitarian efforts is that they do not approach the subject of human betterment from what I consider to be the right standpoint. With nearly all of these efforts, more or less distinctly stated, are those God-dishonoring and love-opposing intimations of an alternative of torment, either purgatorial or eternal. This is the great blight which has worked and is working incalculable harm driving intelligent minds into opposition to the true God and the Bible, which is the revelation of His Wisdom, Justice, Love and Power.

The Bible freely tells us that many features of the Divine Plan are now hidden in mystery, but the last book of the Bible, which prophetically pictures the future, assures us that in God's due time "The mystery shall be finished, which He hath declared to His servants, the prophets" (Rev. 10:7). The same book assures us that in God's due time, when the mystery is cleared, "All nations shall come and worship before Thee, for Thy righteous acts have been made manifest" (Rev. 15:4). We are now living in the time when the "mystery" is ending and the righteous dealings of God, from the Scriptural standpoint, may be clearly seen.

But these revelations are not meant for the world in general now, but merely for "the elect," the "sanctified in Christ Jesus." "To you it is given to know the mysteries," to outsiders these things are spoken in parables and dark sayings (Matt. 13:11-13). But not until the elect shall be glorified and the Messianic Kingdom

established will the “mystery” be made fully known to the world and every knee bow and every tongue confess. Hence, only those of a contrite heart may now see, now understand, the real character of God, His real purposes toward man, etc. Thus our Lord declares, “This is life eternal that they should know Thee, the only true God, and Jesus Christ whom Thou hast sent.” John 17:3.

In a darker day than ours the theory, “to doubt is to be damned,” held such a power over many that they dared not use their reason. And thus a certain reverence for God was maintained in many homes a reverence, however, which surely would not be as highly appreciated by the Creator nor have as deep an influence upon the creature as would a faith moved by love and an intelligent appreciation of the Divine character, based upon an understanding of the Divine Plan of the Ages.

AN INUNDATION OF UNBELIEF

In our day the shackles of ignorance and superstition are breaking. Men, women and children are beginning to think for themselves. They no longer believe the fairy tales of other days; the dreadful hobgoblins and nightmares of the Dark Ages respecting purgatory and eternal torture are doubted by all, and by the great mass totally disbelieved. What have they now to attach them to the Almighty, since they have never been taught the love of God the lengths and breadths and heights and depths passing all human understanding? This is the world’s great need to know God as He really is, a Father, a Friend, a God of Love! And to thus know Him the people need to be taught how seriously they were mistaught in the past along the lines of hell and purgatory.

How could they ever truly love and worship a God of injustice and of hate One inferior to themselves One who knew, foreordained and prepared for their torture, before they were born? They must see that these things, taught by the creeds of the Dark Ages, are wholly at variance with the Bible, else they will never come back to the Bible nor be able to see its teachings in their true light. They must be taught that the sin and death, sorrow and trouble all around us are the wage or penalty of father Adam’s disobedience. They must learn that God proposes a blessing and uplifting which will be as world-wide as is the curse. They must learn that the foundation for this work was effected by the death of Jesus, the Just for the unjust. They must learn that God is now selecting a saintly class to be associates with the Redeemer in the work of uplifting and blessing Adam and his race; and that each will be held responsible and receive stripes in proportion to his knowledge and willful disobedience; and that the persistently rebellious will be destroyed “like natural brute beasts,” in the Second Death.

I HAVE LOST MY GOD

Not long since, in conversation with a young lady, she said with great concern, "I fear that I have lost my God." As a child of religious parents she had had helpful influences in her home, but in school she had come in contact with the general spirit of skepticism which, instead of repudiating the Bible, as did Ingersoll, Paine and Voltaire, merely smiles at any reference to a Divine revelation, a faith in God and a respect for His will. These teachers are as honest, we believe, as were Ingersoll, Paine and Voltaire; nor can we deny that they have the same right to their disbelief that we claim for our belief. We can, however, say with all sincerity that it is a great pity that the learned men of Christendom are nearly all infidels, in the sense of not believing in the Bible as a Divine revelation.

Many of them even deny that there is a personal God and ascribe everything to a great Nothing, which they designate Nature-god. Is it surprising, in view of the fact that these teachings are being promulgated in the universities and colleges and theological seminaries, in the high schools, and even to some extent in the common schools is it any wonder that the rising generation is losing its God? If it even be claimed that a bad thing is better lost than kept, we must dissent from their course. We must claim that the misconception of God can be destroyed only by the introduction to the heart and mind of the true God, whose glorious attributes of Justice, Wisdom, Love and Power will take the place of the malevolent misconceptions of the Dark Ages.

AWAKENED PARENTAL RESPONSIBILITY

It is high time that parents realize the true situation it is almost too late now. The seeds of unbelief, already sown in the minds of the rising generation, are being watered continually and are growing. All who love their families, all who love mankind in general, should awaken to the fact that a world that has lost its God must of necessity be an unhappy world. Platonic philosophy may for a time serve the purposes of the few, but surely cannot serve the masses of our race. A godless world will ere long mean a discontented world, an unhappy world and, by and by, a world of anarchy and strife. This is what our world-wide education is leading to. Few of our race can stand an education which recognizes no God, no revelation of Him, no responsibility to Him, and no hope of a future life which will be affected by the conduct of the present.

GOD IN THE HOME

We are not pleading for cant and rant. We are urging that in every home God be recognized to the extent of the opportunities and influence we enjoy. Parents have a special responsibility. Every father, in particular, as the head of his family, should recognize the Almighty Creator, and hold Him up to his family—"God First!" We need not urge upon God's consecrated

people the privileges of prayer and the blessed influence which comes through prayer to the younger members of the family. This is one way of putting "God First." "In all thy ways acknowledge Him," or, as Joshua said: "As for me and my house, we will serve the Lord."

Let us now step into your home and measure things there by the Golden Rule. As husbands, how do you treat your wives? As wives, how do you treat your husbands? Can you apply the Golden Rule to your words, to your conduct, to your demands of each other? Or do you act meanly, selfishly, taking advantage of each other, to the limit that the other will forbear? Do you deal with your children according to the lines of the Golden Rule? Are you an ideal parent, according to your own advanced standard of what a parent's duty should be to his children?

Do you remember that you have a responsibility for their training, a responsibility so far as your circumstances will permit, for their environment and happiness and education and general preparation for usefulness in life? Or are you indifferent to their interests, neglectful of your responsibilities? Do you recognize that your children have certain rights and that these increase as they near maturity, or are you forgetful of these, disposed to keep the children under the restraints of childhood, souring their dispositions and making them unhappy, until they resent the injustice and a family quarrel results?

As children, are you thoughtful of your parents, their welfare, their wishes, their happiness, as you would like your children to be thoughtful of yours? Do you remember the hours and weeks of feebleness and sickness and toil which you cost them in your infancy, and are you seeking to repay those kindnesses and seeking to make their last days the happiest of their lives? Are you observing the Golden Rule toward your parents?

How is it in your relationship to your brothers and sisters? When they borrow your things without leave, do you retaliate by borrowing theirs without leave, and thus keep up a continual fret and vexation of spirit in the family? Or do you practice the Golden Rule of justice and do nothing to your brother and sister, or their belongings, that you would not wish them to do to you or your things?

LOVE WORKETH NO ILL

All of the Lord's people are to love Him and the brethren; yea, even their enemies. However, let us now stop short of love and merely consider what the simple justice of the Golden Rule would imply in our conduct. How do our daily lives square with this Golden Rule of absolute justice, omitting love entirely?

If you are an employer, do you treat your employee in harmony with this rule and do unto him as you would have him do unto you, if your positions were reversed? If you are an employee,

inquire of yourself, "Do I treat my employer and his business as I would have him treat me and my business, if our relationship were reversed?" Do you treat your butcher, your baker, your grocer, etc., as you would like to have them treat you, if your positions were reversed? Are you polite to them and not inclined to give them unnecessary trouble? Do you pay them promptly? Or if you are the tradesman, do you treat your customers as you would wish to have them treat you, if conditions were reversed? Do you charge them a reasonable price only? Do you give them proper weight and measure? Do you properly represent your goods to them, as you would have them represented to you? Are you a good neighbor? Do you see to it that your children are not a

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nuisance to others; that your chickens are not permitted to damage your neighbor's garden; that your dog is not a ferocious one, and that his bark does not keep the neighborhood awake? In a word, do you treat your neighbor justly, along the lines of the Golden Rule, doing unto him only as you would wish him to do to you?

He who is faithful in little things will be faithful in the greater ones. He who practices the Golden Rule during the six days of his contact with business will surely be faithful on the seventh, but faithfulness to the Golden Rule on the one day only will never win Divine approval.

[St. Paul Enterprise, December 11, 1917](#)

DIVINE OMNISCIENCE AND ALMIGHTY POWER

"Whither Shall I Go From Thy Spirit! Or Wither Shall I Flee From Thy Presence! If I Ascend Up Into Heaven" Psa. 139:7, 8

Brooklyn, N. Y. -Pastor Russell took for his text the words of the Prophet David, "Whither shall I flee from Thy Presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there." (Psa. 139:7,8). He said:

We are living in a day when money, pleasure and pain seem to be the assets of the masses. The Evolution theory and Higher Criticism of the Bible have fostered unbelief to such an extent that everything intangible is doubted. Beginning with the college professor and the majority of the educated ministers, this skepticism has embraced the wealthy, who are satiated with the blessings of prosperity. To these heaven and heavenly things seem vagaries as compared with present enjoyments and hopes. Not for a long time have these believed in and feared eternal torment. And their present attitude is one of doubt respecting everything connected with the Bible. They well know that

outside of the Bible there is nothing but guesswork, and they prefer their own guesses to those of other people. Very many of them speak candidly and tell that they are agnostics, that they are uncertain and would like to be informed respecting the future.

THE WORLD'S NEED A GOD

The effect of all this loss of faith in an Almighty God is seen on every hand and is felt by many. One of the consequences is that the religious element of man's nature is becoming numb and the masses, rich and poor, are seeking a substitute in pleasure; as the Apostle's words foretold, they are "lovers of pleasure more than lovers of God." Additionally, many of the wealthy carry on a kind of brigandage along commercial lines. Desirous of imitating them, but unable so to do, others are filling the world with violence to an extent that is alarming to everybody. Were it not for our elaborate and costly police protection life and property would be far less secure in civilized lands than amongst the heathen. With all the protection afforded by telephone, telegraph, police, etc., our rulers and officials tell us that they are often bewildered in their attempts to preserve law and order.

Many learned men believe that there is no other God than Nature; and many of the unlearned are following their lead. They reason that Nature served them as both father and mother; that Nature is pitiless, unsympathetic, cruel. Indeed, this is one of their special arguments against a personal God, for they say that such a God would not permit the sufferings we witness on every hand, and the still more terrible sufferings which the creeds of Christendom have taught them are in store for all except the saintly few.

It is time that we return to the Bible proposition and see the truth of the statement, "The fool hath said in his heart, There is no God." Surely there is something wrong with the brain which, after noting the wonders of nature, seen in the surrounding worlds and systems and attested in all matters earthly, sees not an intelligent Creator! The wonderful adaptability of our own bodies tells of a wise Creator.

If we compare the human eye, adapted to its purposes and conditions, with the eye of a fish, adapted to its different conditions, and with the eye of a beetle, adapted to still different conditions, we see the most indubitable proofs of profoundest wisdom and superhuman skill. When we think of man's wonderful powers and of his great achievements in the world and then consider his inability to make a single living thing, from a microbe to an elephant, from a tiny seed to a tree, surely we should concede that the One who ordered nature in the production of these wonderful variations, and created man himself, must be an Almighty, Intelligent God. Surely "Day unto day uttereth speech and night unto night showeth knowledge" along these lines, to those who have the eyes of understanding to

see. It is time that these great truths were being emphasized and that the boastful gentlemen who ignore them should have their true measure taken, regardless of how many titles may follow their names. The moderately educated as well as the illiterate need such a testimony to come from every pulpit. And if it does not soon come our civilization will be wrecked.

ALL-SEEING EYE NOT OMNIPRESENCE

“Thou, God seest me;” “The eye of the Lord is in every place.” These Scriptures give us the proper conception of the Almighty. As with the telescope, the microscope the telephone, etc., man can enlarge his range of vision and hearing, so by powers still more wonderful the Almighty is cognizant of all the affairs of the Universe. We grant that our feeble minds are unable to comprehend so great so universal an Intelligence.

We cannot know in what manner the angels, the spirit servants of God, are, as His eyes, in every place, to take cognizance of our affairs. We cannot know in what manner the electric or lightning flash serves as a Divine messenger. But we can believe that a Soul so Infinitely high above us possesses powers of information as far beyond our comprehension,

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as the telephone and wireless telegraphy and electric light are beyond the comprehension which our forefathers had of these things in their day. It is easier to believe that so great a Being as the One who formed man should have all wisdom and all power than to believe Him deficient of these. The Scriptural argument is a good one: “He that formed the eye, shall He not see? He that formed the ear, shall He not hear?”

GOD IN HEAVEN AND IN HELL

The creeds handed down to us from the dark past declare that God is everywhere present omnipresent. This is as unthinkable as it is foolish and unscriptural. Taking advantage of this error of “orthodoxy,” the Adversary has turned many away from a belief in a personal God. He who is everywhere is nowhere. The result is the absurd view which has taken hold on some otherwise intelligent people, to the effect that good and God are synonymous. Hence a log of wood that is good for something that can be made into something useful is said to have good in it, and, hence, to have God in it ditto, a piece of iron, a bed, a chair, a table. The folly grows into saying that God is everywhere and is in everything. Thus faith in a “god of nature and happen so” takes the place of faith in the God of the Bible, whose residence is in heaven, but whose intelligence and power extend throughout the Universe, in thousands of ways of which we are only learning through electricity, radio-activity, etc., besides angelic messengers that can come and go like the wind.

Our text, misunderstood, is supposed to teach Divine omnipresence, whereas it really teaches Divine omniscience and Almighty power. The Lord's presence, as represented in His intelligence and power, are everywhere. Nowhere could we go beyond His reach and beyond his knowledge. Were this thought thoroughly impressed upon every human mind, what a vast difference it would make in human conduct from that now seen in Wall Street, in banks, in palaces, in hovels, in saloons, in gambling houses everywhere.

But really the undermining of faith in the God of the Bible has been accomplished largely by the misrepresentation of the Bible's teaching. Our text for instance, is supposed to teach that God is in heaven with the saintly, rejoicing with them and enjoying their pleasure and that He also is in hell with the unsaintly, looking upon their sufferings and tortures and planning with devils for their everlasting continuance. Thinking minds are rejecting such nonsense, but, alas, they are rejecting the Bible, too, hence have no foundation for a better, truer faith.

Every educated minister knows that I tell the Truth to the common people when I say that the word *hell* in our text has not the slightest reference to a place of torture, or even of consciousness. Indeed, this is true of every occurrence of the word *hell*, from Genesis to Malachi. In every instance the translation is from the same Hebrew word, sheol, which signifies the grave, the tomb, and is thus most frequently translated.

I urge upon all ministers of education to join with me in explaining to the public the true meaning of the Hebrew word sheol and the Greek word hades. Whatever may have been their thought of expediency in the past, they should see that the mistaken views of the meaning of these words are undermining the faith of Christendom.

The Psalmist really said: "If I ascend up into the sky, Thou art there; if I make my bed in sheol (the grave), behold, Thou art there. . . . In the uttermost parts of the sea, even there shall Thy hand lead me and Thy right hand shall hold me." The thought is that the Divine Power is everywhere, that whether we live or die, nothing can separate us from God's Wisdom and Power and from the ultimate accomplishment of our rescue from the power of the grave, which God has purposed and has promised shall be done through the great Messiah. For His Kingdom we wait and pray.

IS THIS VIEW UNORTHODOX

The word orthodox signifies "correct in doctrine." I am ready to admit that my presentation is not the ordinary one, but I claim that it is correct, that it is the true doctrine of the Word of God. If so, it is orthodox, in the highest sense of that term, and everything to the contrary, being opposed to the standards of God's Word, must be unorthodox. Everything depends upon our

standard. I stand for the Bible, its teaching, its doctrines, and therefore am orthodox. On the contrary, Higher Critics and Evolutionists and those who hold the creeds of the “Dark Ages,” contradictory to the Bible, are proportionately unorthodox heretical.

What Christendom needs today is a return to the Bible, an investigation of its teachings and, correspondingly, a rejection of all human creeds, which are admittedly more or less defective. Let us “stand fast in the liberty wherewith Christ hath made us free.” Let us accept the Bible as the only standard. Let us study it and understand it to the extent of our ability. Let us rejoice in every degree of harmony we all attain in the correct understanding of it. Let us fellowship as Christians all who acknowledge its Divine authenticity and who, in harmony with its presentation, are trusting in Jesus as their redeemer; and who, in acceptance of His invitation, have forsaken all to be His footstep followers.

These are the real Christians, with whatever sect or party they may have become identified, through the supposition that they were doing the will of God. These alone are the saints; these alone are running in the race course; these alone have the opportunity of making their “calling and election sure.” The masses, known as Christendom, are unchristian in every sense of the word. They are civilized heathen, in the sense that they do not recognize, any more than do the heathen, a personal God of glorious character, perfect in His Wisdom, Justice, Love and Power. They realize not His All-seeing Eye. And their general lives show their lack of this knowledge and this faith.

More than this (shall we say it?) the majority of professed church members, so far as we can understand their sentiments as privately expressed and publicly declared by the ministers of their choice, are no more Christians than are the Jews. They neither believe the Bible to be the Divine Revelation nor do they accept the Lord Jesus Christ as the world’s Redeemer from sin and death. Of course, therefore, they do not profess to consecrate their lives to sacrificially

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follow One in whose redemptive work they do not believe.

THE MYSTERY OF THE CROSS

Comparatively few of the hundreds of thousands of those who have named the name of Christ, and who have come under various denominational yokes, have any knowledge of the Mystery of the Cross of Christ, the Mystery of the Gospel, “The Mystery which hath been hid from ages and generations, but now is made manifest to His saints.” Col. 1:26.

Alas, the majority seem content to have merely a “name to live” and wish merely to be called Christians and to wear a jeweled

cross. It is but the few of those who have tasted that the Lord is gracious and have felt an earnest desire to know and to do the Father's will at the cost of self-sacrifice. With the majority the intimation that a certain course in life is the "narrow way," the way of the Cross, is sufficient to turn them in an opposite direction; for, while they would like to share the heavenly glories and honors of the Lord, they are unwilling to be sharers in His ignominy, sufferings and death.

These, without relinquishing their desire for righteousness, are disinclined to go to such lengths as the Master and the Apostles taught and exemplified. Hence, they are not interested in the "deep things" of God's Word, but merely in the more superficial. In the language of the Scriptures, they are willing to say, "We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach." Isa. 4:1.

The Scriptures most distinctly teach that we are under the reign of the "Prince of this world," Satan, and that our Lord at His Second Coming in power and great glory will bind or restrain this strong one and overthrow his empire, which is not of Divine authorization, but built upon human weaknesses, ignorance and superstition. We are distinctly told that Satan shall be bound for that thousand years (the Millennium) that he may deceive the people no more until the thousand years shall be finished.

Surely, then, the Lord has used the great Adversary to assist in the accomplishing of the Divine purposes. Satan may have supposed that he was frustrating God's plans, but just as surely he was mistaken. The Divine Word is sure which declares, "My word that goeth forth out of My mouth shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in that whereunto I sent it."

It is time that all who really believe in the Bible, who really believe that Jesus left the glory of the Father and humbled Himself even unto death, thus providing the redemptive price for the Church and for the world, should proclaim these facts clearly, positively. They should also declare, as do the Scriptures, the Second Coming of the Redeemer and the establishment of His Kingdom in Divine power and majesty, for the putting down of sin and the lifting up of mankind to glorious privileges of restitution with a just penalty against every form of sin, and the Second Death as the penalty for wilful, persistent disobedience.

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SALVATION FREE TO ALL MANKIND

Although this is an after-season for Camp Meetings, Chautauqua and other gatherings here, the after-season Convention of the International Bible Students now in session outshines all the in-season Assemblies of many years. The program is an extensive one.

During the ten days of the Convention addresses will be given by sixty ministers and instructors of the Association. The teachings are inter-denominational, nonsectarian. Pastor Russell, of Brooklyn Tabernacle, and now also of London Tabernacle, is the President of the Association. His was the principal address of today. The auditorium was crowded. Probably in compliment to Met-hodists, Pastor Russell took for his text what he claimed was John Wesley's favorite—"And the Spirit and the Bride say, come; and whosoever will, let him take the water of life freely" (Rev. 22:17). He said:

WHAT WESLEY COULD NOT BELIEVE

Our Methodist friends who own this spacious Auditorium have generally forgotten the special teachings of Brother Wesley, which brought them to the front of his denomination at a time when Calvin's theory of the election of saints to glory and the predestination of all others to eternal torture was the basic thought of Protestantism. Brother Wesley's voice rang out clear and full—"I cannot believe that God predestinated to eternal torture the masses of mankind before they were born. I must believe that God is Love and that His love and His justice would give to every sinner a full opportunity for return to Divine favor and to everlasting life through Christ. Brother Calvin, indeed, has certain Scriptures difficult to apply, respecting election and the elect, but I have one Scripture at least which tells of a freedom of Divine grace. The "river of the water of life" is not declared to be for the elect but for "whosoever will." I take my stand upon that text."

Brother Wesley's battle cry—"God is Love and will surely give every member of Adam's race an opportunity for eternal life through Christ" has come ringing down to our day. And although Christians have become sick and tired of their endeavor to harmonize the doctrines of Election and Free Grace and are now trying to forget doctrines altogether, nevertheless John Wesley's theory has overwhelmed John Calvin's. The vast majority of Presbyterians, Baptists, Congregationalists, etc., professing Calvin's tenets, really believe Wesley's that God is Love and will surely give every member of our race a full opportunity for salvation, and that He predestinated none of them to eternal torture.

TRUTH IN BOTH THEORIES

There are elements of truth in both theories, as we now see: "The path of the just is as the shining light which shineth more and more unto the perfect day." We are nearing the perfect day, and hence should understand the Bible better than did our forefathers, who did not have the wonderful Bibles Christians now possess, with marginal references, concordances and other helps! Ability to read also is universal today. Oh, what manner of Bible students we should be! Many Christians, however discouraged by the inconsistencies and contradictions of the various creeds, Catholic and Protestant, have abandoned their creeds and abandoned their Bibles also, erroneously believing the latter to be the basis of the former. We must not share this mistake. While doing all in our power to remove all the creed fences which divide God's people into sects and parties, let us hold fast to the Bible, the most wonderful Book in the world! It is only beginning to be understood; its true light is shining today as never before. We are in the time mentioned by the Prophet, when the "wise shall understand." Dan. 12:10

Brother Calvin was right in part to the extent that he was in harmony with the Bible, which teaches us to strive to fulfil our Covenant with the Lord, that thus we may "make our calling and election sure." It does not teach the predestination which Calvin taught and which Wesley objected to the predestination of the wicked to an eternity of torture. The only predestination mentioned in the bible is connected with the Church, the saints. God predestinated that none could be of the Church class, the Bride class, except such as would become copies of His Son, the Redeemer. That predestination stands unalterable, but it has an effect upon others than the elect. It merely says that none except the saintly shall participate in the election. It says not one word about the fate of the non-elect. Read Romans 8:28-30 and you will see this for yourself. To this, the scriptural predestination, none can object. It is the unscriptural deductions which have caused us difficulty.

Brother Wesley was in exact accord with the Bible in his declaration that every member of our race must have a share in the grace of God in Christ. However, what Brother Wesley did not see was that the great Plan of the Ages is not confined to one century nor to one Age. He did not see that, while this Gospel Age is exclusively devoted to the selection of the Church class, invited to be "the Bride, the Lamb's Wife," there is a coming Age in which Christ and His glorified Bride will extend Divine mercy to the non-elect.

THE KEY TO THE MYSTERY

Is expressed in the Apostle's words, "in due time." Our great Creator need not be in haste. He has all eternity before Him. He allowed 4,000 years to pass before He sent His Son to redeem the world, and He has since taken nearly 2,000 years in the selection of our Lord's elect Bride. He has appointed an additional thousand in which Jesus and His Bride, the glorified Church, will establish a reign of righteousness in the earth for the overthrow of sin and the uplifting of the sinners. Socially? Yes. Physically? Yes. Morally? Yes. Intellectually? Yes. Out of sin and death? Yes! Back to harmony with God if they will? Yes! No freer grace is imaginable than that which the Almighty has provided through the Savior. Of it St. Paul declares, "God wills to have all men to be saved and to be brought to a knowledge of the Truth." To accomplish this He has appointed one Mediator, "who gave Himself a Ransom for all, to be testified in due time." 1 Tim. 2:4-6

The "due time" for the Gospel call dates from Pentecost. But it is not a call for the world, but for a special class, the Bride class, to walk sacrificially in the footsteps of Jesus and to gain the great reward of joint-heirship with Him in His Kingdom. The "due time" for this work will soon be at an end when the last probationary member of the Church shall have made his calling and election sure and when the "door into the marriage" shall shut. But the due time for the masses of mankind to hear of His grace and to respond thereto is still future, as Brother Wesley's favorite text will show us.

Before examining His text we will note the fact that three-fourths of the human family today are heathen in the most absolute sense of the word and many of the other fourth are heathen in a truthful sense. Why do they not see the grace of God in Christ? St. Paul answers, "Because the god of this world hath blinded their minds," because "darkness covers the earth and gross darkness the people." 2 Cor. 4:4; Isa. 60:2

But why does God not scatter the darkness and open all the blind eyes and unstop the deaf ears? We Answer--because, although He has promised to do these very things, His due time for their accomplishment is not yet come. He merely calls His elect during this dark time, requiring them to prove their worthiness by walking faithfully in the dark: "We walk by faith and not by sight."

With the completion of the elect Church at the coming of the Redeemer after the marriage, when she will be the Bride then both Bridegroom and Bride will shine forth in glory, scattering all the darkness, ignorance and superstition of the world. Satan, the Prince of Darkness, will be bound and every evil thing shall be restrained and the light of the knowledge of the glory of God shall fill the earth; all the blind eyes shall be opened and all the

deaf ears shall be unstopped. What will be the result? God's Word answers, that then "every knee shall bow and every tongue confess to the glory of God."

BROTHER WESLEY'S PROOF TEXT

Brother Wesley's loving heart found and tightly grasped the declaration, "And the Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely" (Rev. 22:17). this text, however, belongs to the coming age, to the time when Messiah shall reign: "For He must reign until He hath put all enemies under His feet" (1 Cor. 15:25-29). There is no Bride yet to say, "Come."

We are glad of this, glad that it is still possible for us to become members of that Bride class which must "make herself ready" for the marriage and be forever united to the

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Lord as His Bride at His second coming. Then by the marriage she will become the Redeemer's joint-heir to glory, honor and immortality in the Kingdom. Then she, in co-operation with the Spirit of the Lord, will say, "Come," to whomsoever wills to come of Adam's race. Everyone will say, "Come"; there will be a world-wide invitation. All the blind eyes shall be opened to see the waters of life; all the deaf ears shall be unstopped to hear of the gracious favor of God's love in Christ.

But as there is no Bride yet to say, "Come," neither is there any "river of the water of life" yet to invite them to. There will be no such river until after the establishment of the Kingdom for which the Master taught us to pray, "Thy Kingdom come; Thy will be done on earth as it is done in heaven." Jesus explains that in the present time His followers do not go to the rivers of the water of life to drink; but, on the contrary, he says, "The water that I shall give him will be in him, a well of water springing up unto everlasting life." John 4:14.

THE NEW JERUSALEM SYMBOL

The Church in her glorified condition after the "change" of the First Resurrection, after becoming the Bride, is symbolically represented as a city, as a government the capital of God's Kingdom, the New Jerusalem, which will then come to, or be established in the earth not a literal city, but, better, a symbolical one, of the Kingdom. It will be from under the Throne of that New Jerusalem, the Messianic Kingdom, that the "river of the water of life will flow, clear as crystal." On either bank of the symbolical river will be trees of life, whose leaves will be for the healing of the nations. Then will be their "due time" to come to a knowledge of the Truth that God loved them and did not predestinate them to eternal torture, nor to purgatorial suffering, but sent His Son to die for them to pay their death penalty and

thus to make possible their restitution to Divine favor (Acts 3:19-21) and to all the earthly blessings, privileges and rights originally given to Father Adam lost by his disobedience and redeemed at Calvary.

My dear friends, here we have the grandest and broadest Free Grace possible to be imagined, in connection with our Heavenly Father and His great salvation provided in Christ. As every creature shares in Father Adam's imperfection and dying condition so each will share in the merit of Christ's righteousness and sacrificial death; it shall be "testified to all in due time." There will be stripes, lessons, instructions, but they will all be corrective with a view to the reformation and the regeneration of Adam and his race as human beings not as spirit beings, not as angels; Adam and his race never were such. Only the Church has been begotten of the Holy Spirit to a spirit nature; only the Church will share in the resurrection to spirit conditions and be thus "like unto the angels."

THIS IS NOT UNIVERSALISM

These two salvations, now of the elect, and during Messiah's reign of the non-elect, do not imply a universal salvation of our race, but merely a universal opportunity for everlasting life. The Scriptures most clearly teach a Second Death, like the first death, except that none will be redeemed from the Second Death, and none will be resurrected from it. It therefore will be, as St. Paul declares, an "everlasting destruction" (2 Thess. 1:9). As Peter declares, the willful sinners against light and knowledge will perish, "like natural brute beasts."

The lessons from these great truths of the bible are powerful. They make plain to us that none can hope to be of the heavenly class, of the Bride of Christ, except such as enter the "strait gate" and narrow way the saints, the faithful unto death. They teach us also, in harmony with other Scriptures, that those who now either see not and hear not, or who see and hear imperfectly, will miss this great "prize of our high calling." Nevertheless for these, heathen and others, God has provided more than they could have thought or asked an opportunity for obtaining human perfection and a world-wide Eden Paradise restored. It teaches, also, that every misstep, every failure to do our best, is costly both to the world and to ourselves. To whatever extent the world demeans and degrades itself, it will have, in proportion, difficulty and stripes in connection with the possibilities and opportunities of recovery during Messiah's Kingdom. Let us herald wide the story of the grace of God in Christ for every creature; let us show the love of God to all who have eyes and ears of appreciation. There is no greater influence for righteousness than this The love of God and the love of Christ constraineth us (2 Cor. 5:14). And in proportion as mankind receive the same their constraints toward righteousness increase. Thus, with clearer light upon our Father's Word, it is time for us all to cast aside the things of

darkness and sectarianism which so long have separated the people of God from each other.

THE GREAT LESSON OF THIS

The lesson to the church is gratitude, loyalty, faithfulness to Him who called her out of darkness to the high calling of joint-heirship with the Redeemer. "The Bride, the Lamb's Wife," is to make herself ready by putting on the fruits and graces of the Holy Spirit and being renewed and transformed.

The lesson to the world yet is only to those who, to some extent, hear it that God is Love, that His mercy has provided a great opportunity for restitution that is nigh at hand; and further, the lesson is that every good and every evil deed will make their impression upon human character and have to do with the stripes, corrections, etc., of the future. Misimproved opportunities in the present life, violations of conscience, etc., will bring their reasonable retribution in the life to come and make the ascent more tedious and the more difficult.

I trust that true Christian unity upon the basis of Divine Truth expressed in the Bible will be the key-note of this Convention to its very close. I trust that every soul in attendance may be so warmed and cheered and vivified by the Truth and its spirit that, going to his home, the blessing may be extended in overflowing measure.

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[New York American, September 10, 1911](#)

THE SUPREMACY OF GOD'S KINGDOM

The International Bible Students Association has been holding a Convention here for more than a week; many able speakers have been heard. Higher Criticism is at a discount amongst these Bible students. They claim that the internal harmonies of the Bible attest its Divine authenticity. Amongst these earnest students are many who at one time were infidels. They profess greater faith than ever in the Bible as the result of reading Pastor Russell's books, to which many of them were led through his sermons.

Pastor Russell was the principal speaker at the Convention today. He is being entertained some distance from the Park, at the Weber mansion. Hundreds visit him every evening. Pastor Russell spoke twice today in the large Auditorium. He delivered one of his discourses from the text, "In the last days the Mountain of the Lord's House shall be established in the top of the mountains,... and all people shall flow unto it" (Isa. 2:2). He said in part:

Our text tells of great events in the “last days.” It would be a mistake, however, to suppose that these words imply the end of time or the end of the world, in the ordinary sense. The Bible declares that “the earth abideth forever,” and it tells of the wonderful blessings of Restitution, when the Lord’s footstool shall blossom as the rose Paradise restored. All this is to come in the “last days.”

THE SEVEN DAYS OF THE WEEK TYPICAL

The Jews understood that the seven days of the week, six of labor and the seventh of rest, were typical of seven greater days of a thousand years each. In harmony with this thought, some of them tell us that we are living in the Friday night of the world’s history which means that the great Sabbath of Rest is about to begin the thousand years of Messiah’s reign (the Jewish day beginning in the evening).

The New Testament writers seem to have had the same thought. Thus our Lord declared, “My Word shall judge you in the Last Day.” Similarly, Martha declared her faith in the resurrection of her brother, saying, “I know that he shall rise again in the resurrection, at the Last Day” the Millennial Day, the Day of Christ the great Day which will witness the overthrow of sin and death and the uplifting of humanity. Of that Great Day we read, “In His Day shall the righteous flourish, and evil-doers shall be cut off.” This Seventh Day is frequently spoken of as “that Day,” as indicating the time when Divine power will no longer permit the reign of sin amongst men, but Messiah’s Kingdom will actively intervene. The overthrow of Satan, sin and all unrighteousness will then take place. It is during this Day the Messiah will put down all things opposed to righteousness: “The last enemy that shall be destroyed is death.”

Throughout that glorious Day the resurrection process will be in operation; mankind will be rising out of its meanness, sin, sickness and death, back to all that was lost in Eden, and redeemed by way of the Cross. In the end of these days, or “*after these days*,” of the reign of sin, God promises to make a New Covenant with the House of Israel and with the House of Judah, through which they shall be uplifted; and the blessing will flow from them to all nations (Jer. 31:31). It will be after these days also the “God will pour out His Spirit upon all flesh,” as says the Prophet Joel (Joel 2:28).

Our text is to be considered from this standpoint. In the end of these days, in the promised Day of Messiah, the Mountain of the Lord’s House shall be established, fixed, in the very top of the mountains above all other kingdoms. This is in full accord with the entire tenor of the Scriptures. A mountain symbolizes a kingdom; and, as the Prophet declares, God’s Kingdom will be

the highest Mountain; it will be over the top of all other kingdoms. It will be established or fixed permanently above all others.

Messiah, the great King, with His Elect Bride and Associate with Him, will exercise His Divine power, Satan shall be bound for a Thousand years, and sin will no longer be permitted. From the invisible plane of glory and majesty, justice will be executed in the earth; every good word, thought and deed will be rewarded, and every evil thought, word and deed will be punished swiftly surely. Perhaps paralysis of the tongue will be the means by which evil speaking false words and deceptions will be punished. Perhaps paralysis of the arm or fingers will be the means employed to stop other crime. Certain it is that “Nothing shall hurt or destroy in all God’s Holy Kingdom” thus established.

How speedily the world will then learn righteousness! Now it doubts the very existence of God, and declares that if He exists He pays little or no heed to wrong-doers. “Now the wicked flourish; yea, they that tempt God are even exalted,” as the Scriptures declare. But the New Day will change all this. Messiah “will lay righteousness to the Line and Justice to the Plummet, and the hail (Truth) shall sweep away the refuge of lies, misrepresentations, misunderstandings” (Isa. 28:17-18). “The blind shall see out of obscurity, and the deaf ears shall be unstopped;” “The knowledge of the glory of the Lord shall fill the whole earth,” until “None shall need say to his neighbor, ‘Know the Lord,’ for all shall know Him.”

GRAVITATION REVERSED

The present tendency is to gravitate downward, but our text tells of a reversal of this order. All nations shall then flow or gravitate upward toward the righteous Kingdom of Messiah: “Many people shall say, ‘Let us go up’.” The Kingdom, in its original establishment, will be Israelitish Abraham, Isaac and Jacob and all the Prophets will be made Princes in all the earth. Psa. 45:16.

The Jews, naturally, will rally to their standard and begin to recognize the fulfillment of the prophecies of old. Other nationalities will begin slowly to realize the import of the great, New Jewish Dispensation. Their ideas and ideals will be antagonistic for a time. Gradually they will see the Restitution blessings coming to Israel, in harmony with the Divine arrangements of the Kingdom. Then, as our context declares, “Many people will say, Come, let us

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go up to the Mountain of the Lord, to the House of the God of Jacob; He will teach us (as well as the Jews) His ways and we [as well as they] will learn to walk in His paths.”

Both Spiritual and Natural Israel are in the picture. Mt. Zion is the higher, the Spiritual Jerusalem; the lower, the earthly. The

law shall go forth from Mt. Zion [Spiritual Zion, the Messiah Head and Body Bridegroom and Bride] while the word of the Lord the directing and instructing] will go forth from Jerusalem [the Patriarchal Princes, who will represent the Kingdom].

JUDGING AMONG THE GENTILES

The context tells us that the new King, Messiah, will judge amongst the nations amongst all the peoples. It will be a general judgment first, an individual one subsequently. The national judgments will mean calamities upon the nations. The demonstrations of the great dreadnoughts and great armies will prove that they are not to be the peacemakers of earth. On the contrary, those trusting in these devices will suffer most severely. All must learn the lesson that Messiah's Kingdom comes not by human might nor power, but is the Lord's institution, in His own appointed time.

The lesson will be so thoroughly learned in that Day of Trouble that war will forever cease. The Prophet David tells us that the mighty army of the Lord, through Messiah's Kingdom, will work havoc with present institutions. Then "He will make wars to cease unto the ends of the earth." Our context tells us that thereafter "They shall beat their swords into plow-shares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Even boys' brigades, etc., thereafter will be at a discount. Human energy and activity will find better employment in conquering self, sin-sickness and death.

HIDING IN THE ROCKS

The description here given by the Prophet Isaiah of the Day with which this Gospel Age will end, the great Day when Messiah's Kingdom begins, agrees very closely with a description of the same given in the book of Revelation. Isaiah tells us that idolatry to gold and silver shall be brought to an end, and the great trouble of that Day will cause many to hide themselves in the rocks for fear of the Lord and for the glory of His Majesty (Isa. 2:10, 11). "The lofty looks of man shall be humbled, and their haughtiness shall be bowed down and the Lord alone shall be exalted in that Day." Vs. 9-11.

The idols He shall utterly abolish, and those who worship them "shall go into the rocks and into the caves of the earth, for fear of the Lord and for the glory of His Majesty, when He ariseth to shake terribly the earth." Vs. 18-21.

The same picture is set before us in Rev. 6:15-17. Here the great ones of earth are represented calling upon the mountain to fall on them and to hide them from the presence of the Lord. The thought is to fall over us, hide us, protect us. The Prophet Malachi asks, "Who shall abide in the great Day of the Lord?" "Who shall be able to stand?"

Let us construct a picture before our minds. Let us suppose the vast oceans, constituting three-fourths of the earth's surface, to represent the masses of mankind unsettled, unattached, without property, with little hope or prospect, with illimitable longings, but no power to satisfy them—"without God and without hope in the world." Let us consider the land behind and before us to represent society, fixed, established, desirous of peace, having something which it does not wish to lose, which it does not wish the "sea" class to wash away.

As in the sea we find shallows and mighty depths, so on the land we find low places, higher places and mountain peaks, and each of these represents a certain degree of prosperity or adversity. The mountain heights would represent the princes of society, merchant princes, bankers, as well as political powers. As from time immemorial there has been a conflict between the land and the sea, the latter, in storms, violently attacking the former and seeking to capture it, so between the two classes here represented the "Sea" class, helpless and without property, is envious of the "earth" class, those who, under the present order, seize and possess the chief blessings.

The mountains, the rocks of society [social institutions, lodges, financial institutions, capitalists, combinations, national treaties, etc.], will all fail in that great Day of trial and judging and testing; the shaking and overthrow of every human institution is in full accord with the Divine requirements of Justice, Righteousness.

WHO SHALL THEN STAND

My dear hearers, where is your treasure? Where is your security? This long-foretold Day of the Lord is nigh. The great Time of Trouble impends, a time "such as was not since there was a nation (Dan. 12:1). If our treasures are upon the earth and our confidence rests in human organizations, the time is near when we may be crawling into these holes, these social and financial protective arrangements, calling upon them to cover us, protect us, but there will be no protection possible. The Apostle declares respecting that Day that everything that can be shaken will be shaken everything that is not in full alignment with the Divine standards will go down. In the language of the Scripture, we should set our affections on things above, not on earthly things. The Master counsels further, "Lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves cannot steal.

If we have been careless in this matter in the past, it is high time for us to invest what little we have of time, influence, talent and money in the service of the King of King laying up treasure in heaven, in promoting the interests of the great Kingdom wherein we trust, and of which we hope soon to be members.

We are not counseling foolishness the throwing away of money, of time and influence. On the contrary, we counsel the spirit of a sound mind, that every hour, every talent, every penny be used, not as our own, but as the Lord's; not according to our selfish desires, but according to the Divine will, so far as we are able to understand it; that we may glorify God in our bodies and spirits which are His.

Every talent we possess is that much of our stewardship, of which we must shortly give account. The Lord's servants, the consecrated, Spirit-Begotten, will be called to account before the great Day of trouble upon the world.

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Jesus said, "Watch ye, that ye may be accounted worthy to escape all those things coming upon the earth, and to stand before the Son of Man." Our watching is in respect to our talents, our faithfulness in their use.

There will, indeed, be some of God's people who will pass through the trouble with the world. Those who are too fearful of the weight of the cross will bury their talent in the earth. They will fail to have their portion with the Lord and His saintly few in the Kingdom, and instead, will have their portion with the hypocrites in the great trouble of that Day.

THE CATASTROPHE CANNOT BE AVERTED

It is impossible for us, or for any one, to avert the great catastrophe which is surely bearing down upon the world. The Lord's people are to have nothing whatever to do with bringing about the great catastrophe, any more than had the Prophets, whose words we are using. It is for us to make our own "calling and election sure," and as far as possible to send out the Divine Message in no uncertain tones to all of God's people, that each and all may be found faithful in the use of their pounds and talents retrieving each possible loss of opportunities, or, as the Apostle says "Redeeming the time, because the days are evil" and unfavorable.

Our day witnesses the world gone pleasure mad—"Lovers of pleasure more than lovers of God." The spirit of the world surrounds us, threatens to engulf us and destroy our spirituality. There never was a greater need than now for the soldiers of the cross to arise and "put on the whole armor of God," to "watch and pray," and fight a good fight against their own weaknesses and against the darts and snares of the Adversary.

Many dear Christians realize that we are living in strange times, but do not realize that we are in the transition period between the reign of sin, sickness and death, and the reign of Messiah's

Kingdom of righteousness and light. Let each one whose eyes of understanding have opened to a better appreciation of God's great Book be on the alert to "show forth the praises of Him who hath called us out of darkness into His marvelous light."

**Peoples Pulpit -- National Labor Tribune,
Sept. 17, 1911**

LIGHT SHED ON A GREAT MYSTERY

Pastor Russell delivered two addresses here under the auspices of the International Bible Students Association Local Branch. We report the one in which he discussed the permission of evil by the Almighty. He took no specific text although as usual he quoted freely from the Bible throughout his discourse. He said in part:

The question of the Ages is Why did the Almighty, originally, permit Evil Sin? And why has an Omnipotent Ruler such as He, for more than sixty centuries, permitted Satan to continue his reign of sin and Death? Leaving out entirely the unscriptural theory so prevalent, respecting a purgatory of centuries, or a torment everlasting, and considering merely the trials suffering, sorrow and pain of humanity during the present life, how shall we account for their permission by an All-Powerful Creator, who knew the end from the beginning?

Why does He permit injustice, unrighteousness, headaches, heartaches, etc.? Why does He not deal with humanity graciously, kindly, lovingly, as a Father as He deals with the angelic sons of God? Is it just or loving on the part of our Creator to bring forth millions of his creatures under these admittedly unfavorable conditions beset by weaknesses and sinwardness from their birth and surrounded by others similarly weak, and beset by Satan and his minions wicked spirits? Is it just that we should thus be in an unequal fight subjected to weaknesses and dying and imperfect conditions on account of the sin of our first parents and then, on the same account, be in danger of an eternity of torture with nine hundred and ninety-nine chances out of a thousand against us?

Our question is surely too deep for any human philosophy, and those who reject the Bible as of Divine inspiration may as well abandon all hope of an answer. God Himself, and none other, could tell us of His own secrets why He did as He did. Truly we read, "The secret of the Lord is with them that reverence Him; and He will show them His Covenant" (Psa. 25:14.)

The light now shining upon the Word of God show us that the Divine purpose in connection with mankind is a progressive one, embracing Ages and Dispensations. If we ignore these, we are thereby blinded to the true Answer--to our question. Accepting

these, it is the privilege of Bible students today to see the light in God's Word to see matters from the Divine standpoint, to understand the "Mystery of God, hidden from Ages and from generations, and now made known unto His saints," namely, that in the Ages to come, all the trials and difficulties, all the sorrows and tears of the past, will be more than compensated for, and proved to be a part of the great Divine Program which will work out to the glory of God and the enlightenment and blessing of angels and men.

MAN'S PRIMARY LESSON

First of all, God chooses to have children possessed of a quality like His own freedom of will. He therefore not only created man perfect in mind and body, but He gave to him a will, the power of choice liberty to choose one course or another. God foresaw that giving man this liberty of will would lead to the seduction of Mother Eve, and to the disobedience of Father Adam, through his love for his wife. Adam's preference was to die with her rather than to live in harmony with God without her; for if he should disobey he would come under the sentence of death. Although Adam and the angels were perfect, they had not a perfect knowledge of their Creator, of His Love, His Wisdom, His Justice, His Power.

God, therefore, without interfering with Adam's liberty, permitted the great calamity of death to come upon him and his race. From the very beginning God

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premeditated the entire Plan of Salvation, as He has since been working it out; and He will completely accomplish the same ultimately through Messiah's Kingdom. The great lesson which will eventually come both to angels and men will show forth Divine Wisdom, Justice, Love and Power, fully coordinated. In no other way that we can imagine could this great Revelation of the Divine character be so well made. However, in order to comprehend this great Program, it is necessary that we follow strictly the Scriptural teachings, and avoid wholly the nonsense of our creeds, manufactured during the Dark Ages. We must see that "the wages of sin" is not eternal torment, nor purgatory but death.

God allowed this reign of sin and death from Adam until Moses without so much as making an offer of terms of reconciliation and peace. Then an offer was made to the nation of Israel, and to no other nation. The offer of Israel's Law Covenant was, "He that doeth these things shall live." God, of course, knew that Israel could not keep perfectly the condition of that great and wonderful Law. The offer served as a lesson to that nation respecting the impossibility of any man's keeping the perfect Law; and the same lesson comes to us of this Gospel Dispensation. We see that what the Jew could not do we cannot

do; where he failed we would fail.

Thus through the Law Covenant God taught a great lesson to Israel and to the Church; and He will ultimately teach the same lesson to the world and to angels proving that by the deeds of the Law no fallen flesh could be recovered and re-instated in Divine favor. Four thousand years passed from man's creation, and death reigned from Moses to Christ as thoroughly as it had previously reigned from Adam to Moses. The Law Covenant did not stop the reign of sin and death. Something more than a Law is necessary. The Divine Program demands recovery from sin and death, and the Divine Program purposes this recovery.

Nearly nineteen centuries have passed since the first advent of our Lord, and still the reign of sin and death is in progress more than ever. The increase of knowledge has brought increase of sin; increase of population has brought increase of death; until today the world is in a terrible condition of mental, moral and physical dilapidation, and ninety thousand go into the tomb every twenty-four hours.

But a Remedy is in sight. It was foretold through the Prophets, but it began to operate in Jesus. His miraculous birth, His faithfulness and consecration and exaltation to the right hand of the Majesty on High, are all essential to man's recovery essential to the overthrow of this reign of sin and death over our race.

We see still further developments and preparations. The Scriptures inform us that it is the Divine purpose to have a multitudinous Messiah of which the glorious Jesus is the Head and the Church the Body.

We perceive that God for nearly nineteen centuries has been calling and drawing a special class of mankind to constitute His Elect, the Bride Class, to be joint-heirs with His Son in the Kingdom of Glory which will finally vanquish sin and Satan and deliver the willing and obedient of mankind into the full liberty of the children of God freedom from sin and death, and into the enjoyment of life everlasting and Divine favor.

THE DARK AND NARROW PATH

This special class is required to walk by faith and not by sight to walk in the "narrow way" of self-denial and opposition to the world, the flesh and the Adversary, in the footsteps of Jesus. Ignorance, selfishness, sin, death, all go to make up the deplorable condition in the world and to constitute the way a narrow one in which this Elect class is required to walk, in order to demonstrate their full loyalty and obedience to the will of God even unto death. Evidently no such narrow way could have existed had God not permitted evil sin. Evidently, therefore, this Elect class could not be developed and tested except by the Divine permission of sin. The very essence of their character development is associated with the Divine promise that "all

things shall work together for good to those who love God, to the called ones according to His purpose.”

It seemed wise to our Heavenly Father that our Lord Jesus should learn obedience through sufferings and be tested in respect to His willingness to endure suffering for righteousness' sake. How appropriate it is that the same Father should make similar arrangements for all of the Church, whom He will receive from amongst the race of Adam to be members of the Royal Priesthood under Jesus, the High Priest of our order.

We see a necessity for this, not only as respects our own testing and a thorough proof of our own heart-loyalty to the Lord, but additionally we see a wisdom on God's part in thus preparing a priesthood of the future. A priest, as recognized amongst the Jews, was not merely one who offered sacrifices, although every priest was of necessity a sacrificer. The special mission of the priestly tribe amongst the other tribes was that of instructing, helping, healing, teaching. And so God is preparing a Royal Priesthood for the Messianic Age to bless, to heal, to teach, to uplift all the willing and obedient.

The royalty of the priesthood signifies that it will no longer be a sacrificing class, for all sacrificing will be at an end. It will be a glorious class, royal, of the divine nature, and representatives with our Lord Jesus of the Divine power. As priests who will have to do with judging and chastening, healing and helping humanity, how much sympathy do we suppose that these Royal Priests should have? Are they not to be on the Divine plane of glory, “Members of the Body” of Messiah?

SIN'S LESSON TO HUMANITY

Humanity is learning a great lesson through the permission of sin. Present experiences teach the lesson that “the way of the transgressor is hard;” “The wages of sin is death;” “The soul that sinneth it shall die.”

The exceeding sinfulness of sin is thus being demonstrated to humanity. Few profit by the lesson in the present life, and these are chiefly such as are called to the heavenly calling. The great majority of mankind learn to know sin, evil, only. Even God's provision for the future of mankind is obscured from the masses. “The god of this world hath blinded the minds of them that

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believe not, lest the light of the glorious gospel of God's goodness should shine into their hearts.”

But with the dawning of the New Dispensation of Messiah's Kingdom, the true light of the knowledge of the glory of God's character will shine everywhere. “All the blind eyes shall be opened and all the deaf ears shall be unstopped.” Messiah's gracious reign, the manifestation of Divine mercy, will be for the

very purpose of uplifting these poor, fallen members of our race the masses. During the thousand years of Messiah's Kingdom, the whole world will have full opportunity for learning the great desirability of righteousness, as now, for a few years, they have the opportunity of learning the undesirability of sin.

By the close of the Mediatorial reign what wonderful lessons respecting God and evil mankind will have learned. Then will come their final testing. After full knowledge of both good and evil, Which will they choose? God urges all to choose the right and its reward of life eternal. Nevertheless, He will not coerce; He will allow each individual to take his choice, to mark out his own course, whether in harmony with or contrary to the Divine arrangements. Such, however, as come to the point of loving righteousness and hating iniquity, shall be accounted worthy of a place in the glorious Kingdom of Messiah.

THE LESSON OF THE ANGELS

God's dealings with humanity constitute a great object lesson to the angels. They perceive the inflexibility of Divine Justice the decree of God. "Dying thou shalt die" has been unflinchingly executed against Adam and his race for six thousand years. They perceived, further, the Love of God, which passeth all understanding. They perceive the Divine provision that the Son of God should die, the Just for the unjust, to bring mankind back to full harmony with the Creator. They see the breath of the Divine character exemplified in the great reward given to our Lord Jesus Christ for His obedience to the Father's will, even unto death an exaltation to the divine nature, honor and immortality.

They perceive, too, a still greater manifestation of Divine goodness, in God's invitation to the Church to become joint-heirs with Christ in His glory, honor and immortality, on conditions of obedience and walking in the Master's footsteps to the extent of their ability. Who could have dreamed of such "Love Divine, all love excelling," which stooped down, not only to redeem the race, but also to invite some of the member thereof to these exceeding great and precious things which "God hath in reservation for them that love Him."

Next in order the world will receive Divine mercy, extended through Jesus, by the Father's arrangement, to Adam and every member of his race, no matter how degraded, no matter how mean. The redeeming blood has been shed, "The Just for the Unjust," for the sins of the whole world.

DIVINE POWER AND WISDOM

While Divine power is manifested in all the realms of nature and creation, a still greater Divine Power was manifested in the resurrection of our Lord Jesus from the dead, after He had been deceased three days. But even the power manifested in our

Lord's resurrection seems small in comparison to the further works of resurrection which the Scriptures assure us our dear Lord's death insures. It will be a still more miraculous work to resurrect the Church to glory, honor and immortality, after many of them have been in the power of death for centuries.

And still more stupendous is the resurrection work which God proposes for the world of mankind thousands of millions to be awakened, and restored to the same conditions they formerly enjoyed conditions, however, of imperfection, from which they will be gradually released and uplifted by Messiah.

This resurrection work for the world, which will be gradually carried forward during that thousand years, will all be accomplished by the Father's power, through the Messiah, the Mediator of the New Covenant. It will be a continuous miracle of awakening and uplifting the race.

DIVINE WISDOM YET TO BE SEEN

Not until the close of the reign of Messiah and the complete uplift from sin and death of all of Adam's race willing to return to Divine favor, will the Wisdom of God be manifested in its full, clear light. Already some may see, partially, obscurely, some of God's Wisdom, but the majority are still inquiring, Why was evil permitted? These have not yet seen the Divine Wisdom in connection with the permission of evil. Ultimately this shall be clearly seen by the saints, by the Angels and by the world of mankind. Well does the Revelator exclaim:—

Who shall not glorify "Thee, O Lord! when Thy righteous dealings are made manifest!" "All nation which Thou hast made shall come and worship before Thee!" (Rev. 15:4.) As now, "Day unto day uttereth speech and night unto night showeth knowledge, and there is no place where the voice is not heard" the voice of Nature, acclaiming her God so, eventually, "Every creature in heaven and earth and under the earth shall be heard saying: "Praise, glory, honor, dominion and might be unto Him that sitteth upon the Throne, and unto the Lamb forever." All this will be the result of God's permission of sin of His permission of the reign of evil, sin, death. The key is found in the Plan of the Ages showing the work which each Age is to accomplish, and the grand climax, eventually, of evil.

**People's Pulpit -- National Labor Tribune,
Oct. 1, 1911**

BUT ONE CHURCH OF THE LIVING GOD

Pastor Russell preached in Brooklyn's largest and finest Auditorium, which was crowded to hear his discourse on "*Which is the True Church?*" It may not be strictly true to say that every person in the large audience went home fully satisfied that he had located the one true Church to which the Bible continually refers. It is not too much to assert, however, that the vast majority of those who heard were both pleased and convinced. Not really great man is without his enemies, but it may surely be said that Pastor Russell is gaining many friends throughout the Christian world every week through the widespread reports of his sermons. The text for the occasion was, "*The Church of the First-borns, whose names are written in heaven.*" Heb. 12:23.

CHURCH OF CHRIST ONE NOT MANY

He adverted to the Scriptural records which refer to the Church of Christ as one, not as many. Pastor Russell declared that in this matter the Church of Rome and the Church of England hold aloof from many Protestant denominations. They claim that to recognize them as churches would be unscriptural, since there is but one Church of the Living God. The various Protestant denominations started out with similar views, similar theories, though today they have abandoned them. The Church of England formed an organization separate from that of Rome, believing that the former had been the one true Church but had departed from the faith, and that it was the duty of the faithful to recognize her as Babylon, confusion.

The claim to be the true Church they applied to themselves. Similarly, Presbyterians, Methodists, Congregationalists, Adventists, Disciples, etc., have withdrawn, and many of these originally claimed to be the one true, loyal, faithful Church of Christ. Today, however, the pendulum has swung to the other side. Moreover, the narrowness of the past is rapidly giving way. All are learning that to be a Christian means more than merely to be immersed; more than merely to be sprinkled; more than merely to believe in the doctrine of Election; more than merely to believe in the doctrine of Free Grace; more than to believe in the doctrine of Transubstantiation or Consubstantiation. With this enlargement of mind Christians are indeed in danger of

losing sight of the fact that the True Church is the custodian of “the faith once delivered to the saints” with acknowledges “one Lord, one Faith, one Baptism, one God and Father of all, and one Church of the living God.”

ONE CHURCH IN MANY CHURCHES

The key to the situation is found in our Lord’s words: “Not all that say unto Me Lord, Lord, shall enter into the Kingdom of heaven;” not all who call themselves Christians, with one denominational tag or another, are members of the one Church, the Church of the First-borns, mentioned in our text. As good, rich, milk is sometimes called cream, so all the members of Christian denominations are sometimes call Christians in a complimentary sense, because not unsympathetic with true Christian principles. Nevertheless, only those in all denominations who have conformed to the conditions required of Christian discipleship, the saintly ones, constitute the True Church—“The Church of the First-born, whose names are written in heaven.”

If we had a box of sawdust and scattered through it a paper of tacks until the latter were quite hidden from view, surrounded and covered in the sawdust, we know that we could take a magnet and, by passing it to and fro amongst the sawdust, the magnet would attract to itself every tack. The tacks of this illustration represent a small class of humanity, zealous at heart for God and righteousness. The magnet represents the Gospel invitation which is now passed up and down, hither and thither throughout the civilized world, and to some extent, into the heathen world.

When we convince our hearers that the non-elect of this Age are not doomed to eternal torment, but will have a blessing of inferior degree to that of “the elect,” the effect should be to right our minds and to cause us to think carefully and critically of the stringent terms of discipleship which the Bible lays down as conditions for membership in the one true Church.

Heretofore, with the false thought in mind that all except the Church would be eternally tormented, we have all shrunk from making any reasonable application of the Scriptural texts regarding saintship, discipleship, the becoming members of the Church of the First-born. This was partly because of fear of ourselves, lest we might not come up to the standard of saintship, but especially was it because of our realization that the great mass of humanity in Christendom, as well as in heathen lands, came far short of the terms of discipleship laid down in God’s Word. Today the matter comes close home to us all, for we realize that many who were very near and dear to us have died outside of the nominal church, and far outside the special line of conditions which marked the Church of the First-born.

Amongst other texts cited by the Pastor as showing the exclusive and high standard of the elect Church, we note the following. "If any man will be My disciple, let him take up his cross and follow me; and where I am there shall My disciples be also;" "To him that overcometh will I grant to sit with Me in My Throne;" "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it" (Luke 9:23; Matt. 7:14); "Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race set before us" (Heb. 12:1): "If these things be in you and abound (the graces of the Holy Spirit) they will make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord,** for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ." 2 Pet. 1:8, 11.

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LOOKING THROUGH THE TYPE

St. Paul informs us that all the various features of the Jewish Law were types of still higher, still better things. In our text the expression, "Church of the First-born," has reference to a type instituted in the very beginning of Israel's history, when God brought that people, by the hand of Moses, the Mediator of the Law Covenant, out of the land of Egypt. To this type the Apostle refers in his expression, "The Church of the First-born." The entire nation of Israel, twelve tribes, God had separated from the other nations to represent those who would be a blessing to all other nations, under the Abrahamic Covenant. God's oath to Abraham was: "In thy Seed shall all the families of the earth be blessed."

Pharaoh, King of Egypt, was holding back the nation from going into Palestine, the Land of Promise. One chastisement after another failed to move him to submission until finally an intense calamity availed. The tenth plague was the smiting of the first-born of Egypt, while the Israelites were protected, thus showing Divine interest in and care over Israel. Their first-born were miraculously preserved to represent in type the Church of the First-born. The true Church of Christ are not all that will be saved, in the Divine Program, but merely, as St. James says, "These are a kind of first-fruits unto God of His creatures" (Jas. 1:18; Rev. 14:4.) The after-fruits will come in due time, under the further development of the Divine Plan of the Ages as the result of Messiah's reign of a thousand years.

Some time after their deliverance from Egypt, by Divine direction, the first-borns of all the families and tribes of Israel were exchange, person by person, for the one tribe of Levi. The Levites thereafter represented the first-borns of the Church they alone represented the first-borns of Israel passed over in that

night. Subsequently the tribe of Levi became the instructor of the nation in religious matters and from them was chosen one family for the Priesthood Aaron and his sons.

The Scriptural picture is plain. In the antitype we are still in the night of passing over. Soon the Morning of the New Dispensation, under Messiah's reign, will begin, and all desirous of serving God and having His blessings will be delivered from the oppressing power of Satan and his hosts, typified by Pharaoh and his army. God intends to deliver the whole world from Satan's power. Satan shall be bound for a thousand years, during Messiah's reign, and is ultimately to be destroyed, and the people of God all who desire to worship the Lord and to enter into the glorious Land of Promise will be led forth. The first-born of these is the Church of this Gospel Age, which will be associated with Christ in His heavenly Kingdom—"the Church of the First-born, whose names are written in heaven."

PRIESTS AND LEVITES ANTI-TYPICAL

The entire tribe of Levi was especially consecrated to the Lord, and especially separate from the other tribes and was given no inheritance in the land. Thus the entire Church of Christ are begotten of the Holy Spirit to a superior, heavenly nature; they will have no inheritance with mankind in general in the earthly blessings restitution to human perfection and participation in the blessings of the world-wide Eden to be. The promise under which they are now being developed is a heavenly, spiritual one. Their change will be a glorious one from earthly nature to a heavenly nature they will all be like Christ. "They will neither marry nor be given in marriage, but will (in this) be like unto the angels; neither can they die any more."

But as from amongst those first-borns of Israel the family of Aaron was selected to be the priests, so from this Church of the First-borns God shows us that He is selecting a Royal Priesthood a "little flock." Aaron and his sons were few in comparison to all the tribe of Levi, so only a saintly few expect to attain to glory, honor and immortality with Christ. These are referred to in the Scriptures as "members of the Body of Christ," even as the under-priests, Aaron's son's, in the type, were members of Aaron. Under another beautiful figure this Priestly few are styled the "Bride of Christ," and His joint heirs in His Kingdom and work.

CHOSEN TO BLESS THE PEOPLE

As these Levites, including the priests, were elected, or selected, for the purpose of being the instructors of Israel, so we perceive the Scriptures to teach that the Church of the First-born, when glorified, will be associated with Messiah in His great work of blessing and instructing all the people all the families of the earth. The knowledge of the Lord at that time will be made known to all mankind; all the blind eyes shall be opened and all

the deaf ears shall be unstopped. All the Levite class will share in the work of blessing, which the Lord for so many centuries has declared through the mouth of all the holy Prophets.

The merit of the death of Jesus, the Just for the unjust, when applied on behalf of the whole world, will be efficacious for the canceling of the sins of the world, and their full reconciliation to the Father. It will be Divine mercy, however, which will prevent mankind from being at once turned over directly to the Father, as soon as the satisfaction for their sins shall have been tendered and accepted at the close of this Age of dealing with the Church. Instead a New Law Covenant will be sealed and made operative with Israel, and under that new Covenant the whole world will be privileged to come into relationship with Messiah and the blessings of His Kingdom, which will represent to them Divine mercy, power and opportunity for returning to human perfection and an everlasting, earthly home or, rejecting this grace, they will die the Second Death, from which there will be no recovery.

The effect of the New Covenant will be to bring the willing and obedient of all the people of earth fully back into harmony with God; and this, attained at the end of Messiah's reign of a thousand years, will prepare the way for the surrender of everything to the Heavenly Father, that He may be all in all, and that the world thereafter may be dealt with as perfect beings, along the lines of absolute justice and without any further need of a Mediator or other merciful provisions.

THE PITH OF THE ARGUMENT

This is the pith of St. Paul's argument in our text and context. He points us down to the consummation of this

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Age to the time when the Church of the First-born shall be completed on the plane of glory to the time when Israel and the world of mankind will reach the place where God will introduce the New Covenant, typified in the Law Covenant. As the latter was introduced by the shaking of Sinai, in a general time of darkness, thus, the Apostle intimates, the New Covenant is about to be inaugurated, in the end of this Age, by a time of most awful trouble, of which that at Sinai was merely a symbolic picture or type. God's voice then shook the earth, but in the antitype He will shake everything that can be shaken. Things which are absolutely just, true and righteous will remain unshaken, and we, the Church of the First-born, the antitypical Priesthood, will receive a Kingdom which cannot be shaken.

THE TRUE CHURCH'S GLORY

In the past we failed to see who would be member of the true Church because our eyes of understanding were beclouded by error. Similarly, we have failed to see the grandeur, the honor and blessing which God has promised shall be the portion of the

one true Church, the "little flock." We mixed heavenly things with earthly things. We confounded the blessing of Restitution to human perfection and an earthly Eden with the spiritual blessing. We appropriated to ourselves the promises made to the faithful of Israel, that they should "build houses and inhabit them, and plant vineyards and eat the fruit of them, and should long enjoy the work of their hands." In general we were confused.

Now as we come to see God's great Plan and the different features of the same, we are able to discriminate and to apply properly the Scriptures relating to each class. The Royal Priesthood are to be joint-heirs with the Redeemer, partakers of the divine nature and sharers of their Lord's glory, honor and immortality (Rom. 2:7.) The larger company, symbolized by all the Levites, aside from the family of Aaron, are to be the honored servants of the Royal Priesthood; and the world of mankind are to have the glorious opportunities and blessings of earthly restitution.

Only the consecrated and spirit-begotten can have any share in the selection and salvation now in progress, and these must all be tested as to loyalty to God, to the Truth, and to the spirit of righteousness and the spirit of love. The "little flock," the priestly few who are to share the divine nature, will be composed of such as have demonstrated their loyalty to the Lord most satisfactorily. They will be copies of His dear Son, their Redeemer and Lord. This is the one, true Church. To membership in it is our "high calling". The spirit which every member of it must have is the Holy Spirit. The faith acceptance by each member in it is "the faith once delivered unto the saints;" the baptism to which every member of it must voluntarily submit is the baptism into Christ's death. "If we be dead with Him we shall also live with Him."

[People's Pulpit – New York Tribune, Oct. 8, 1911](#)

LOST PARADISE TO BE RESTORED

Pastor Russell made some startling statements in connection with his discourse on the Blood Atonement. He chose for his text the words, "For the life of the flesh is in the blood, and I have given it to you upon the altar to make an Atonement for your souls." (Lev. 17: 11). He said:

All the trend of religious scholarship in recent years is away from the Bible and in line with the Evolution theory. The Bible sets forth that the first man was created perfect, in the image and likeness of his Creator, and that when on trial for life or death everlasting he was disobedient, and came under the sentence of death; and that all trouble, all sin and sorrow, pain and death, for the past six thousand years, is the penalty, the result, of that fall from obedience and harmony with God. The Bible teaches the

necessity for an Atonement for sin, and this lesson was shown in the typical sacrifices of bullocks and goats, which Israelites for centuries commemorated, especially upon their Atonement Day, at the beginning of each year.

THE BIBLE AND EVOLUTION OPPOSED

Evolution claims that man started as a cousin to the monkey, and that instead of falling into sin and death, an evolution process has been bringing him up, up to his present high elevation. This theory, having no place for sin or a fall, finds, of course, no place or need for a recovery, through a Redeemer, a Savior. The two theories are absolutely opposed. Whoever believes the Darwinian

theory cannot, logically, be a Christian. Whoever is a Christian cannot, logically, hold to the Darwin theory. And yet the pulpits of Christendom are well stocked with Higher Critics and Evolutionists, and all of our colleges and theological seminaries are graduating others, all antagonistic to the Bible and its presentations. For years the fight has been conducted on the quiet. The unbelievers hold the best and most influential pulpits and professorships in Christendom, and insidiously, craftily, undermine the faith of those who are paying them their salaries.

It is time that the battle between truth and error should come out into the open, because the majority of those who are being misled do not realize the situation until their faith is entirely undermined-until their minds are so entrenched in error that the verities of God's Word, including the words of Jesus and the Apostles, have passed with them into the list of absurdities, amongst these, the stories of Jonah and the whale, Noah and the flood, etc., endorsed by Jesus and the Apostles.

HIGHER CRITICISM MEANS HIGHER INFIDELITY

Today every college, every theological seminary throughout the whole civilized world, is teaching what is commonly known as Higher Criticism of the Bible -- though the proper name for it would be higher infidelity -- infidelity amongst the higher ones of all Christendom.

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These Higher Critics are doing the same work exactly that Thomas Paine and Robert Ingersoll did, only that they are carrying on their work on a higher plane-appealing not to the gross and the vile, but to the refined, intelligent and truth seeking. As a result their influence is a thousand fold more injurious. Those to whom Paine and Ingersoll appealed were very rarely Christians at all; hence they destroyed very little faith-they merely made their unbelief more rank and foul.

But these Higher Critic infidels of this "evil day" are making use of all the vast machinery of Christendom in all denominations,

especially through theological seminaries, to undermine and overthrow the faith of all who have named the name of Christ, great and small, rich and poor, cultured and ignorant. It is being done systematically, too, craftily, deceitfully, in a manner that the masses of the people would scarcely credit. It is safe to say that fully four out of five who graduate from theological seminaries of all denominations are Higher Critic infidels, who are instructed that their main business is to promote morality amongst the people, especially to build up Churchanity, particularly their own denomination, and to gradually, stealthily, craftily wean the people from the faith of the Bible to their higher critical dogmas. And they are succeeding most wonderfully. A "pestilence" is the only figure of speech which really fits to this pernicious influence.

"OUT OF THINE OWN MOUTH WILL I JUDGE THEE"

Said the Lord, and in harmony with this we find that in the Lord's providence these Higher Critics are gradually more and more telling on themselves. But the nominal Christian is quite obtuse, and many of the true Christians, as the Apostle explains, are merely "babes in Christ," unable to use the strong meat of the Word, and capable only of enjoying or using the "milk of the Word," and incapable of using its strong meat. Hence the open declaration of these wolves in sheeps clothing, who masquerade as sheep, are not taken seriously. If the sheep are startled by the words, they are soothed again by the thought that this is our kind minister, polished in manner and well educated, and he surely would not lead us astray, he surely would not deceive us. If he had ceased to believe the Bible and become an infidel he surely would have left the pulpit. Poor innocents!

BLOOD ATONEMENT FOR SIN

Our text refers to a blood-atonement for sin. The Law Covenant required the death of a bullock and a goat, but the repetition of these sacrifices every year indicated that no cancellation was effected thereby -- merely a typical covering of sin for a year. The Law required an eye for an eye, a tooth for a tooth, a man's life for a man's life, which implies that a perfect man must of necessity die in order to be the Redeemer of Adam and the race which shared his condemnation. The bullock of the sin-offering, therefore, was merely a type of a better sacrifice. The true sacrifice was provided in the death of the Man Christ Jesus. He was a man and yet not a sinful man because, although born of a woman, His life was from above. Had He received his life from an earthly father, He would have been a blemished, imperfect, sinful man, and as such could not have paid the ransom-price for another. For this cause One was chosen to be the Redeemer who was "holy, harmless, undefiled and separate from sinners." And all this because of His miraculous conception.

As in the type the blood of the bullock was used to make a typical atonement for a year, so in the antitype the blood of Jesus is efficacious to make atonement for the sins of the whole world. In the type an earthly priest offered the blood, in an earthly tabernacle; in the antitype, He who became the Sin-Offering, begotten of the Holy Spirit, at the time of His consecration, was therefore recognized as the great Antitypical High Priest. After His resurrection He ascended on high, "to appear in the presence of God for us'-for the Church-first; and when the Church shall be completed, He will appear for the world. He will seal the New Covenant for Israel, applicable to all the families of the earth, through Israel. Then, as the great Mediator of that New Covenant (Jer. 31:31), He will, for a thousand years, reign as King of the earth, the Antitype of Melchisedeck Priest upon His throne-a Royal Priest, possessed of the necessary power to put down sin and to uplift humanity and perform the function of instructing and blessing mankind.

TO REGAIN PARADISE LOST

The Paradise lost when Adam sinned was a miniature one. It is to be restored and to be world-wide in extent. "God will make His earthly footstool glorious." He has promised to make His footstool glorious -- "He formed it not in vain, He formed it to be inhabited." -- Isa. 60:13, 66:1, 45:18.

As the earthly Eden it will be inhabited by its master, man; the restored earth would be naught without its master restored. And this is the Divine provision, that as by man came death, sin, sorrow, pain, trouble, by a man also shall come the resurrection of the dead, the uplifting of Adam's race, mentally, morally, physically, to human perfection, happiness and everlasting life. Earth's blessings will be for all except two classes: (1) Those who love sin and hate righteousness, after having been brought to a full knowledge of both good and evil, will have no further Divine favor, but will die the Second Death. (2) The others who will not get human perfection and earth's blessings will be a spiritual class, a saintly class who God is now selecting from among mankind to be His co-laborers with Christ in the uplifting and restitution of humanity.

Unquestionably, the Almighty could have arranged a plan for dealing with humanity differently -- He could have put a different penalty upon Father Adam. The present arrangement was made so as to display (1) Divine Justice, (2) Divine Love, (3) Divine Power, (4) Divine Wisdom. Man's fall and degradation under the death sentence witnessed to men and to angels the downward tendency of sin and Divine justice in man's condemnation. Divine Love is manifested in the work of redemption. Divine Power will be manifested, during the reign of Messiah, in the uplifting of humanity from sin and death-the resurrection of the dead. Divine Wisdom will finally be seen by

all when the great work of reconciliation shall have been effected.

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THE LIFE IS IN THE BLOOD

We have always known that in a very important sense the life of every creature is in its blood, as our text declares. But we are continually finding that the Bible contains such a superhuman wisdom that many of its statements grow in importance as our knowledge increases. Our test is no exception to this rule. The latest findings of science are to the effect that life and nature are more particularly represented in the blood than in any other manner.

If the theory of Evolution seemed supported by Mr. Darwin's careful interbreeding of his pigeons, we are not to forget the difficulty he encountered in maintaining his fancy breeds. The constant tendency appeared to be to turn back to the original stock. We are now informed that this is a rule, a law of nature, which applies both to animal and vegetable life. We are informed that all such breedings return to their original species in the third and fourth generation. It is even pointed out now that diseases of the blood proceed no further than the third or fourth generation, and this most fortunately, otherwise the physical health of humanity might be much more impaired than it is.

Is not this a direct corroboration of that Bible statement which some of us once thought so ungracious-God's declaration that He would "visit the sins of the fathers upon the children, unto the third and fourth generation?" (Ex. 20:5.) It now appears that, instead of being a mark of Divine disfavor, it is a mark of Divine mercy that hereditary taint in the blood is limited to the third or fourth generation.

A celebrated physician and scientist, Dr. William Hanna Thomson, promulgating this theory, said:"Professor George H. F. Nuttall, of the University of Cambridge, took up the subject and has so extended its application that a single drop of blood from an animal now suffices, not only to show by its own peculiar chemical reaction what animal it comes from, but also how nearly related an animal is by his blood to other animals. It begins, therefore, to look as if the whole classification of zoology might have to be re-arranged according to these blood tests. Thus a drop of blood from a walrus shows no relation to a drop of whales's blood, or the blood of any other cetacean, such as seals or porpoises, which, like the walrus, are mammals that have taken to the sea."

We may be sure that those who hold fast to the teachings of the Bible will come out on the right side of the argument in the long run. The endeavor of world-wise men to get away from God's book has led many of them to extremes of thought and of

statement, which some day will be fully rectified to their shame, said Pastor Russell. The Bible foretells this, saying, "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:14.) St. Paul refers to science, falsely so-called, which will ultimately be proven entirely wrong.

COMPLETE SIN-ATONEMENT

For nearly six thousand years the reign of sin and death has prevailed. It is nearly two thousand years since the Redeemer came to give His life as man's redemption price,

yet still the reign of sin and death continues. It is not because the blood of Christ was insufficient to satisfy the claims of justice for the sins of the world, but because, before the merit of the blood of Christ could be given to Adam and his race, it must have a previous use. That use has been in the progress for the past eighteen centuries, during which it has been the basis of the Church's Justification by faith.

There is a difference between the Church's faith justification of this Age, and the world's actual justification, to be accomplished in the next Age. The world will actually get restitution to human life and its privileges, earthly dominion, etc. All that Adam had and lost, all that Jesus redeemed, will be given to Adam and his race to have and to hold as theirs forever.

But, meantime, the merit of Christ's blood or sacrifice is used in the interest of "the Church of the First-born." The earthly, natural rights will not be given to the Church, for she is to have "some better thing" -- a heavenly inheritance with her Lord and a participation in His spirit nature. The Redeemer's merit is imputed to the Church, to cover the imperfection and weakness of each one called and drawn of the Father to membership in the Bride of Christ. The difference between a gift and an imputation is manifest-an imputation signifies merely a loan, an assistance. Thus the merit of Christ, imputed to those who would become His Elect Church, covers their blemishes so that they may present their bodies living sacrifices, holy and acceptable to God; as footstep followers of Jesus -- as participants with Him in His spirit nature and in an attainment of the heavenly nature.

Thus it will be seen that since the entire world lost life and all its privileges through the disobedience of Adam, all of these may be fully recovered from their inherited disaster, through the Redeemer, because His life was given-figuratively. His blood was shed -- "the just for the unjust," as the great Sin-Atonement for the world.

ATONEMENT FOR THE SOUL

In our text the word soul is a synonym for person or being. Father Adam was a human soul, a human being, so also his children. He alone, however, had a standing before justice. He alone was perfect, he alone was on trial, and through his disobedience and fall his children are involved. Jesus was, originally, a spirit being, personality or soul, the Logos. He became a partaker of flesh and blood; He was not, previously, a human soul, hence it was that it was necessary for Him to lay aside the glory of His higher nature or order of being and become a human soul, "that He, by the grace of God might taste death for every man." (Heb. 2:9.) He gave his blood, His life, a Ransom for all, and thus we see the fulfillment of our text, the exhibition of Divine favor and love with the resultant blessing to the world, during Messiah's reign, and the blessing and exaltation of the Church, which must precede.

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**Peoples Pulpit -- National Labor Tribune,
Oct. 15, 1911**

FALSE THEORIES OF DIVINE PLAN

London Tabernacles, Lancaster Gate, W., was crowded to hear Pastor Russell. He spoke of mistaken notions respecting the end of the world. He assured his audience that "the earth abideth forever," and claimed errors were built upon misinterpretations of the Scriptures. We report him on Rev. 10:6, 7 as follows.

Our text, with other Scriptural statements respecting the end of the world (for instance. St. Peter's statement, "The heavens being on fire shall be dissolved"), have led Christians in general to accept the theory that God has decreed that shortly, or at some time, our earth is to be burned. The early Church expected and prayed for the second coming of Messiah, to establish the Kingdom of righteousness, to overthrow sin and to release mankind from its bondage and weakness and from the power of death, and thus to bless the whole earth, restoring all things to the glorious condition represented in miniature in Eden: man in perfection, with a Paradise home. Acts 3:19-21.

But as centuries passed without the manifestation of Messiah's Kingdom, those expectations yielded to another suggestion, namely, that Jesus had not meant what had been understood, but meant that the Church should convert the world, under His supervision, during a period of a thousand years, and that then He would come and give their work His stamp of approval and wind things up by taking all the saintly to heaven, setting fire to the earth to entirely consume it.

CATHOLICS AND PROTESTANTS MUCH CONFUSED

Both Catholics and Protestants have been operating in harmony with this erroneous thought. Catholics claim that the Kingdom of Messiah was set up long ago and that the popes and cardinals are representatives of Jesus and the Church. They claim that the Pope is Christ's Vice-gerent that is to say, He reigns instead of Christ, as His representative. They claim that "the thousand years" is already in the past, since 1799, and that we are now in the "little season" mentioned in Rev. 20:3, in which Satan was to be loosed, at the close of the thousand years.

Many of them understand that Protestantism in general, and, particularly, Socialism and Free Masonry, are organizations of Satan, which will soon be destroyed in the burning up of the world.

Protestants are also much confused on the subject. They claim that we are in the reign of Messiah, but they are not sure when it began or when it will end. Before Luther's day the Catholic view prevailed, but according to Luther's preaching the Papal claims were false, and later the Papal system was branded as Anti-christ. Since then Protestants are in confusion. Some recognize the Church of England and its kingly head as God's Kingdom in the earth, but they admit that it has not yet conquered the earth, nor is God's will done as in heaven, even in the British Isles. The Church of Russia makes a similiar claim to being the Kingdom of God, and honors the Pope as the reigning representative of Messiah. Emperor William of Germany also has on his coins the legend that he is reigning "by the grace of God" that his kingdom is a part of Messiah's Kingdom.

But all these theories Catholics and Protestants are now ignoring. In the light of our day none dare preach such theories. With present-day enlightenment it seems foolish to declare that the various kingdoms of Europe are Messiah's Kingdom, and that they are establishing a reign of righteousness. The costly preparations of war made by these very nations discredit entirely the claim that they are parts of Messiah's great Kingdom of righteousness and peace.

All denominations engaged in missionary work are professing the thought that soon the world will be converted; that the second coming of Christ will then take place, and then will come the consummation, and the burning of the world. How strange, how illogical! The heathen, according to reliable government statistics, are twice as numerous today as they were a century ago. Six hundred millions there were then; there are twelve hundred millions now. How long would it require, at this rate, to convert the world? And if the heathen were converted to the same condition of civilization enjoyed in Europe and America, could we claim then that God's will was done on earth as it is done in heaven? Assuredly not.

Thank God, the second coming of Messiah will not delay until the world is converted and God's will fully done and the plan of salvation ended. Quite to the contrary. His coming is for the very purpose of bringing all things into subjection to the Father's will. He comes that He may reign as King of kings and Lord of lords, in association with His Church. He will not reign through a representative or vice-gerent, but personally, and "unto Him every knee shall bow and every tongue confess" to the glory of God. In His day the righteous shall flourish, and the evil-doers shall be cut off. The faithful Church, sharing in her Lord's resurrection, the First Resurrection, to glory, honor and immortality, will be His associate kings and priests, to reign for a thousand years. (Rev. 20:6.)

FIRE SYMBOLICAL OF DESTRUCTION

Let us examine some texts which seem to teach that our earth will be destroyed by fire, and note that they are symbolical. "Fire" is frequently used in the Scripture as a symbol of destruction. Thus the Church is exhorted to mortify or kill the fleshly nature, and is told that the fiery trials of life will assist them in this work. The opposition of enemies is to be destroyed by works of mercy and kindness, which, figuratively, will be "coals of fire upon their heads." St. Peter mentions special trials and tribulations coming upon the Church, designed to purify her purge out and destroy the dross. He says: "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." 1 Pet. 4:12.

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St. Paul refers to special trials upon the Church in the end of the Gospel Age, which will consume false doctrines, human traditions, etc., and all false faith, but which will leave unscathed the true Faith and true characters. He says: "If any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire." 1 Cor. 3:12-15.

These various Scriptures do not prove that the world could not be destroyed by fire in a literal way, but they do prove that "fire" is very frequently mentioned in the Bible in a figurative or symbolical manner. We might multiply the instances: "Our God is a consuming fire" as regards everything contrary to righteousness; the symbolical "lake of fire," in the book of Revelation, is explained to signify the Second Death, utter destruction, without hope of recovery.

WORLD BURNING UNSCRIPTURAL

The supposition that the earth will be destroyed by fire, either soon or ever, would be contrary to the statement that “the earth abideth forever,” and the declaration that God formed it not in vain, but formed it to be inhabited. (Isa. 14:18.) One of the very strong passages which seems to teach that the earth will be devoured by fire is found in Zeph. 3:8: “Wait ye upon Me, saith the Lord, until that Day that I rise up to the prey, for My determination is to gather the nations, that I may assemble the kingdoms, to pour all My fierce anger; for the whole earth shall be devoured with the fire of My jealousy” anger.

That the fire of God’s anger which will come upon the world will not destroy the physical earth, with all its inhabitants, but will destroy the evil of present institutions, is shown by the succeeding sentence, which declares. “Then will I turn to the people a pure Message, that they may all call Him with one consent.” If the fire of this text were literal, the earth and its people would be no more, but as symbolical fire it is perceived that it is a burning against unrighteousness, iniquity, sin, the overthrow of all institutions of evil, and the awakening of mankind and preparing them to hear the Voice of God, the language of the Truth, the Divine Message.

What we have seen prepares us for the somewhat more difficult statement of St. Peter: “The Day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.... The heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to His promise, look for a New Heavens and a New Earth, wherein dwelleth righteousness.” (2 Pet. 3:10-13.) To harmonize these words of St. Peter with other Bible statements, we must consider the “fire” here mentioned to be symbolical. Not only the earth is to be consumed, but the heavens also. The “heavens” will take fire first and be dissolved.

What heavens shall we suppose are here referred to? not the literal, starry heavens, nor even our atmospheric heavens, nor yet the heaven of Divine Presence and glory. The church system, the ecclesiastical powers, are symbolically referred to as the “heavens,” at the present time supervising and over-ruling the temporal and social arrangements which are represented by the “earth.” The “earth” represents organized society, as in contrast with the “sea” which symbolically represents disorganized society, the uncivilized and all who are rebellious against governments. When the “heavens” (ecclesiastical powers) of the present time shall be “dissolved,” it will be with a great noise,

with great confusion, commotion. Ecclesiastical institutions of the present time are in a very troubled condition, though they are in no danger of immediate collapse. The principal outcry is that few attend church services, and that the collections are small.

St. Peter's words indicate a crisis in ecclesiastical affairs still future. The Scriptures show us that a great Federation is seemingly bringing Ecclesiasticism into greater power than it has exercised in years. Other intimations of Scripture lead us to expect that that federative organization will attempt a rigid control of the world through affiliation with political and civil power, and that a considerable measure of success will lead to intoxication on the subject and an attempt to take away the liberties of the people entirely, the result of which will be a great explosion, or a great "earthquake," in the symbolical language of Scripture. It will be then that the heavens will take fire and be consumed with a great noise, commotion, disaster, etc. And the commotion will include the social order. The elements will melt with the intensity of the heat, the strife, which will then be engendered. The elements of society are those mutual advantages and assistances of good people, upon which the stability of government rests.

The Bible clearly intimates that the condition of affairs symbolized by the melting of society and the disintegrating of its elements in the great heat of strife at that time will be the result of superstition and fear. The end will be anarchy, or as the Bible declares, "Every man's hand will be against his neighbor." Selfishness will be the predominating, ruling principle.

THE SYMBOLIC FIRE USEFUL

The question arises, Why should God permit the fall of our Christian systems, which certainly have done much that is morally assistful to the world? And why should He permit the overthrow of the present order of things, which certainly is much more advantageous than anarchy and disorder? The Bible Answer--is that God is not forcing this issue, but is merely allowing mankind to work out these results. The trouble and disaster will come as the natural result of ignoring the principles of Divine Law. Ecclesiasticism is unauthorized to claim that it is God's Kingdom, invested with Divine power and authority to rule the world. This fallacious claim and the attempt to enforce it will bring upon it the "fire" which will consume.

The world, neglectful of the Golden Rule, and obeying the false standard that "might makes right," will overthrow society by precipitating a conflict between the two great parties the capitalists, trusts, kings and princes on the one

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hand, and labor unions and the masses on the other hand. Each will feel that a death struggle has arrived and that the battle must

be fought. Each will feel unwarrantedly self-confident of victory. According to the Bible, the result will be the complete wreck of our present society, symbolically pictured as “fire.”

But the Lord through the Prophet Zephaniah points out that, following this time of “fire” and trouble, will come a blessing to the earth. So also He declares through St. Peter, that following the symbolic fire, will come “a New Heaven” and a new earthly condition, the basic principle of which will be righteousness; and the Prophet Zephaniah says that then God’s Message, in its purity, shall reach the people. Both statements are true. On the ruins of our present civilization, when mankind will be sick at heart with the failure of what they had considered to be the Brain Age, they will look to the Lord, to whom they should have looked sooner. They will perceive the coming reign of righteousness and will say, “Lo this is our God, we have waited for Him and He will deliver us.” (Isa. 25:9.) Then the Prophet declares, “The desire of all nations shall come.” (Hag. 2:7.)

All nations are desiring blessing, prosperity, and God desires that all shall have these very favors, and they will be obtainable through Messiah’s Kingdom. Then the blessing of mankind will begin. The Messianic Kingdom, invisible but All-Powerful, will be thoroughly manifest in its dealings and its righteous judgments will have control. The blessing will come through Israel, extending to and including “all the families of the earth.”

How grand the thought that the New Heavens will be the new ecclesiastical powers the glorified Church Christ and His Bride in glory and power. The New Earth mentioned by the Apostle will be the new organization of human society, along the lines of righteousness the Golden Age.

We have not forgotten our text. What we have said is in line with it. It requires the addition of one word to make its meaning clear. The Mystery of God, which has been kept secret from the foundation of the world, shall be finished, completed, no longer a mystery. “And the angel sware... that the time should be no longer (delayed.)” (Rev. 10:6, 7.) This has no reference to the end of time. Time can never end. Other Scriptures show that we are living very near the finish, the completion of the Church, which is the “Mystery.” (Eph. 3:3-6; 5:32.) With the completion of the Church (the “Mystery”) will begin the fulfillment of all the glorious promises of the Bible respecting the lifting of the curse from the earth, and the Divine blessing upon all earthly things.

**Peoples Pulpit -- National Labor Tribune,
Oct. 22, 1911**

GOD'S STANDARDS TO BE UPRAISED

Pastor Russell spoke here twice to large audiences. We report one of his discourses which treated on the difference between human and Divine standards of measurement. He said in part:—

When we were children the days were longer and years seemed interminable. The holidays of the year stood out very seldom to recur. Gradually all this changed as we reached the zenith of our energy. Now the days chase each other and we marvel at the brevity of life. How God regards time we might not know if He had not revealed the matter in His Word. As we read, "A thousand years in Thy sight are but as yesterday," and "A day with the Lord is as a thousands years." Our minds assent it must be so! And God's people are blessed in proportion as they are able to take the Divine viewpoint of life and all of its affairs.—

From the Divine standpoint, then, we see that the six thousand years of earth's history, from Adam's day until now, are merely the work-day portion of a great week whose Seventh Day or Sabbath of a thousand years is "the day of Christ," "the last day," "the day of judgment" or trial for the world; the day in which "every knee shall bow and every tongue confess to the glory of God;" the day in which "the righteous shall flourish and the evil-doers shall be cut off in the Second Death;" the day during which God will "pour out His Spirit upon all flesh," as He now grants it to His servants and handmaidens.

In the Divinely arranged custom of the Jews the new day began at sunset. Thus we are in the evening or beginning of the great Seventh Day of the Divine Week the day which means so much of blessing, uplifting, privilege, opportunity of Divine favor to our race through Messiah's glorious Kingdom, which throughout this Seventh Day will reign "from sea to sea and from the river to the ends of the earth," putting down everything contrary to the Divine standards and uplifting the world of mankind (bought with the precious blood at Calvary) from sin, meanness, degradation and the tomb up, up, up, step by step to human perfection in a world-wide Eden. The unwilling, resisting Divine favors and privileges, shall be destroyed in the Second Death.

"Six days shalt thou labor and do all thy work, but the Seventh is the Sabbath of the Lord thy God. In it thou shalt not do any work." Whoever reads carefully, intelligently, the pages of history, must be struck with the energy which has been manifested by our race and is still being manifested. The pyramids and the ruins of ancient cities, and civilization, all tell

us of the ceaseless struggle of humanity against the adverse conditions prevailing in the earth, including the strife against sickness and death, and, by a few, a noble fight against sin and further degradation.

Well does the Prophet express the truth of our observation, saying, "We have not wrought any deliverance in the earth." (Isa. 26:18.) A few have gained fabulous riches, name of fame, place or power, but the majority during all this period have gone down in the strife to the tomb, slain by the great associated monarchies which the Bible declares are now reigning Sin and Death.

And even the comparatively few who have gained eminence and whose victories are most loudly extolled in human history have fallen also--many of them in the

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very prime of life all of them in comparative childhood. Why is it that a man should not live for a hundred years when we have the Divine assurance that even under the Divine sentence Father Adam resisted death for 930 years so vigorous was his constitution?

WEARIED CHILDREN FALL ASLEEP

From the Divine standpoint the children of Adam, born in sin, shapen in iniquity, of a few days and full of trouble, fall asleep in death like children wearied in their play; albeit it is a play grim with tragedy, in which each actor performs his part most realistically.

From the Divine standpoint human ambition and strife and energy are accomplishing a useful purpose, even though their efforts are usually selfish and often brutish. The lessons now being learned by Adam's children will not all be lost. The greater mellowness of heart and broader views of the majority of those who have thus battled selfishly for even fifty years suggest that, as a whole, our race might do better work in a second century than in the first. Moreover, the Scriptures indicate that the great drama of sin, selfishness and passion being enacted by humanity is furnishing a lesson to angelic hosts respecting the exceeding sinfulness of sin its downward tendency its bitter fruit and the hopelessness of any to escape therefrom except by the Divine assistance.

NEXT THE LESSON OF GOOD

The forbidden fruit of Eden was from the tree of the knowledge of good and evil. Doubtless the Creator would eventually have given a full knowledge of both good and evil to our first parents. They were merely forbidden an immediate plunge into knowledge to their own disadvantage. Craving knowledge before its due time, Mother Eve disobeyed her Maker and enticed her

husband also into disobedience. The result has been that instead of learning the philosophy of good at first and of evil later, they and their race have been precipitated into lessons respecting evil first, with the knowledge of good to come later.

The holy angels, who have never transgressed the Divine Law, have continually the lesson of good and an appreciation of the Divine character, the principles of righteousness, etc. Their lessons in respect to evil they are gaining by observation instead of by experience the way recommended to our first parents by the Creator, but in their ignorance rejected.

But God foreknew the course which His human children would take under the influence of temptation; He foreknew that they would fall into sin and therefore would experience its penalty, sorrow, pain and death. While His eye has pitied His poor creatures for six thousand years, nevertheless He has allowed His great original Plan of the Ages to move along slowly to a grand climax the Plan which He purposed in Himself from before the foundation of the world.

That climax in human affairs, we believe, is near at hand. It marks a great change in Dispensation. The six thousand years, the reign of sin and death, are to be completed by a terrible time of trouble which might not improperly be termed the natural result of human selfishness (sin) operating under the influence of the great principles of the New Dispensation now being ushered in. Selfishness, as represented in the accumulated financial power and energy called trusts and combines, is about to come into conflict with selfishness (sin), represented in the combining forces of humanity, labor unions, etc. The head-on collision which thinking people foresee, and which the Scriptures graphically portray, will give to society an earthquake shock; more than this, the graphic picture is of a world-conflagration which will involve the heavens, or ecclesiastical powers, as well as the earth, or social system, and the mountains, or kingdoms of the world. The picture would be too terrible to paint, and useless as well, were it not for the silver lining to the cloud.

The awful shock which God's people are warned to avoid so far as possible by following peace and benevolence will merely prepare the way for the glorious blessings of the great Seventh Day, in which man will rest from his own schemes and endeavors and come fully under the control of the great King, Messiah, whose rule of righteousness for human uplift has been prophetically pictured for centuries.

THE PICTURE IN RETROSPECT

Still looking from Divine standpoint at the six great thousand-year days in which sin and death have reigned, we perceive that one effect has been as foretold to Mother Eve, "I will greatly multiply thy sorrows and thy conception." We perceive that our race has multiplied much more rapidly than it would have done

had it remained perfect as at first, for the first children, even in the days following the fall, were frequently born when the father was an hundred years old.

We have already referred to the lesson respecting the sinfulness of sin which comes to all mankind most fully, most consciously to those favored by contact with the people of God who have received the Divine Revelation. The enlightened ones have been but a small portion of the whole. After two thousand years of the reign of sin and death God foretold in an obscure manner the blessing He intended to bring subsequently to the race: To Abraham He said, All the families of the earth I will bless through thee and through thy Seed. That message, followed in Israel by the giving of the Law Covenant, has been the Light of the world. For eighteen centuries it was the only light of hope, of prospect. Then, in partial fulfillment of that promise, same Jesus, the first practical expression of Divine love and pity for our race. No longer would God content Himself merely with promises. He would now begin the—

WORK OF HUMAN RESCUE

But if any hoped that world-wide blessings would immediately spring up as the result of Jesus' work, he was mistaken. On the contrary, Jesus Himself was combated by the Prince of darkness and his deluded subjects. And the same principle has obtained for nearly two thousand years all followers of Jesus have been obliged to take up their cross and suffer for righteousness, for godliness, in the midst of a crooked and perverse people, amongst whom

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they have shone as lights and whom, to some extent, they have assisted in enlightening, civilizing, etc.

Thus the six days of the week, so far as light, truth, knowledge of God is concerned, have all been dark days. The lights which God provided in His followers have been as candles set upon candlesticks. They have indeed reprov'd the darkness, but they have been powerless to scatter it. Nor did God so intend. His declaration through the Prophet is, "Weeping may endure for the night, but joy cometh in the morning." (Psa. 30:5.) Again, "Darkness covers the earth, gross darkness the people;" but "the Sun of Righteousness shall arise with healing in His beams." Isa. 60:2; Mal. 4:2.

This promised Sun of Righteousness which is to scatter the darkness of earth, we are told distinctly, consists of Jesus and those who have walked in His footsteps throughout this Gospel Age. These, approved of the Father, will be glorified beyond the

veil by a resurrection to glory, honor and immortality. Then speedily these will “shine forth as the Sun in the Kingdom of their Father.” (Matt. 23:43.) This will mean the ushering in of the great Seventh Day Messiah’s Day.

GOD HAS NOT NEGLECTED US

From this Divine viewpoint God is not slack concerning His promises. Only six days of the week have yet passed. The glorious Seventh Day in which the great Mediator between God and men will assume His Kingdom powers is just at hand. Instead of thinking that God is neglecting and forgetting to fulfill the Messianic promises, we should with the eyes of faith realize that He is working all things according to the counsel of His own will. We should consider the matter from the standpoint that God has exercised great patience with humanity in not blotting out the race; He has been long-suffering. An this assures us that the Unchangeable One would prefer that none of His creatures should perish in death, but rather that all, if they would, might turn unto Him and live. Ezek. 33:11.

The great opportunity for the masses of our race to turn to the Lord and attain everlasting life will be after the darkness shall have passed, when the Sun of Righteousness shall be shining forth; after the Highway of Holliness shall have taken the place of the Broad Road to destruction; after Messiah, the great King, shall have dethroned Satan, the Prince of darkness, from the world’s control; after the Prince of Peace shall have established peace upon a proper basis. Who cannot sing heartily with the poet:

*“A thousand years, earth’s coming glory,
‘Tis the glad day so long foretold,
‘Tis the glad morn of Zion’s glory,
Prophets foresaw in times of old!”*

WAITING FOR THE MOTHER

Our race was generated by Father Adam as well as condemned to death through his disobedience. What the race needs is another father or life-giver, and this is exactly what the word Savior signifies Life-Giver, Father. The Redeemer, at the cost of His own life, became the purchaser of Adam and his race with a view to their resuscitation, their resurrection from sin and from death. Is not one of the Redeemer’s titles “The Everlasting Father” the Father who gives everlasting life. Unquestionably He has not yet fulfilled this glorious office of Life-Giver to Adam’s race; He will fulfil it, however—“in His Day.”

Speaking to His faithful disciples, His followers in the narrow way, Jesus promised them, “In the regeneration ye shall sit upon twelve thrones.” (Matt. 19:28) That regeneration period corresponds exactly to St. Peter’s “times of restitution,” or years of restoration (Acts 3:19), and both of these periods agree to the

general teachings of Scripture respecting a resurrection at the last day Messiah's day the thousand years of regeneration, resurrection restitution, which will afford Adam and his race fullest opportunities for attaining perfection of human nature in an Edenic world-wide Paradise.

The Lord through the Prophet assures us of the wonderful success which will attend the establishment of the New Empire of earth, the dominion of the Prince of Light, which will supersede the dominion of the Prince of darkness, when Satan shall be bound for a thousand years, that he may deceive the peoples no more. Thus it is written, "He shall lay righteousness to the line and justice to the plummet and the hail (Truth) shall sweep away the refuge of lies." (Isa. 28:17)

But why the delay, do you ask? Ah, we answer, God did not permit Adam to begin the establishment of his race until first He gave him Eve as his bride, his wife. The word needed not merely a life-giver but a mother, a care-taker, a helpmate.

Similarly in the Divine arrangement God has provided that the restitution time, the world's uplifting period, the regeneration epoch for mankind, shall not begin until first the true Church, the "little flock," the Bride of Christ, shall be completed and be united or married to the Heavenly Bridegroom beyond the veil made partaker with Him of glory, honor and immortality the divine nature.

Thus, my dearly beloved, the great Plan of Ages, timed by Infinite Wisdom, has delayed long enough to permit you and me and all of God's Spirit-begotten children to make our calling and our election sure to a share with our Redeemer in His glorious work. How glad we are that the door of opportunity to this "high calling" still stands open and that the Heavenly Father and the Kingly Redeemer are beckoning us to share the things which eye hath not seen nor ear heard, neither have entered into the heart of man, but which are reserved for us and for all who love Him sincerely more than they love houses or lands, parents or children or self.

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SANER VIEWS ABOUT BAPTISM

Pastor Russell spoke twice to large audiences. We report one of his discourses which treat upon the subject of Baptism:

Church History shows that the damnation theories grew by degrees. First came the theory that every child of Adam was born damned to eternal torture at the hands of fire-proof devils, and

that the only escape was through baptism. But it was claimed that baptism cancelled only previous sins and not subsequent ones; hence it was the custom in Constantine's time to put off baptism until as near the hour of death as possible. Tertullian is credited with supporting this view.

Later came St. Augustine, advancing the theory that only the Church would be saved and that baptism was for the purpose of induction into the Church. Naturally it followed that if infants died without being admitted into the Church they would go to eternal torture. As a result of this teaching infant baptism sprang into great popularity, which is still maintained. At first the infants were immersed in water, but later, under the belief that all bishops were successors of the apostles and equal in authority, Church Councils took the place of the Word of God. They not only sanctioned infant baptism, which is not even mentioned in the Bible, but additionally claimed that immersion was unnecessary and that a few drops of water would induct the aged or the babe into the Church and constitute an insurance against a hell of eternal torture. This theory still persists to perhaps a greater degree than many would imagine. Luther and his coadjutors protested against some of the doctrines of the Church of Rome, but accepted without protest infant baptism, sprinkling, etc., as necessary to preservation from everlasting torment.

UNBAPTIZED INFANTS IN TORTURE

Someone suggests, "Ah! we practice infant sprinkling, but it is merely a `christening. ' We have no thought whatever that the gracious Heavenly Father or His adorable Son, our Redeemer, would consign an infant to torture, even if it died without being christened." Do not be too sure, my brother. Superstitions die hard. I know of a white-haired bishop in the Episcopal Church who was appalled at the very suggestion that his infant grandchild might be safe in the arms of Jesus without having been `christened."

Not only so, but these superstitions of a darker day are forcefully impressed upon the "common people" by some of the clergy. Let me tell you of two cases:

(1.) A Lutheran couple in Pennsylvania had some unpleasantness with their pastor respecting Church dues. This caused them to absent themselves from Church service for several months. Meantime their babe became sick. The father humbled himself to go to his pastor to tell him of his distress and his fear that the child might die and of his desire to have it baptized. Imagine the anguish of the deluded parent when the pastor refused and told him that the child would go to hell and that this was his desert as a parent because of failure to keep in touch with his Church.

(2.) The other case was that of a Catholic couple in Wisconsin. Their two little girls died of diphtheria within a few hours of

each other. When the parish priest was sent for he declined to come and refused permission to have the children buried in “holy ground.” The explanation given to the astonished parent was that they had neglected their duty toward the children, that they had not been baptized into the Church and consequently were lost.

To a friend the bereaved father declared that he wanted to have nothing whatever to do with so unjust a God who would consign his little, innocent children to eternal torture merely because of his sin, his neglect, in not having a few drops of water sprinkled in their faces by the priest! The friend had been reading my “Studies in the Scriptures” and explained to the bereaved father that Church creeds and theories are very different from the plain and simple teachings of the Bible. He showed him that his little ones were merely “asleep in Jesus” waiting for the glorious resurrection blessings of restitution, to be brought to mankind at the second coming of Jesus, after the completion of the elect Church and their change to heavenly glory. Could you wonder that that Catholic, a saloon-keeper, received a new ray of hope and that it had a transforming influence upon his life?

THE CHRISTIAN DISCIPLES' ERROR

Pastor Russell examined the doctrine of immersion as set forth by the Christian or Disciple denomination. He had not an unkind word to say respecting the people of this denomination, but he did dissect their doctrines, laying bare what he considered to be their inconsistencies, falsities.

Criticizing the immersion theory of the Christian-Disciples he declared that the texts used by this denomination as proofs that baptism is for the remission of sins were never applied to any except Jews. The Jews were in Covenant-relationship with God through the Mosaic Law. If they got into sin it was proper for them to repent, return to God and use water symbolically, indicating return from sin. All Jews in full harmony with the Law Covenant in Jesus' day were transferred from Moses to Christ. Only those who had committed special sins were called upon to wash away those sins symbolically in water.

Others living consistent lives as “Israelites indeed” were never instructed to be baptized or to wash away their sins. Amongst the Apostles, Pastor Russell said, there is no record of any of them having been immersed in water for the remission of sins, except St. Paul, and he only because he had persecuted the Church of Christ. The baptism into Christ announced for Gentile converts is wholly different, he declared, from the Jewish baptism for the remission of sins. An illustration of this, he said, is found in Acts 18:24, 25, where Apollos had baptized certain Gentiles of Ephesus with John's baptism for the remission of sins. St. Paul

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afterward declared this incorrect and directed them to be immersed again not for the remission of sins, but for induction into the Body of Christ, which is the Church. (Acts 19:1-6.)

But the chief point which Pastor Russell made against the Christian-Disciple theory, that Baptism is for the remission of sins, was that it naturally dis-fellowships all Christians who have not been immersed. The logic of this theory, he declared, would find few supporters in the Christian-Disciple denomination. The logic of it is this. If immersion is necessary for an adult in order that his sins may be remitted or washed away, it would logically follow that all adults not immersed are yet in their sins unforgiven. And this signifies, according to this theory, that, if they die thus they must suffer the penalty of their sins, which penalty, they say, is eternal torture.

BAPTIST THEORY IN ERROR

Next the Baptist theory of Baptism was dealt with. It was complimented as being more nearly in line with the Scriptures than any theory of Baptism held in the world. And yet, said the speaker, remarkably few Baptists today could or do stand by their theory, if put to the test. Nevertheless, in theory and practice, the great mass of Baptists declare that immersion is a necessary incidental to admission to the "Church of the Living God, whose names are written in heaven!"

In full keeping with this, in nine out of every ten Baptist Churches the world over, only immersed Christians are ever invited to the communion table to participate in the Lord's Supper. Why? Because they claim that only immersed persons belong to the true Church and that the communion service is exclusively for the Church.

If we ask them what are the advantages claimed for membership in the Church, they reply Salvation! What is the antithesis or opposite of salvation? we ask. They Answer--Lost! What do you mean by lost? we inquire. The reply is, To be banished from God and suffer everlasting torture.

So then, theoretically, our Baptist friends deliver to the unimmersed the same blood-curdling theory handed out by Christian-Disciples that Catholics, Lutherans, Presbyterians, Methodists, Congregationalists, etc., are enroute for eternal torture. The difference between the two theories is that the Disciples say that this awful fate impends upon the masses of Christendom, as well as upon heathendom, because their sins have not been forgiven, while the Baptists say, No, not for that cause, for Jesus died for all, but because they have not taken the necessary steps to get into the Church.

“TIMES OF SUCH IGNORANCE”

St. Paul tells us of certain times of ignorance which “God winked at” or disregarded. We believe that the Almighty graciously overlooked such inconsistencies in the theories of some of His children and charged them not with the responsibility of so terribly maligning the Divine Character and misrepresenting the Divine Word. But now our God is opening the eyes of our understanding and there is no longer excuse for any to believe such monstrous theories, nor excuse to still profess to believe them after they have been repudiated by the heart.

The true view of Baptism is one which cannot be controverted. It is consistent with itself and with every Bible statement. It recognizes every consecrated child of God of every denomination, or outside of all denominations. It inducts the saintly Baptist, saintly Disciple, saintly Catholic, Episcopalian, Lutheran, Congregationalist, Methodist, etc., into membership in the one Church of the Living God, whose names are written in heaven."

What Baptism can this be? We reply that it is the one mentioned by St. Paul, in a text which we have all read and quoted time and again: “So many of you as were baptized into Jesus Christ were baptized into His death.” (Rom. 6:3.) The mistake we have all made in the past is in applying the Apostle’s words to water baptism. The Apostle said not a word about water baptism, but mentioned specifically the Baptism into Christ, into “the Body of Christ, which is the Church.”

The thought is that God has ordained the gathering of the elect Church during the Gospel Age. The Head of this Church was received up into glory eighteen centuries ago, and since Pentecost one and another of the true footstep followers of Jesus have been accepted of God through His merit and counted as “members of the Body of Christ, which is the Church.” First, Jewish believers were transferred from Moses into Christ.

Next the Message was extended to the Gentiles. But these could not pass from Moses into Christ because they were not in Moses, never having come under the Law Covenant arrangement. Hence, these could come into Christ only by direct baptism. All baptized into Jesus Christ occupy a specially preferred relationship to God and, if faithful to the end, will be received to glory, honor and immortality on the spirit of heavenly plane. But there is not a word of Scripture to say that the world, which misses this glorious exaltation, will on this account suffer eternal torture. They will lose the great prize, however.

WATER BAPTISM NOT THE DOOR INTO THE TRUE CHURCH

Our Baptist friends will agree to the above statement. They will say, Yes, that is what we mean, only, in order to be in Christ, we Baptists claim, water immersion is necessary.

We are glad to have their plain, candid statement and to meet the issue squarely. That is the Baptist mistake supposing that water baptism inducts anybody into membership in the true Church. They may indeed make water immersion the door into the Baptist Church, but this does not make it the door into “the Church of the Living God.” St. Paul defines the Baptism by which any Gentile may come into membership in the Body of Christ. Note his words again: “So many of you as were baptized into Jesus Christ were baptized into His death.” Our Baptist friends think of this as though it read “were baptized in water.” This is their mistake as before stated.

But the question arises, Just what is meant by these words, “Baptized into His death?” Was His death in any way different from the death of others? Most decidedly it was! Our race die as sinners, children of wrath, under Divine

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sentence of death. But Jesus was not a sinner and hence was not under Divine sentence of death. He was “holy, harmless, undefiled and separate from sinners,” undefiled from Adamic death. His death was a sacrificial one a surrender of an unimpaired life. Those, therefore, who would become His footstep followers and be baptized into His death, must participate with Him in a sacrificial death. The Scriptures explain that this would be impossible except as those footstep followers should be cleansed and made acceptable sacrifices through the merit of Jesus, because “by nature we were all children of wrath even as others.”

Death was the real meaning of our Lord’s baptism. John the Immerser knew that Jesus was not a sinner, knew that He had no sins to wash away, and at first he declined to immerse Him. And he did so only after Jesus had assured him that it was right and that the matter had a deeper significance. “Suffer it to be so.”

OUR LORD’S BAPTISM FINISHED AT CALVARY

Our Lord for three and a half years was carrying out the consecration vow which in Jordan He symbolized baptism into death. Day by day He became more deeply immersed into death. That real immersion into death was finished on Calvary. In harmony with this the day before His death Jesus said, “I have a baptism to be baptized with, and how am I straitened until it be accomplished.” The next day it was accomplished, when He cried, “It is finished!” His baptism into death was finished.

The same thought the Master gave to His followers, saying to two who desired places on His right and His left in the Kingdom: "Ye know not what ye ask!" You do not know what it requires to secure exaltation to the Kingdom. Are you able, are you willing to drink of my cup of sorrow, self-denial, etc.? Are you willing "to be baptized with the baptism that I am baptized with" the baptism into death? When the disciples replied that they were willing, the Master assured them that He would attend to the rest. The terms of discipleship have not changed.

Just a word further respecting water baptism. It has its place, not in keeping any out of eternal torment, nor in getting them into eternal glory; but it is a symbol, a beautiful picture in one act. It is a testimony to all believers that the consecrated one has vowed loyalty to the Redeemer even unto death. As such a confession of such a consecration, we commend water baptism to you all as being the Lord's own provision of a pictorial confession for those who have accepted His terms, surrendered their all, and are seeking to walk in newness of life and to attain the eternal glory by and by.

As for the unconsecrated world, it is fitting that they should not be baptized. Baptism was never intended except for the fully consecrated, the sanctified in Christ Jesus. When God's due time shall come the world of mankind will receive the blessings provided for them through the Redeemer's merit, under the gracious arrangement of that Redeemer's heavenly Kingdom, which will be established under the whole heavens for the purpose of uplifting mankind from sin and death whosoever wills

**Peoples Pulpit -- National Labor Tribune,
Nov. 19, 1911**

GOD'S PROMISES TO THE CHURCH

Pastor Russell on the Atlantic homeward bound.—" Well as usual, thank God!" was Pastor Russell's greeting by wireless to the millions of readers of his sermons in the secular press. His message for Sunday was from Psa. 43:5, 7: "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him.... All Thy waves and Thy billows are gone over me." We quote as follows:

The Psalmist's knowledge of the sea was probably limited to the vicinity of Jaffa (then Joppa), where tradition says King Solomon once had a little harbor, now filled in and cultivated with orange groves.

King David's knowledge of sea billows was probably confined to the huge waves which sometimes break over the massive stones on the sea front of Jaffa, the result of strong north winds.

Nowhere have I ever seen the majestic power of the sea more strongly contrasted with human weakness than at Jaffa Port. The water is deep and the billows follow one another with seemingly irresistible force.

In the Psalm of which our text is a part, the Prophet likened his trials and difficulties and his own helplessness to those of a swimmer battling with the stormy sea at Jaffa; wave after wave of trouble having rolled over him, yet his faith in God continued. He was suffering for righteousness' sake because of his faithfulness to God. He knew that Divine providence permitted his troubles for some wise purpose. He called upon his soul, yea every power within him, to exercise faith, trust, confidence, and to rejoice in his tribulations, knowing that they were not marks of disfavor, but to the contrary proofs of his loyalty; and that thus God was fitting and preparing him for his future service.

SONGS IN THE NIGHT

“Why art thou cast down, Oh! my soul? Why art thou disquieted within me? Hope thou in God, for I shall yet praise Him” for these very experiences and the helpful blessings which they will bring to me. “The Lord will command His loving kindness in the day times” in the glorious day of Emmanuel, when Satan will be bound, sin will be uprooted and the Sun of Righteousness will beam forth with healing rays of restitution. Acts 3:19-21; Matthew 13:43.

But what about the night time of the present, while Sin and Death still reign, and while Satan is still the Prince of this world? How should David and all whom he typically represented conduct themselves in this present time, while waiting for the glorious day? Should they bemoan their lot and be unhappy and repine? Nay, says the Prophet: “In the night His song shall be with me, and my prayer shall be unto the God of my life.”

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Only God's children can rejoice in the trials and difficulties of the night of darkness which covers the earth, and the gross darkness which involves the heathen. Only these can sing with the spirit and with the understanding, because only these may understand clearly respecting the coming glorious, world-wide blessings which God has promised.

The unregenerate, even though good and moral, upright and noble, cannot appreciate the deep things of God. They do indeed find temporary pleasures of various kinds, and even have less tribulation than the Lord pours into the cup of His faithful ones, but after all their pleasures are shallow and fleeting Their chief pleasure is in seeking joy and not in realization.

“THE WORLD KNOWETH US NOT”

The world understands practically nothing about these things this spirit of a new mind or will in accord with righteousness. It understands nothing about the anointing of the Holy Spirit, under the influence of which old things pass away and new hopes and aims and objects in life take their places. But each one who has passed through these experiences understands them; each one begotten again is aware of the change in his mind, his will knows that he has consecrated his life to righteousness and to the Lord's service, and realizes that an anointing has come to him.

According to the Bible none have ordination of God to act as His mouthpieces except they have received this anointing. Such may be known by the fruits of the Spirit, which all the Spirit begotten ones will soon be able to detect, and which will more or less be manifest also to the world, although the world will not know how to make allowances for having the treasure of the new mind in an imperfect human vessel, although the world will not know how to sympathize with the weaknesses of the fallen flesh, and may often be apt to denounce and condemn those who are walking to the best of their ability, not after the flesh, but after the Spirit.

GOD'S ORDINATION VERSUS MAN'S ORDINATION

We fear, however, that if this line were distinctly seen, sharply drawn, many who are now prominent ministers, reverends, doctors of divinity, would be seen to be barred from the Lord's service. Many of them have had ordination from men, but have never had the ordination of God, and hence are unable to see spiritual things themselves and equally incompetent to present such things to others. They have not been anointed or ordained of the Lord to preach.

On the other hand, many of the Lord's people, misled by the human distinction between clergy and laity and the privileges and limitations accorded to these by Christianity, fail to recognize that they are ordained to preach, and that unless they are continually preaching they are failing to accomplish the Divine will failing to fulfill the ordination which was granted them of the Lord when they received the anointing of the Holy Spirit.

This does not mean, however, that all who are anointed of the Holy Spirit are appointed of the Lord to preach in the same manner, for, as the Apostle explains, we have gifts differing one from another, and, as our Lord's parable explains, we have talents differing one from another, and our opportunities in life are among these talents. For instance, some may have the talent for presenting the Divine message of mercy and truth in a private manner, and may be very effective in their ministries, in their service; others may have the talents and opportunities for more

public service. The sisters, for instance, are not scripturally authorized to engage in the more public function of preaching, but they, nevertheless, have glorious opportunities in a more private way of showing forth the praises of Him who has called us from darkness into His marvelous light and who has anointed us to preach, to declare, to make known the good tidings.

Well did the Master say that those hungering and thirsting for righteousness should come to Him if they would be filled. This is the class described by the Psalmist. In the context he likens himself to an antelope, famished for water and seeking a spring. He declares, "My soul thirsteth for God, for the living God;" Yet he was misunderstood, his opponents pointed to the waves of trouble which rapidly buried him, and they said, "Where is thy God?" If, as you say, you are His servant, His child, surely He would not permit adversities to cross your way.

But the Psalmist continued to hope; and all true Christians, whom he typically represented, have continued to trust, continued to sing songs of thanksgiving in the night, continued to wait for the morning of the New Dispensation, very early in which will come their own resurrection change. So the Prophet said, "When shall I come and appear before God?" and again, "I shall be satisfied when I awake in Thy likeness."

"YET HE LEARNED OBEDIENCE"

St. David's experiences were not only profitable to himself, but they were typical illustrative of the experiences of Messiah Jesus, the Head, and the Church, His Body. For nearly nineteen centuries the waves of adversity have been overwhelming the Lord's Anointed first the Head, and since, his Members, each in his turn. St. Paul tells us the value of these tribulations. Of our Lord he says "Yet He learned obedience by the things which He suffered;" He humbled Himself unto death, even the death of the cross; wherefore God also hath highly exalted Him" to the heavenly glory and divine nature.

God has made similar promises to the Church: "If we suffer with Him, we shall also reign with Him." If it was necessary that Jesus should suffer before entering into His glory, assuredly it will be necessary for all those who constitute His glorious Bride class to demonstrate their love and loyalty by suffering for righteousness' sake before they can enter into glory with Him before "the marriage of the Lamb."

THE WORLD HAS LESSONS, TOO

Although the present time is the judgment day or trial day for the spirit begotten, the new creation only, nevertheless, the effects of the reign of Sin and Death, and the waves of sorrow and trouble are not confined to the Church. Although God's children receive

extra waves of trouble as part of their special training, the world has a heavy load, too. St. Paul speaks of the groaning creation and we can readily understand why the world's fewer

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waves of trouble are much more troublesome than the many of the Christian. Those Divine providences teach the Christians his songs in the night. When he passes through deep waters the lord is with him. The chastening of his soul brings peace and joy and increasing faith and love.

None of these ameliorating conditions are possible to the world. Our Lord's invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest," is open, of course, to all who have the ear of understanding to hear, and to responsive conditions of heart; but the great mass hear not, neither do they understand. Alas! poor world, you should have the sympathy of every Christian and not his imprecations and threats of further and eternal torture in the future. The world is surely losing the great "prize of the high calling" which the Church will obtain. It deserves sympathy in respect to this loss; and as our eyes open to see the true Plan of God, we may give the world the message of God's Word—" Good tiding of great joy, which shall be unto all people." Luke 2:10.

ALL HEART-BREAKING LESSONS

The lessons taught by the present reign of Sin and Death, sorrow and pain, are heart-breaking. God represents many as originally created in His own likeness and of tender sympathy tender-hearted. Sin, depravity, selfishness, have gradually hardened men's hearts, some more and some less. The coming Age of Messiah's Kingdom is declared to be a time for the taking away of the stony hearts from mankind and giving back instead hearts of flesh. Jer. 31:32.

Meantime the trials and difficulties of life are heart breaking to all who are still tender-hearted. The message of the Gospel is for this class, the weary, the hear-broken, the discouraged, those not satisfied with the rewards of sin and selfishness, but hungering and thirsting after righteousness satisfied only with the glorious hopes of the future set forth in God's Word, which they grasp with the arms of faith.

The Lord, through the Prophet, tells us that the Gospel message is to this tender-hearted, broken-hearted class, at the present time; and each, as his own heart is healed with the Divine blessing, becomes the authorized and qualified agent for the seeking out of other hear broken ones and the binding up of their hearts with the promises of God. Thus we read of the Divine

commission to Christ, the Head, and the Church, His Body: “The spirit of the Lord God is upon Me, for He hath sent Me to preach the Good Tidings to the meek, and to bind up the broken hearted.” Isa. 61:1.

THE CHURCH’S PRESENT MISSION

Our present mission, then, is not that of heart breaking! The stony-hearted are doing that work continually. Our mission is to lay down life itself in assisting all the broken-hearted to a true knowledge of God and a true appreciation of His Plan for the Church, and His subsequent Plan for the world. We, then, as ambassadors for God, beseech men to be reconciled to God and to come into harmony with him. God event though our words be scattered broadcast and broken-hearted are likely to hear and to respond. The message once confined to the Jews, as God’s “chosen people,” is no longer confined to them. It was to the Jew first, now equally to the Gentiles: “He that hath an ear to hear, let him hear.”

Those who have not the ear cannot hear this message, even though the should thereof has gone out into all the earth, and the words of the message to the ends of the earth. In due time, during Messiah’s Kingdom, all the blind eyes will be unstopped, and the knowledge of God shall be world-wide and ocean-deep. But not yet! So long as Satan rules in this world he will blind the minds of those who believe not, in order to hinder the true light from shining into their souls. God has permitted him success in respect to the world; because the Divine message at the present time is intended only for the special class who hunger and thirst after righteousness. These are called with the message, “gather My saints unto Me, saith the Lord, those who have made a covenant with Me by sacrifice.”

THE CHURCH’S FUTURE MISSION

We have seen that the Church’s present mission is merely to gather from the world the broken-hearted class, which hears and responds to the Divine message. Thus the present work of the Church is merely to complete her own numbers to gather in a sufficient number to complete the elect Church. So the Scriptures declare that in the end of this age shall come the union of the Church with her Lord, by the power of the First Resurrection: “The marriage of the Lamb has come, for His Wife hath made herself ready.” The work of the Church is not only to find a sufficient number of humanity willing and glad to walk in Jesus’ footsteps, but also to instruct these, building them up in the most holy faith and preparing them for the glorious consummation, and for their future work.

The future state of the Church will be devoid of waves of trouble, trials, sorrow and tears. Her triumph will come; she shall enter into the joys of her Lord and hear the Bridegroom’s voice, saying, “Well done, good and faithful!” But the joys of the Lord

upon which she will enter will be a career or usefulness for a thousand years. She will be with her Lord, and co-labor with Him in the world's enlightenment, and in their uplifting by restitution to all that was lost in Eden and redeemed Calvary.

Free grace will then be proclaimed. "Whosoever will may come, and take of the Water of Life freely." And everyone drinking may say, "Come," to others. The whole world will be filled with the knowledge of the glory of God, and the whole world may join in acclaiming, "Glory, honor, dominion and might and power be to Him that sitteth upon the Throne, and to the Lamb, forever." The whole world of mankind will be blest with the opportunities of this glorious Epoch, in which all the willing and obedient may attain full perfection and Divine favor, while all who refuse the Divine favor will be totally destroyed in the Second Death. 2 Pet. 2:13

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[St. Paul Enterprise, January 2, 1917](#)

GOD IS OUR PATTERN IN THE GIVING OF GIFTS

Louisville, Kentucky, December 21 1913 Of the two discourses which Pastor Russell gave here today we are reporting the one from the text, "Every good and every perfect gift is from Above, and cometh down from the Father of Lights, in whom is no variableness nor shadow of turning" (Jas. 1:17). He said:

Christmas is a delightful season in many respects. Admitting the claim that it is the date of the Annunciation, and that our Lord's birth was nine months later, in October, it matters not. It is a delightful custom that draws the attention of the whole world to the birth at Bethlehem, and memorializes to men the great Gift of God on our behalf. We rejoice in it, even though the Higher Critics have wrought such destruction of faith in Christendom that to many the day and the events it commemorates have lost their meaning. The custom of giving little tokens of remembrance and esteem is still a blessing in the world. To the extent that we enter into it heartily, we are exercising a godlike quality. God is the great Giver, from whom cometh every good gift and every perfect gift.

SOME OF GOD'S GIFTS

Let us begin with some of the common things that God has given all men richly to enjoy. How delightfully adapted to our needs is the air we breathe! How it carries life and refreshment to our lungs and to every part of our bodies. Think of the great boon of water refreshing, exhilarating, absolutely a necessity to our habits and our life. Take the sunshine and the golden grandeur in

which it clothes the earth, and the life and vigor which it imparts not only to our bodies and minds, but to all nature.

Even in the matter of colors God is gracious to us. The predominating colors are well adapted to our sight, and restful to the eye. The variegated colors of flowers brighten the landscape, refreshing and pleasing us. Not only so, but the infinite variety of these flowers in size and shape is wonderful. Even the storm clouds are beautiful. The Creator, who gave us the organs appreciative of shape, beauty and color, provided us also gratification of these senses. Additionally, He gave us the sense of smell, and then provided in all nature wonderful varieties of odors to gratify us. Do not all these gifts come from the Father of Mercies?

Time would fail us to examine these common blessings which God has given all men richly to enjoy not only His consecrated saints, but every creature. We can readily see that a grand provision was made for the race in its original perfection. All these things are blessings to mankind, notwithstanding our fallen condition, notwithstanding our weaknesses of mind and body which hinder us from proper conception, appreciation and use of these. When we remember that the sick lose their appetite and fail in all their powers of appreciation, and when we remember that our entire race is sin-sick, we may well wonder how much more a perfect man might have enjoyed the various blessings which are still precious to us.

RICHLY TO ENJOY

God has given gifts. They are on every hand, and may be richly enjoyed or not richly enjoyed. But as the majority of people swallow their food without richly enjoying its flavor, so the majority receive and use God's favors in a stupid unappreciative manner, and do not richly enjoy indeed are unconscious of the blessings that they have. What is the matter? The reply of the Bible is that they have the wrong spirit. But where did they get the wrong spirit? The Bible answers that sin vitiates every good quality of mind and of body.

The world, through depravity, through losing its relationship with God, has lost the sense of appreciation of many of God's gifts. Mankind have them, and use them, but do not enjoy them. Consequently they are unhappy, unholy, unthankful. Alas, poor world! It is rushing madly hither and thither, seeking pleasure, seeking joy, seeking happiness, but finding discontent, disappointment.

Only one class of people are really able to highly enjoy Heaven's gifts. These have passed through a certain mental experience which is for them transforming all of life's affairs. They have caught a glimpse of the Almighty Father, and have learned that all these gifts and blessings of nature are of His Wisdom and His bestowing. More than this, before their eyes were opened to see

deeply and clearly, their hearts were regenerated. They had given their hearts to the Lord, and He had given them new hearts. With these new hearts, new minds, transformed wills, old things have become new. They open their eyes upon the world and the fullness thereof; and recognizing the relationship between these and the Heavenly Father, their hearts are warmed and enlightened. The spirit of love and appreciation is shed abroad.

GOD'S UNSPEAKABLE GIFT

The Apostle exclaimed. "Thanks be unto God, for His unspeakable Gift!" He refers to the Gift of God's dear Son to be man's Redeemer to pay the price, the penalty, of sin the death penalty on our behalf. Ah, yes! that is an unspeakable Gift, far beyond anything that could be asked or imagined. The death sentence passed upon Adam by the Supreme Court of the Universe could not be revoked, and that sentence included all of his posterity; for we were flesh of his flesh, bone of his bone. If an unblemished human life could be substituted for his, the majesty of the Divine Law could stand, and he and all his race might be granted a fresh trial for life everlasting or death everlasting. But no such perfect man was in the world. And had there been such a one, who knows that he would have been willing to sacrifice his life for a race?

The will of the Redeemer was not ignored. He was not sacrificed. On the contrary, the Scriptures make very clear that the Father presented His Plan for the approval of the Son, and attached to the proposition exceeding great and precious promises, and that the Son willingly and joyfully co-operated in the Plan. As we read, "For the joy that was

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set before Him, He endured the cross, despising the shame, as is (now, and a reward) set down at the right hand of the Throne of God" awaiting the still further glories and honors of His Millennial Kingdom and of eternity.

GIFTS TO THE CHURCH

God's time has not yet come for giving the gifts of the Redeemer's sacrifice to the world. The distribution to the world of mankind of those blessings is held in abeyance, waiting for the glorious Thousand Year Day earth's Jubilee. Meantime God has been preparing for a special class of humanity other gifts, the richness and value of which "eye hath not seen nor ear heard, neither have entered into the heart of man."

God has a right to give different gifts to His different creatures. He has given to the angels the gifts, blessings, which cause their everlasting happiness; and now He is selecting from amongst men by various trials, tests, a very special class a saintly class, of all nations and denominations. While He calls all perfect intelligent beings (angelic and human) "sons of God." He

purposes that the saintly ones now being selected shall be His sons on a still higher plane, to which Jesus has been exalted as a reward for His obedience—" far above angels, principalities and powers and every name that is named."

To such of these as respond to the drawings and leadings and tests, God is giving special gifts at the present time not earthly gifts, tangible and seen of men, but spiritual gifts new hearts of appreciation, new eyes of understanding, new ears of comprehension, new powers of spiritual enjoyment. To them "old things are passed away, and all things have become new."
—2 Cor. 5:17

THE MOST HELPFUL GIFTS

Give without hoping for gifts in return every gift at this season should be a love token. We value the gift not so much for its monetary worth as because of the love and fellowship of which it is a reminder. It is eminently proper that friends and parents should prepare gifts for others in secret, and keep them until the opportune time for presentation. In all this they are merely copying the Heavenly Father, who is thus preparing for the world the wonderful gifts of the Messianic Kingdom, described as a "feast of fat things for all people."

But there are others gifts which should not be kept back merely for Christmas time. Each one, and especially each Christian, should every day shed forth on life's pathway gifts and blessings that would bring joy, cheer, to many hearts the kindly word, the nod of recognition, especially to one in less favored circumstances, the kindly look, the word or act of sympathy. Oh, how much these gifts mean to the poor world, whom the Apostle Paul describes as the groaning creation! Many of them have little that they know how to enjoy in the present life, and no prospect beyond. How blank such lives! What a godly pleasure comes from casting upon them an occasional ray of sunshine! At times financial help may be appropriate in proportion to our ability. At times counsel and friendship and sympathy would be of more value than money. What we all need is to be more and more filled with the Spirit of our Father in Heaven the Spirit of our Savior the Spirit of love, joy, peace. This Spirit, like radium is continually giving off, yet never lacking in quality. God is the abundant supply. He who thus loves and gives is continually a recipient from God more abundantly; and his treasure-store of joy and pleasure is an ever-increasing one, regardless of what his outward circumstances and conditions may be.

GAVE GIFTS UNTO MEN

Writing to the Ephesians (Eph. 4:8), St. Paul notes gifts specially bestowed upon the Church of the Father, by the Son. He says, "When He (Christ) ascended up on High, He led captivity captive and gave gifts unto men." More literally it reads, "He led forth a multitude of captives, bestowing gifts unto men." The

Apostle quotes from the Psalms a poetic description representing Jesus as a great Conqueror who had vanquished the enemy and was returning home with the spoils. The enemy is Sin and Death.

Jesus by His sacrifice gained the victory and the right to control the millions of Adam's race who were in bondage to Sin and Death. He had humbled Himself, had become a man, and given His life a Ransom for all, had been raised from the dead by the power of the Father, and had then ascended a conquering Hero, welcomed by the Father and acclaimed by the angelic hosts.

The multitude of captives in His train have not yet come into sight merely the vanguard, the Church. And the Church will not be fully delivered until all of its members shall have been changed to glory, honor and immortality beyond the veil, as sharers in the First Resurrection. Soon the Heavenly portion of the delivered captives will have followed the Leader into the presence of the Father.

Then for a thousand years the other captives will be following on. As St. Paul declares, it will be "every man in his own order", or company, or regiment. The ranks will ultimately include the entire race of Adam and himself. All those willing to be led forth from captivity will attain again the full liberty of the sons of God, lost through Adam's disobedience, and the right to recovery of the same redeemed for them at Calvary.

But the Apostle mentions the triumphal entry of Jesus into Heaven itself merely as an incidental, prefacing his statement that our Lord immediately began to give gifts to men. The first gifts, bestowed at Pentecost, were to the Church. Indeed, all of Jesus' gifts thus far have been to His followers. The prophecy from which the Apostle quotes takes in the world, however, declaring that the gifts are "for the rebellious also". Psa. 68:18.

JESUS' GIFTS TO THE CHURCH

St. Paul, continuing, tells us the special gifts bestowed by Jesus upon His Church: "And He gave some Apostles, and some prophets, and some evangelists, and some pastors and teachers." Jesus tells us about some false apostles. We can readily suppose that there have crept into the Church also false teachers, false pastors, associating godliness with gain, as the Apostle explains. All the same we are to have in mind that there are true Apostles, prophets, pastors, and teachers appointed by the Redeemer as His special gifts to the Church, as His special representatives in the Church, for their guidance and blessing.

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We further read of the object and purpose of these gifts; they were "for the perfecting of the saints, edifying of the Body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect Man, unto the measure of the stature of the fullness of Christ."

Only in proportion as Apostles, prophets, pastors and teachers fulfill this mission are they really the Lord's gifts to His Church. Consider that these were not appointed for the world, but for the saints and not merely to start them in the way of saintship, but especially to perfect them as saints. And this perfecting of the saints is not merely an instruction of them in knowledge, nor merely the bringing of them to an appreciation of the joys and the peace of the Lord, but a preparation of them for the work of ministry the work of service. All the saints are to be servants, even as the Lord Jesus, the greatest Saint, was Servant of all.

Whoever does not learn to be a servant of God, a servant of righteousness, a servant of the brethren, will not have learned the lessons necessary for a share in the Kingdom. Besides, the Kingdom itself will be a service to mankind for human uplift, and only those who have come to an appreciation of the privileges of service in the present conditions will be granted a share with the Lord in the more glorious service of the future.

The edifying of the Body of Christ, in modern language, means the upbuilding, the strengthening, the development of the Church, which is the Body of Christ. Not merely with sinners and with the heathen, therefore, are the pastors and teachers to be engaged, but chiefly with the Church, edifying it, strengthening it, educating it with the knowledge of God, and building it up in all the fruits and graces of the Spirit. The Apostles, prophets, pastors and teachers who are the Lord's gifts to the Church will be found doing this work, whatever may be said of others.

HOW LONG IT WILL LAST

Their work will not be finished until the Church completed shall have entered into glory. This is the Apostle's statement, "Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect Man." The perfect Man signifies the glorious, complete Christ, of which Jesus is the Head and of which every member of the Church is a part. When the entire Body shall have been completed, perfected, developed, the work of this Age will be at an end, the gifts of Christ will have accomplished their work, the Body of Christ in glory will then begin the glad Reign which is to bless the world and shower gifts upon men—" the rebellious also."

**Peoples Pulpit -- National Labor Tribune,
Dec. 2, 1911**

THE HARVEST RIPE FOR GARNERING

Brooklyn, N. Y. -The public was not made aware of Pastor Russell's presence in our city. No advertisements were given forth because the Academy of Music was not obtainable, and the Tabernacle would not accommodate the crowds. As it was, however, the Tabernacle was crowded.

The Pastor seemed specially to enjoy the semi-privacy of this meeting with the Tabernacle congregation. As is generally known he is about to start on a tour of the world in company with a Committee of six gentlemen of affairs of which he is the chosen Chairman. The Committee was appointed some months ago by the International Bible Students Association to visit heathen lands, to investigate conditions there and to report to the Association and to the public their findings along the following lines:—

THE COMMITTEE'S INSTRUCTIONS

(1) Are the Foreign Missions being conducted along Christian business lines? (2) To what extent are the methods used successful in reaching the heathen peoples and in bringing them to Christianity. (3) What are the teachings, what the inducements to accept Christianity and how enduring are the results? (4) What is the attitude of Heathendom to the missionaries and toward Christianity and what are the prospects for Foreign Missions becoming self-sustaining? (5) What, if any, changes could be made in teaching or in financial administration to make the foreign missionary work more successful in the future? (6) What hope is there for the conversion of the world in this generation as proposed by the Laymen's Missionary Movement with its thirty-million-dollar endowment? (7) To what extent do the monies donated benefit the heathen and could any improvement along this line be suggested?

The personnel of this Committee is interesting. They are all deeply interested in Christian work, both at home and abroad. They are Christian men of the highest type, and have long been contributors to the spread of the Gospel. They are as follows: Pastor Russell, President; Prof. F. H. Robison, Secretary; Gen. W. P. Hall, U. S. A.; Mr. J. T. D. Pyles, Washington, D. C., Merchant; Mr. E. W. V. Kuehn, Merchant, Toledo, O.; Dr. L. W. Jones, Chicago, Illinois, and Mr. R. B. Maxwell, Merchant, Mansfield, Ohio.

The report of this committee will be awaited with great interest by many.

Pastor Russell will visit classes of Bible Students en route and will address the public next Sunday in Los Angeles, California. Arrangements are perfected whereby we will be in touch with him throughout his journey. His addresses will be reported from Japan, China, Manila, Travancore, Madras, Calcutta, Cairo and Corinth. Discussing his text, "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20, the Pastor declared that as there was a harvest time, a reaping time, in the end of the Jewish Age, so also there is to be a harvesting in the end of the Gospel Age. The fruitage of this Age will be gathered into the heavenly "garner," by the glorious change of the First Resurrection. The Lord's words were, "The harvest is the end of the Age." By mistranslation His words were rendered, "The harvest is the end of the world," and thus many

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have been misled into a fear that the second coming of Jesus will mean the end of all things, for all except the saintly few.

Rather we would understand that as the Jewish Age ended with a harvest, and its ripe fruitage was gathered into the "garner," so the garnering of the Church, in the close of this Age, will mean the inauguration of the New Dispensation of Messiah's Kingdom a New Age of blessing to the world in general to all the families of the earth. The glorified Church, in association with her Lord and Redeemer, will reign for a thousand years, as kings and priests unto God and unto Christ, for the world's uplifting out of sin and death conditions.

ONLY THE CHURCH HARVESTED

The Pastor reminded his hearers that he believes the Bible to teach that we are now in the Harvest time of this Age. Consequently none should misunderstand the visit to heathen lands to imply any expectation on his part that the heathen must be converted before this Age will end. That such would be an impossibility is shown by the government statistics to the effect that the numbers of heathen have doubled during the past century.

What he does expect is, that as there are a few of God's "very elect" in all denominations of Christendom, now to be garnered, so also there are a few saintly ones amongst the heathen who have accepted Christ including some of the missionaries. The "harvest" must cover as wide an area as did the sowing of the Gospel seed. To some extent the message of the Kingdom has been preached amongst all nations. The Bible is the special proclamation of Messiah's Kingdom as the hope of the world, and contains the "call" of the Church to joint-heirship with her Lord in that Kingdom, which will bless the world.

The essence of this Kingdom message, however, has been somewhat confused by reason of the many false notions set forth

in our numerous false creeds of the past. In his discourses in heathen lands the Pastor intends to lay stress upon the Kingdom feature of the Gospel message. While it will be his privilege to proclaim the Kingdom message, he recognizes that only those who have the “ear to hear” will be able to appreciate and receive it. His message is one of the Bible, to which all Christians may rally if they are rid of denominational ties: “The Church of the First-born, whose names are written in heaven,” and whose Harvest time has come, are the Lord’s, wholly irrespective of the denominations with which they are affiliated.

“HARVEST PAST, SUMMER ENDED”

The text points out a lesson. Not all who have professed to be followers of Christ will be amongst the blessed ones of the “harvest,” who are to be transported by the First Resurrection to glory, honor and immortality as their reward. The words of Jesus here cited in corroboration of this are: “Many shall say unto Me in that day, Lord, Lord, have we not taught many, and in Thy name cast out devils, and done many wonderful works?” Many who thus hope will be disappointed will be shut out of the Kingdom class.

Another of the Redeemer’s parables, the Pastor said, pictures the consecrated saints of God in this “harvest” time as “virgins.” But some were wise and some foolish. The masses of mankind, yea, the masses of Christendom, are omitted from this parabolic picture. Only the “virgin” class is dealt with at all, and it is divided into two parts, and only the wise, the faithful, “more than conquerors,” will have the honor of entering into the wedding with the Bridegroom and becoming “the Bride, the Lamb’s Wife.” Then the door will be shut. No more will ever be added to the Bride company the number of the “elect” will have been completed.

The parable shows that, later on, the “foolish virgins” pass through great tribulation and obtain the oil and the light which they should have had before. But it will then be too late to become of the Bride. They will knock, saying, “Lord, Lord, open unto us!” but the Bridegroom will declare, “I do not recognize you,” as members of My Bride. However, the Scriptures show us that these “foolish virgin,” passing through a great time of tribulation, will be called to “the marriage supper of the Lamb” and be present before the great King as the virgins, the Bride’s companions, and subordinate helpers. *Psa. 6:13-15.*

One lesson, said the Pastor, is that it is not sufficient that we say, Lord, Lord that we publicly proclaim ourselves Christians nor is it sufficient that we be engaged in good works, casting out demons and healing the sick and teaching the people. These things in their way are good, but God has His own test as respects those who shall be accepted as members of “the Bride, the Lamb’s Wife.” Obedience to the Word and Spirit of the

Lord, loyalty to the Master and to all His followers, faithfulness to His leadings, through evil report and through good report, will be required.

The greatest work of which any of Christ's followers are capable is the conquering of self the development of the fruits and graces of the Holy Spirit. Our privilege of being co-laborers with the Master in the proclamation of His Message is not granted because He needs us, but because we need the opportunities thus afforded for the development of His character-likeness in our hearts.

“I NEVER KNEW YOU”

Our Lord implies a great number of nominal followers devoid of His Spirit, who in the end of this Age would not be bringing forth the fruitage that He desires, who would not be members of His called and chosen and faithful class, though outwardly, nominally, all of these. He points down to our day, saying, “in that day” in the closing of this Age, in the testing time, in the time when He shall come to make up His jewels and to glorify them as His Bride, His members, His associates in the Kingdom. Many at that time in our day will profess that they know the Lord, that they are prophets or teachers, that they are casting out devils, opposing sin and multitudinous forms of evil, and that they are carrying on mighty works, benevolent institutions, colleges, seminaries, etc., in His name. The Revised Version gives, “by Thy name,” intimating that the name of Christ is used rather as a charm, to conjure by.

But the testing time is near. The Lord will inquire respecting the fruit of these. He will not be deceived; yea. He will expose the bad fruit, that all may see that His judgment is

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just. It will be manifest that neglect of His Word has led to degeneracy, decay that the suckers of worldly ambition, pride, wealth, show, etc., have been cultivated, notwithstanding all of the trying experiences which might have served to prune these. It will be shown that many of the prophets of Babylon are false prophets, whose teachings have misguided the people and, instead of enlightening, have blinded. It will be manifested that many of them are ravening wolves in sheep's clothing, hungry with ambition for fame and prominence and honor of men, and willing to barter the interests of the “flock” for their personal aggrandizement.

It will be shown that much of this conjuring in the name of Jesus has been merely a cloak, under which, deceiving and being deceived, sectarian fruitage, and not the love, joy, peace and holy Spirit, have been cultivated. “The day will declare it,” will show it, will manifest it. The whole world shall be witness eventually that God's name was dishonored, and His Word misrepresented,

because false teachers were looking every one to gain from his own quarter his own denomination. Isa. 61:11.

The Lord never knew the sects He never recognized them, He never authorized them; they are of men, and for men, not of the Lord nor for the Lord's glory. Claiming that all there is of Christianity is due to themselves, they are proud and boastful and realize not that the Lord's true cause would have flourished far better without them, in the simplicity of the early Church one in redemption through the precious blood and in consecration to the Redeemer. The gathering out of the Bride class and the leaving of the remainder will be saying in effect, "I never knew you, never recognized you, never authorized you;" and these unauthorized sects will go down in the great "time of trouble."

We are glad, however, that the thousands and millions who have been deceived by these false systems will have a glorious opportunity during the incoming Age to come to a knowledge of the Truth and a right understanding of the Character of God as revealed in the fulfillment of His gracious plan. Thus many who miss the great "prize" may still have a glorious opportunity for the lesser prize of God in restitution, etc.

"DEPART FROM ME, YE THAT WORK INIQUITY"

We believe that there are active workers in the sectarian system called "Babylon" who will yet be reached by the knowledge of the Truth and delivered. Our Lord intimates this, saying, "Come out of her, My people." Some of His people evidently are in Babylon, and it is our present mission in the name of the Lord to call these out through the presentation of "Present Truth," which will show to all who are truly the Lord's where they stand, and their duty. Others of the active workers in the iniquitous system, which are counterfeits of the true, misrepresenters of God's message and binders and enslavers of the Lord's people, because not a heart loyal to Him, will not come out of Babylon, and therefore will share in the condemnation coming upon her. They will go into the great time of trouble, and for a season at least be cut off from all fellowship with the Lord. These worker of iniquity will have their hands full of the trouble which they have helped to bring upon the world of mankind by their misrepresentations of the Divine character and Plan. It will be a terrible chastisement, and our hope for them is that "when the judgments of the Lord are abroad in the earth, all the inhabitants of the world will learn righteousness." Isa. 26:9.

ON THE ROCK OR ON THE SAND

The picture or parable of one house built upon the rock and the other house built upon the sand refers not to the Church and the world, but to two parties in the Church. None are in the parable except "those who hear these sayings of Mine." The world hears not our Lord's message at all. As the Apostle declares, the world is both deaf and blind to spiritual things. Those who hearken to

and appreciate the Lord's sayings represent at least a nominal Church, and amongst those of the nominal Church are some who are obedient to the Lord's Word, while others are disobedient. The obedient are built upon the rock, the disobedient upon the sand.

Those who build upon the rock our Lord explains to be such as not only hear His message, but are obedient thereto to the extent of their ability. Let us remember the words to which He refers they are the messages of the Sermon on the Mount, which show the things which are blessed of God in contradistinction to the things which would not have His approval.

Those who hear the Master's words and say, "Yea, Lord," but who do not put His teachings into practice, are not built properly upon the rock of Truth, upon Christ. They are building their hope, their faith, their trust, upon a foundation which will not stand. When the time of trouble comes upon such their hopes will be undermined, their faith will collapse.

We thank God that although many of the nominal professors of Christianity and teachers and philanthropists will not be accepted amongst the elect Bride class, nevertheless they are far too good, too noble to merit eternal torture. Nay, the Lord will not even consign them to the Second Death, to annihilation. Rather He will provide for them, under Messiah's Kingdom, a gracious opportunity of attaining and demonstrating a still higher type of love and loyalty than they have yet experienced or manifested. In proportion as any shall even then faithfully use the great privilege accorded him, his ultimate perfection and salvation will be assured

[The People's Pulpit December 28, 1911](#)

SUNDAY AND CHRISTMAS "SHADOWS OF BETTER THINGS TO COME"

The Foreign Missions Investigation Committee, as well as other passengers crossing the mid-Pacific, had the novel experience of losing a day from the calendar a Sunday at that. Retiring on Saturday, the 23d, they awakened in the

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morning of December 25. It was determined, however, that this adjustment of the calendar should work no real loss, but that Sunday and Christmas Day should be observed as one. Pastor Russell was called upon for a sermon in the interest of his immediate hearers and also for his world-wide congregation of millions reached through the public press. Responding, the Pastor said:

“It is a new experience to many of us this losing of a day for the rectification of the calendar. And yet I reflect that, after all, many of us have lost many days each year in a very similar manner. As we journeyed westward we have kept setting our watches back rapidly and thus making our days 25 hours long until now we have reached the reckoning period and must make good all those advanced hours by striking out one whole day. So some of us have lengthened our days into nights and have figuratively burned the candle at both ends, only to find that in the end there must be compensations and that we really have gained nothing over those who have taken life moderately.

Some have done this in the pursuit of pleasure; others in pursuit of wealth; others in pursuit of honor. We admit that extraordinary effort in any of these directions is unwise. Only in two ways could an enforced expenditure of life’s energies be approved as wise and judicious. One of these would be in the service of our God, the other in the service of fellow men, and it is not strange that in Divine providence what might be termed “over-exertion” in these two directions is usually noninjurious and that there are compensations of mental and spiritual rest and refreshment, peace and joy obtainable in no other way, from no other quarter, which the world can neither give nor take away.”

SUNDAY AND CHRISTMAS “SHADOWS OF BETTER THINGS TO COME”

Since we are obliged to lose a Sunday, how fortunate we are in having Christmas Day instead, and thus to combine in our experiences the two days which mean so much to us in a commemorative way and as “shadows of better things to come.” (Heb. 10:1) The birth of Jesus as the Babe of Bethlehem already links this day in our minds with His birth from the dead on the first day of the week. And these two events, inseparable in their importance to the church and the world, combine peculiarly before our minds to-day.

Christmas Day reminds us of the necessity there was for a perfect man to give himself as the ransom price the corresponding price for the first Adam’s transgression before reconciliation with the Father could be possible. Hence, as the Scriptures portray, the great Logos, the “First-born of every creature” (Col. 1:15), humbled Himself, laid aside His glory and dignity as a spirit being and took the lower, the human nature, in order “that He, by the grace of God, should taste death for every man.” (Heb. 2:9.) Begotten of the Holy Spirit at the time of His consecration at baptism, it was necessary that He should be born of the Spirit in the resurrection that He should become “the First-fruits of them that slept,” “the First-born among many brethren,” “the First-born from the dead.” (1 Cor. 15:20; Rom. 8:29; Col. 1:18.)

MEANING OF CHRISTMAS

My text for the occasion is the message of the angels who announced the Savior's birth—"Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14.

It is essential that the dignity, the glory, the honor of our Omnipotent Creator should be maintained, and it is advantageous to the interests of all His creatures to know of His greatness, to appreciate His glory and to render to Him the homage His glorious character deserves. It may be asked, Why should the angels lay special stress upon Divine glory and honor at such a time? Had there been any reflection against the Divine glory and honor? We answer, Yes. For more than 4,000 years our earth, so large to us, but really so small a portion of the universe, had been a scene of disorder quite out of accord with the remainder of that universe. It had been a blot upon the otherwise wonderful and gracious management of the Great Creator. Elsewhere, God's will was perfectly done. Among men there had been for 40 centuries a reign of sin and death. Satan exercised usurped influence over mankind, preying upon human weakness, ignorance and superstition. As the apostle declares, he had become "the god of this world," "who now worketh in the children of disobedience" (2 Cor. 4:4; Eph. 2:2). In the language of Jesus he was the prince, or ruler, of this world, in that the great mass of mankind, some willingly, more ignorantly, were his servants.

We can only imagine how matters must have appeared to the holy angels, who for long centuries previously had witnessed no disloyalty to God and no unhappiness among His creatures on any plane of being; for them now to see Satan in rebellion and other angels following his course and becoming demons, and to see man, made in God's image, demonized and his heart of tenderness turned to a heart of stone and selfishness, so that "Man's inhumanity to man Makes countless thousands mourn" All this must have been bewildering to the loyal angels, who doubtless wondered whether or not the universe could thus pass from the control of the Almighty Creator. Undoubtedly they were aware of the Divine intimation of a better day, as expressed in the promise that the seed of the woman should ultimately bruise the serpent's head; but, ah, things had gone from bad to worse since that glorious promise was made, and Divine Power seemed less able than ever to grapple with the powers of darkness. How they must have wondered at this!

GOD'S OATH-BOUND PROMISE

Undoubtedly the angels had heard of the Divine promise made to Abraham, and buttressed with the Divine oath, that by these two immutable assurances God's word and His oath the blessings promised might be confidently expected. And that promise was twofold: first, that all the families of the earth should eventually be blessed, and second, that this blessing should come to them

through Abraham's posterity or seed. We can well imagine how this joyful news would spread amongst the heavenly hosts: "A better day is coming; the reign of sin and death in the world is to be stopped! The blessing of the Lord is to reach the fallen race and put an end to ignorance, superstition,

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blindness, sin, dying, crying and pain!" "Ah!" they must have said, "Finally God is about to take action and to demonstrate His great power. We felt sure all along that He possessed this power, and yet it seems strange to us that He did not exercise it sooner."

But these rejoicing angels must have wearied as they perceived the apparent failure of their expectations. After long years of waiting, Ishmael was born, but seemed a very unsuitable heir scarcely a fulfillment of the promise. Long years later came Isaac, whose supernatural birth seemed to point to the fulfillment of the promise. But he accomplished nothing wonderful and died, transmitting the glorious promise and hope to Jacob. More long years passed and Jacob did not fulfill the promise, but left it to his family as a whole a rather unpromising family as respected the blessing of mankind. Then the nation of Israel, so far from blessing other nations, went into bondage to the Egyptians; and all of God's promises seemed to have failed.

THE TESTING OF THE ANGELS CONTINUED

Ah! what a testing He gave the loyal angels! How their faith in Wisdom and Power Divine must have been tried! Finally, under Moses, the Divinely appointed leader, the nation of Israel suddenly emerged from slavery and, under Divine favor, reached Mt. Sinai and there entered into Covenant relationship with God, as the seed of Abraham, heirs of the original promise of blessing the world. Now matters began to look toward a fulfillment of the gracious promise that in Abraham and his seed all the families of the earth would be blessed notwithstanding the fact that Abraham was dead.

The trying experiences of the wilderness must have been disappointing not only to the Israelites, but also to the interested angels beyond the veil, who, St. Peter tells us, earnestly desired to look into these things and sought for the fulfillment of the promise. (1 Pet. 1:10-11.) Finally Canaan, the land of promise, was reached, but the progress of Israel toward world domination and blessing was slow. One after another of their enemies brought them under tribute. Then came their prosperity for a time under King David, who set up the throne of the kingdom of the Lord, and then, under King Solomon, the glories of whose kingdom typified that of the coming Messiah, of which they knew nothing. Then came further failures, Babylonian captivities all wasting discouragements.

Meantime the discouraged Israelites found that they themselves were not receiving the blessing that they had hoped for under the Law Covenant everlasting life. The Law had said that whoever would act in harmony with its commands would have life; but they were all dying. The lesson to them was their own weakness, their inability to keep the Law the glorious Law of God, which is the measure of a perfect man's ability—"Thou shalt love the Lord thy God with all thy heart, mind, soul and strength, and thy neighbor as thyself." As St. Paul declares, they could keep this Law only with their minds they could will to keep it, but to perform all their good will in this respect was impossible, because of the weakness of their flesh. The more noble and loyal of them, realizing their own weakness, cried out to God for help; while others, pharisaically, boasted of their holiness.

A SAVIOR A GREAT ONE

In the meantime, through the Prophets, God informed Israel that He foreknew their inability to comply with the terms of their Law Covenant; but that He would send them another Mediator, greater than Moses, who would inaugurate for them a still better Covenant, under which their sins and iniquities and weaknesses would be taken away, and their stoniness of heart would gradually give place to tenderness to hearts of flesh. (Jer. 31:31.) The Mediator, Messenger or Servant of that New Covenant which will be the temporary requirement for Israel and for the world, is referred to as "the Messenger of the Covenant, whom ye delight in." (Mal. 3:1.) They called Him Messiah, and kept waiting for Him to appear in glory and in power, to assume the reins of government over their nation to uplift them to power and influence and make them His messengers and servants in conveying His laws and regulations to all the families of the earth, for the uplifting and blessing of all.

A SAVIOR, CHRIST THE LORD

The angels who announced the birth of Jesus well knew His rank and relationship to the Father; that He had left the glory of His heavenly station to become through His mother a member of Adam's race, and that He was, therefore, a suitable one to be the Redeemer or Ransomer of the race. The angels realized that in this Savior lay all the hope of Abraham and his seed and of all the families of the earth. If they had waited long and had been often disappointed they realized that at last they were in the midst of wonderful events. "Unto us a child is born, unto us a Son is given, and the government shall be upon His shoulders." No wonder they sang, "Glory to God in the highest!" To them our Savior's birth must have meant, "Now God's glorious character, in which we have always had faith, is about to be vindicated; and this great event, the birth of Jesus, marks the beginning of the fulfillment of God's gracious promise which He bound with His oath, and which all along, therefore, we knew could not fail nor be set aside." But they sang more—"Peace on

earth, good will toward men." They perceived that sin, rebellion and the Divine sentence the curse of death were to be removed in a legal, judicial manner, and that for this purpose the Logos had humbled Himself to human nature.

Their eyes of faith looked down into the future, and though not understanding how it would be accomplished, they had unwavering confidence in God that eventually the "serpent" of sin would be crushed and Adam and his race released from the bondage of sin and death; and they perceived that somehow all this was associated with the birth of the Babe of Bethlehem. We can imagine with what interest they told the "good tidings of great joy for all people" and sang "Glory to God."

GOD MOVES IN A MYSTERIOUS WAY

It must have been a cause of still further bewilderment to the angels when they perceived that Israel rejected Jesus and ultimately crucified Him. Then came His resurrection

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on the third day; and they beheld Him a Spirit Being of the highest order-Divine nature. What could it mean? They must still wait and watch, listen and note the gradual unfolding of the Divine program. After encouraging and instructing His disciples the Logos ascended up on high and appeared in the presence of God. There He was proclaimed "Lord of All" and given a position of dignity next to the Father at the right hand of the Majesty on high. Gradually the angels came to understand that the Divine Law, which had sentenced man to death, was immutable; and that it was therefore necessary that Jesus should become flesh, not to aid the Jewish nation and become an earthly king, but to redeem Israel and all of Adam's race, and, ascending up on high, thus to be qualified as the great antitypical Priest to make reconciliation for iniquity—"Yea, for the rebellious also." (Psa. 98:18.)

Next it was manifest that although Israel did not receive the blessing sought for, yet the elect, the saintly few who were ready received it and, by the begetting of the Holy Spirit at Pentecost and after, became sons of God and joint heirs with Messiah as members of the spiritual Seed. But there were not enough of these "Israelites indeed" to make up the predestined number, and hence, in harmony with prophecies not previously noted, a drawing and a calling work proceeded among the Gentiles to gather from them a sufficient number to complete the Divine foreordination, as the Bride class Messiah's joint heirs. For more than 18 centuries this work of selecting has proceeded, and throughout this period the holy angels have learned more and more respecting Divine Love, Justice, Wisdom and Power. But God's name has not yet been glorified, and "peace on earth" has not been established. The reign of sin and death still continues.

Now, my dear friends, unless I misunderstand God's Word, we are living at the most wonderful period of earth's history. The elect Bride of Christ, foreordained to share with Him the glory of His Messianic Kingdom, is nearly completed, and in a great time of trouble already near there will be a transferring of the kingdoms of this world to the rule of Messiah. Satan, the Prince of Darkness, will be bound for a thousand years; Christ, the Prince of Light (His Church, His Bride, in association) as the Seed of Abraham, will reign during that thousand years for the blessing of Adam and his race—" all the families of the earth."

National Labor Tribune -1912

ONLY ONE TRUE GOSPEL OF CHRIST

Providence, R. I. -We report one of Pastor Russell's discourses from the text, "I marvel that ye are so soon removed from Him that called you into the Grace of Christ unto another 'gospel,' which is not another; but there be some that trouble you and that would pervert the Gospel of Christ;... let him be accursed." Gal. 1:6-8.

When we remember that there is but the one Lord, one Faith, one Baptism, presented in the Bible we are astounded to find so many faiths, so many "Gospels," presented by so many denominations, all bearing the name of Christ and all bearing marks of some relationship to the Truth to the Divine Revelation.

St. Paul noted the fact that even in his day the brethren in Galatia had "so soon" turned away, in part at least, from the true Message to another, a perversion. No wonder, then, if during fifteen centuries that Gospel was almost buried under human tradition. And need we wonder that we make such slow progress since in getting back to "the faith once delivered to the saints," the Truth that Jesus declared to be the sanctifying power of God working in His people?

It will not do to say that we have many denominations, but only one Gospel. Denominations were not organized for amusement, but because the founders of each believed that they saw a sufficient reason, a sufficient difference of Gospel, to justify them in forming a new sect. We are bound to admire their zeal for the Truth, which led them often through severe persecutions and through martyrdom towards the Light.

All the same each of us owes the duty to himself, to his brethren, and above all, to the Lord, to search carefully for the original Gospel of the Word of God no matter what it may cost him to reject the more or less false Gospels handed down by well-meaning brethren of the past.

THE GALATIANS' NEW GOSPEL

The new Gospel which the Galatians were disposed to accept was one that is very prevalent today, and is as much to be reprehended today as when St. Paul wrote. Their new Gospel consisted of a mixing of the Jewish Law with the Grace of God in Christ, as the Apostle shows. They said, Believe on the Lord Jesus Christ, surely; He is the Savior, He is the Redeemer; we must believe on Him, but that is not enough. We must become Jews under their Law arrangement, and between the Law and Christ we will obtain salvation. Many Christians today are making the same mistake of adding something to the Gospel of Christ. They hunger for some command, and desire to be under a Law, as a dog used to wearing a collar and chain feels not himself unless thus restrained.

Such dear Christian people, like the Galatians, do not fully appreciate the Master's statement, "If the Son shall make you free, ye shall be free indeed." Such feel lost without Divine commands Thou shalt, Thou shalt not, etc., and rejoice specially in holy days and Sabbaths, Church going and formal prayers, because they do not understand that God is better pleased to have us sons than to have us slaves. The poet got the thought correctly when he wrote,

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*"We can no longer lie
Like slaves beneath the Throne,
Our souls now "Abba, Father," cry,
And He the kindred owns."*

A measure of bondage to forms, ceremonies and commands is probably reasonable to expect in immature Christians, whom St. Paul styles "babes in Christ." (1 Cor. 3:1.) But growth in grace and knowledge must bring such more nearly to the stature of manhood in Christ and to an appreciation of their relationship to God as sons, else they will not make their calling and election sure to the best things that God has provided.

THE SOCIAL-UPLIFT FALSE GOSPEL

From the most prominent pulpits of Christendom the Gospel of Christ respecting the forgiveness of individual sin, the reconciliation of the individual heart, the individual begetting of the Holy Spirit, and the personal walk in newness of life has been discarded. Long ago this Message was considered too personal. Many of the preachers, having had no such experience themselves, properly enough were chary of talking about what they did not understand. But salaries must go on. Sermons, therefore, must be peached, and something must be said. The Social Gospel has been brought forward to fill the gap. The message of the hour, according to this pseudo-Gospel, is not saintliness, not following in the footsteps of Jesus, not Bible study, but athletics, position in society, attention to political

duties, attainment of honorable positions in the world, and great names which will make the Church register shine and money withal.

Far be it from me to teach inattention to the duties and responsibilities of life. Nothing in the words of Jesus or the Apostles admonishes or exemplifies carelessness in respect to health, manhood, womanhood, education, good name and a proper provision of the things needful to the present life. The Gospel of Jesus and the Apostles however, tells us most distinctly impresses upon all the followers of Jesus that their consecration as disciples of Jesus means their death to worldly ambitions for wealth, praise of men, political office and the giving of chief concern to the preservation of their earthly lives. It exhorts that these are all to be considered quite secondary to the new ambitions, the new ideals, set before us in the Gospel.

The followers of Jesus are enjoined to do good unto all men as they have opportunity. This would include, ofcourse, everything akin to social uplift. Indeed, we cannot imagine that any one could be a Christian a follower of the Lamb of God without having a deep sympathy with everything appertaining to the welfare of humanity and of social uplift. But the Apostle's expression, "as we have opportunity," is a limitation. The mission of the Christian is not social uplift. That is not the work to which the Lord Jesus and His followers dedicated their lives at least not the kind of social uplift generally understood.

A SOCIAL-UPLIFT THAT WILL SUCCEED

The whole work of God in connection with human Redemption is to be an uplifting work for Adam and his entire race. The uplift which God has planned and which He has revealed in the Bible to be a most thorough one, such as humanity has never conceived. It is to be an uplift mentally, morally, and physically back to the image and likeness of God lost in Eden, redeemed at Calvary. This social uplift of mankind which God is interested in, and of which God is the Center and Fulcrum, is the line in which all the followers of Jesus, rightly instructed, are more interested than any other people in the whole world.

However, the followers of Jesus are soldiers of the cross under His Captaincy, and they are not at liberty to follow theories either of their own or of other men respecting the way in which the great work of uplifting the world is to be accomplished. They are deeply interested in everything which men and women can do for the betterment of humanity in any and every sense of the word. And, as they have opportunity, they are glad to give a word of encouragement and appreciation, or occasionally a helping hand. But theirs is a far more important work. They are co-laborers with God not with men.

God's Plan is first to select the Church, the Body of Christ, to be His joint-heirs in the glorious Messianic Kingdom. Then He will

use that Kingdom for the thorough and complete social uplift, which all agree is so necessary. The world sees not the Divine Plan, and even the Message of the Grace of God is foolishness to them; hence also the world may probably think of Jesus and His followers as chimerical. Their theory, God's testimony, is foolishness to the world and those who follow the Divine arrangement, as St. Paul says, are counted fools all the day long because they are spending their lives for the accomplishment of things which the world cannot see, understand, appreciate—"the deep things of God." (1 Cor. 2:10.)

FORMS OF GODLINESS

The Gospel of form and ceremony is not always hypocrisy. If reverential forms and chants and printed prayers always came from the heart and were never merely forms, there would be much in them to approve and enjoy. Still ceremonies are no part of the Gospel of Christ, and to put them instead of it is to make of them false Gospel. Who will say that either Christ or any of the Apostles presented a Gospel of forms and ceremonies?

The human heart is deceitful above all things say the Scriptures. It likes to delve into worldliness and frivolity and sometimes into sin, and then to deceive itself into believing that it is the Elect of God and a special subject of His care and sure of heavenly glory. Many such appear to know nothing whatever respecting the Gospel of Christ. Theirs is a Gospel of good works, donations to hospitals, to social uplift and Church work and forms and ceremonies. They feel a burden roll away when they repeat weekly the phrase, "We have done things which we ought not to have done, and have left undone the things which we ought to have done and there is no health in us. Be merciful to us miserable sinners."

But any suggestion that these are miserable sinners and need to know the way of the Lord more perfectly, and to become justified saints if they would be heirs of God, they would resent. The Gospel of formalism has done great injury to such people, many of whom, rightly informed respecting the Gospel of Christ, might be greatly blessed, sanctified, and made meet for the inheritance of the saints in light.

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As an illustration of the religious stupor produced by the Gospel of formalism and ceremony, let me tell you of a gentleman of prominence in London whom I met recently. He said, "I was out to hear you last Sunday. I was one of that audience of thousands, and I want to tell you that you disturbed me greatly. I did not come away from your meeting happy and contented, but the reverse. I was disappointed. Why, the way you presented the matter, showing the terms and conditions of discipleship in the narrow way, and cross-bearing in the footsteps of Jesus, shocked me. I said to myself, Then I am not a Christian at all. I have not

even taken the first steps in the Christian way. But when I went home my good mother-in-law said, 'Do not be alarmed at all stick to your own religion. '''

The Gospel of Christ was waking that man up out of his lethargy of formalism. I told him that I sought to do my duty in presenting the Gospel of Christ in no uncertain terms and that if he should profit by my message and become a joint-heir with Jesus in His Messianic Kingdom as a result of being waked up, he would thank me for it to all eternity.

GOSPEL HELL AND PURGATORY

Of all the various things substituted for the Gospel of Christ the most awful perversions are the Gospels of Purgatory and eternal torture. Yet so perverted is the human sensibility to the Truth that if one said he "heard a real Gospel sermon," the majority would understand it to mean that he heard horrible misrepresentations of the Divine character and purpose to the effect that nearly everybody all except the saintly are enroute for torture at the hands of demons and that the saintly few are to get to heaven and to all eternity look over its battlements at their brethren and sisters in torture and to all eternity to hear their wails of distress.

How terrible the perversion which could call such stuff "good tidings of great joy which shall be unto all people!" I am glad that the Bible Students, recently in Convention, repudiated such a Gospel as being the one of the Bible. I was glad that they called upon the ministers everywhere to declare themselves in no uncertain terms, and I was glad to note through the newspapers a very general repudiation of the torture Gospel. Nothing that the heathen have is as bad, and the wonder is that missionaries have made any progress whatever in heathen lands. For the real Gospel, I believe the real heathen are in readiness, hungering the Mohammedans also.

THE GOSPEL OF FAITH-HEALING

Faith-healing is another of the false gospels opposed both to the letter and the spirit of Jesus' teachings. Not a single one of the Lord's disciples was healed miraculously, nor a single Prophet of old. The miracles which Jesus performed were wholly upon outsiders, not His disciples, and were illustrations of how Himself and His Church in Kingdom glory will bless, heal, uplift, and restore all the families of the earth all the willing and obedient. St. Paul blessed napkins and handkerchiefs to be sent to the sick, but never one of these sent to the brethren. When Timothy was sick, St. Paul instead recommended a change of diet.

Many dear Christian people are misled by the spurious statement of Mark 16: "These signs shall follow them that believe," etc. They cling to the passage even after being given abundant proofs

that it was added to the Scriptures in the Seventh Century, and that it was omitted properly from the Revised Version. So deeply seated is the love for the Gospel of healing, that this passage is clung to by some even after it is pointed out to them that they would not dare to eat and drink poisonous things as it mentions.

The Gospel of Christ, as applied to this Age, is the very reverse of the gospel of healing. Jesus, who was perfect, laid down his life in doing good for others. His Apostles did the same. Indeed the stipulation of discipleship is, He that loveth his life and seeketh to save it will lose it; he that loseth his life sacrificially for My sake and for the Gospel's shall find it. The Gospel of Christ is the Gospel of self-denial and suffering and patient endurance joy in the Lord and health of spirit, rather than joy and health of the flesh. True, godliness and contentment do often bring to God's people an increase of health through their rest of mind. But this is neither promised to them nor to be prayed for by them. On the contrary, they are to follow the example of the Redeemer in laying down their lives for the brethren.

THE TRUE GOSPEL OF CHRIST

In combating the errors we have incidentally presented the Gospel of Christ. It is a Message that God proposes to bless the world through the Seed of Abraham and that Jesus glorified is that Spiritual Seed. It is a message respecting His Kingdom which shall shortly be inaugurated with power and great glory for the blessing of Adam and all his race with human Restitution, giving to all fullest opportunity of return to the Heavenly Father's love through the merit of the great Sacrifice accomplished at Calvary. It is a Message too, that the Redeemer, before taking the Throne of His glory, in harmony with the Divine Program, is now calling, choosing, and proving a "little flock" of believers justified through faith in His blood.

These are to be made perfect through suffering, through sacrifice, by walking in the Master's footsteps. They have the promise that if they suffer with Him, they shall also reign with Him; if they be dead with Him, they shall also live with Him. Whoever sees, hears, appreciates, this true Gospel of the Grace of God in Christ finds in it the power of God unto salvation. The more fully he receives it the more does he possess the power of the Truth which, if co-operated with will work in him to will and to do the Father's good pleasure and eventually make him an heir of God and a joint heir of Jesus Christ the Lord to the Heavenly Kingdom and eternal life in glory.

People's Pulpit, January 25, 1912

THY KINGDOM COME, THY WILL BE DONE

Manilla, Philippine Islands-Many of us have learned highest type of civil administration. I trust that I am not to appreciate a republican form of government as the very one whit behind the most patriotic of you in my

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appreciation of the great Government of the United States, which many of us believe is the noblest that has yet risen among men. Nevertheless, the Bible teaches that Messiah's reign will be that of a monarchy; not only so, it will be a very exclusive and aristocratic monarchy. Additionally, it will be most autocratic - theocratic; the will of its subjects will not be consulted in the slightest particular.

THE FIFTH UNIVERSAL ENTIRE

At first, in alarm, we are ready to say, would not that be a most dangerous condition of things? Could any royal family, however noble and generous, be intrusted with such autocratic power without fear of its being misused for the enslavement of the rulers? Have we not learned this in the history of the past 6,000 years? Do we not see the necessity for curtailing and controlling the power of Kings and Governors? Are we not more and more brought to realize the necessity that the people shall rule whether in Congress or in Parliament, in Dumas or in Chambers of Deputies?

Yes, Yes, my dear friends, I heartily accede to all this; but when I shall describe to you the nature of the kingdom that is to be established, and its personnel, all your fears will assuredly flee, and you will rejoice exceedingly that the Divine arrangement is what it is in respect to the theocratic kingdom shortly to be established and to take over the government of the world.

Scripturally, it is described as the Fifth Universal Empire of earth. I remind you of the Divinely inspired dream of King Nebuchadnezzar, as interpreted by the Prophet Daniel. It was of an image majestic, grand. The head of the image was Nebuchadnezzar's own kingdom at Babylon, the first to rule over the earth. Next, represented in the breast and arms of silver, came Medo-Persia, the Second Universal Empire of earth, the conqueror of Babylon. Next, represented in the belly and thighs of the image, came Grecia; the Third Universal Empire of earth, which conquered Medo-Persia. Next, represented in the legs of Iron, came Rome, the Fourth Universal Empire, conqueror of Greece. There are to be no more until Messiah's Kingdom; it will

be the fifth. Meantime, we have had two attempts at a fifth monarchy, both unsuccessful. One of these attempts was by Napoleon I., the other was that of the Papacy. During this time the present divisions, which resulted from the breaking up of the Roman Empire, are represented by the feet of the image, with their 10 toes.

SMITING THE IMAGE'S FEET

The prophecy declares (Dan. 2:44) that in the days of these Kings, represented by the toes of the Image, the God of heaven will set up a kingdom, which shall subdue all kingdoms, and which shall never be overthrown. It shall "be given to the people, saints; of the Most High God, and they shall take the kingdom and possess it forever, even forever and ever." (Dan. 7:18, 27) In the picture, God's Kingdom is symbolically represented as a great stone, hewn from the mountain without hands--supernaturally. It shall smite the image in its feet, and forthwith "the iron, the brass, the silver and the gold shall become like the chaff of a summer threshing floor, and the wind shall carry it away," but the mountain shall increase until "it shall fill the whole earth."

Thus, in a figure, or symbol, God pictures things now shortly to come to pass. I know not how much to expect from the war between Italy and Turkey, but Rome and Constantinople stand for, represent, the two legs of the image, for be it remembered that each in turn was the Roman Capital and representative of the image. We are certainly justified in watching with considerable interest the present war and what it may be leading to in the way of involving all the 10 kingdoms represented in this prophecy.

But that is not the special point of interest in my subject; rather, I am discussing the character of Messiah's Kingdom, which is to rule the world, overthrow sin and death and uplift humanity from ignorance, superstition, sin weakness and death. The declaration is that Messiah shall reign until He shall have put down all insubordination, and that the last enemy to be destroyed will be death. - 1 Cor. 15:25, 26

This is the Kingdom for which the Master Himself taught His followers to pray. Nothing slight or insignificant will be the outcome of that glorious, Messianic reign of a thousand years. At its very beginning Satan will be bound, with all that this signifies--the repression of evil and darkness. For a thousand years the Sun of Righteousness shall pour forth the light of truth and grace upon our poor, fallen race until the knowledge of God's glory shall fill the whole earth as the waters cover the great deep. (Hab. 2:14) Eventually all willful opponents of that Kingdom will die the second death, from which there will be no redemption, no recovery. But meantime, a the willing and obedient will be rising, not only from the tomb, but also out of all the weaknesses and frailties of the present times, up, up, up to

the fullness of perfection of life, although they will not live again in this perfect sense until the thousand years shall be finished. With the close of that reign of righteousness, after it shall have accomplished its work of delivering the groaning creation from the bondage of corruption, sin and death, Messiah will abdicate the throne; as it is written, "He will deliver up the Kingdom to God, even the Father, that He may be all in all." - 1 Cor. 15:24

NO MORE SIGHING, CRYING OR DYING

What a glorious triumph that will be when every creature in heaven and earth and under the earth shall he hear, saying, Praise, glory, honor, dominion and might be unto Him that sitteth upon the Throne, and unto the Lamb, forever. (Rev. 5:13) What a glorious condition will then obtain when there shall be no more crying, no more sighing, no more dying, for all the former things of sin and death shall have passed away! Ah! He that sitteth upon the Throne said, "Behold, I make all things new!" Glad we are that our great Messiah is about to overthrow sin and evil, about to establish righteousness on a permanent and everlasting foundation, which will insure that to all eternity God's will shall be done as perfectly in the earth as it is now done in heaven.

I ask you to consider candidly-you need not reply-is there a kingdom in the world to-day that in your judgement fitly represents a Divine government among men? Is there

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a perfect government, is there a single spot in all the earth where God's will is done as it is in heaven? You are conversant with history. You know the bloody record which marks its pages. You know that so-called Christian Europe has been drenched with blood more than any other part of the world. You know that the cause of wrong has triumphed as often or oftener than the cause of right. You know that to-day these kingdoms of Europe, styled kingdoms of God, are threatening one another as they have done in the past. You know that great guns, great battleships and monster torpedoes, such as the world has never known before, are being prepared by these various nations for use either aggressively or defensively, against one another, while they all claim to be Christ's kingdoms. Is this logical? Is this rational? Most assuredly not!

We must go to the Bible for true information on this subject. It tells us that these kingdoms are not the kingdoms of God, but "kingdoms of this world." It tells us that Satan is the Prince of this world (John 14:30, Eph. 2:2); that he is "the god of this world," "that now worketh in the hearts of the children of disobedience"-so much more numerous than the children of obedience that he through them holds the world's control. But with equal clearness the Bible declares the Divine power and mastery over Satan and that he and his reign of sin and death are

permitted of God for a limited time and for a special purpose. The testimony tells us that when the due time shall come Messiah shall take His great power and reign-then Satan shall be bound and all the forces of sin and darkness be restrained. Then the Sun of Righteousness shall arise with healing in its beams to flood the earth with the light of the knowledge of the glory of God.

THE ELECTION HATH OBTAINED IT

Come with me and take a cursory view of God's great work thus far accomplished. For more than two thousand years God gave no clear intimation of what he intended to do for the fallen race. Ili= He made a statement to Abraham so clear, so explicit, that St. Paid declares it was a statement of the Gospel in advance. God said to Abraham, "I intend to bless the world,' which could only mean, "I intend to relieve them of the curse of death which came upon them through Adam's sin. "God added to Abraham; "This blessing which I will bring to all the families of the earth will come through your posterity'In thee and in thy seed shall all the families of the earth be blessed. "

God's due time for bringing this blessing was still future; the blessing intended could not come until Messiah should come; but meantime God gave to the natural seed of Abraham, through Moses, the Law Covenant, which offered them eternal life and an inheritance in the kingdom if they could keep the Law. Of course, they could not keep the Law because it was the measure of a perfect man's ability, and alas! like the remainder of the world, the Israelites were imperfect-sinners. Nevertheless the offer and their attempt to keep the Law brought them great uplift of heart, so that when Jesus came to them a considerable number were ready to receive Him, did receive Him, and He received them. They became sons of God, through the begetting of the Holy Spirit, at Pentecost and afterward.

These were the spiritual Seed of Abraham, begotten of the Holy Spirit, Jesus Himself being the Head, or First; the others were counted in as members of His Body.

Israel had been hoping for a share in Messiah's kingdom, and St. Paul explains; "Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded." The blinded Israelites are still cast aside, but not forever. The Divine blessing shall come to natural Israel just as soon as spiritual Israel shall be completed. See Rom. 11:25-34

THE KINGDOM SUFFERETH VIOLENCE

What did the election obtain? Of what did the faithful "Israelites indeed" become heirs by accepting Jesus and by the Pentecostal blessing? We answer that they became identified with Messiah's Kingdom and heirs or inheritors of the glorious promise made to Abraham, that in this Kingdom all the families of the earth

should be blessed. But now note that there were not a sufficient number of Jews found worthy to complete the Kingdom class. The Kingdom therefore could not be inaugurated then, God had foreseen this, and through the prophet had promised that some would be gathered from the Gentiles to complete this Kingdom class. The entire work of the Gospel Age has been the calling of this "elect" class for the Kingdom. If we have rightly viewed the matter, the foreordained number will soon have been found, the election will be at an end, the accepted will be glorified as the Kingdom, and Messiah's reign of righteousness will begin.

But notice now the course of all belonging to the Kingdom class, throughout this age. They are not reigning with Christ, but suffering with Christ. And Jesus explained this; they are indeed of the royal family, because begotten of the Holy Spirit; they are indeed the Kingdom class, because they are affiliated with the great King; but they have not yet entered into their glory. They will do so only by the power of the first resurrection. Thus it is written, "We must all be changed," because "flesh and blood cannot inherit the Kingdom of God."

Our Lord himself was the pattern, the forerunner of all these. After His consecration and His begetting of the Holy Spirit. He was tested even unto death, even the death of the cross, before He experienced His glorious resurrection change and ascended up and sat down at the right hand of the Majesty on High. Similarly all of His followers after consecration, must be tested, their loyalty must be proven, before they can share with Him in "His resurrection. "

Partly for the testing of these, their development takes place in a time when Satan is Prince of this world, and when his power is permitted to be exercised against them as it was exercised against their Lord. The message to these is, "The Kingdom suffereth violence and the violent take it by force." As our Lord suffered violence from the Prince of this world, so will His followers for "the disciple is not above His Lord." His promise to His followers is, "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 10

THE WORLD KNOWETH US NOT

So then we perceive that God's Kingdom class, the followers of Jesus, have been suffering violence, just as did

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their Leader, for righteousness sake. That the persecutors had not known and done their evil work intentionally, St. Peter intimates when he says to the Jews; "I wot that in ignorance ye did it, as did also your rulers, for if they had known they would not have crucified the Prince of Life." Hence, in due time their blindness shall be turned away, and they will look upon Him whom they pierced and mourn (Zech. 12: 10), and God will pour upon them the spirit of prayer and supplication, and forgive them and make the experience profitable to as many as have proved willing.

Meantime, for 18 centuries, the Scriptures declare, "The world knoweth us not even as it knew Him not." God's saintly ones have not been generally the great, the influential, either in church or state, just as Jesus and the Apostles were not in their day. Nevertheless, the Lord knoweth those that are His. Scattered here and there during the past 18 centuries, He has been dealing with them, preparing them, polishing them, fitting them as jewels. And He tells us that at our Lord's second coming, He will make up His jewels they will constitute the Kingdom class; for if we suffer with Him, we shall also reign with Him.

I am sure you will agree with me that those whom the Lord has been so carefully selecting, instructing and polishing in the school of Christ, who have been so effectively polished with the trials and disciplines of evil, will be the very class above all others to whom the glorious dominion of earth may well be intrusted without fear. Only those thoroughly loyal to God and to principles will be in that Kingdom class.

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[Peoples Pulpit, January 25, 1912](#)

THE WHOLE CREATION GROANETH AND TRAVAILETH IN PAIN TOGETHER UNTIL NOW

Hongkong, China The Foreign Missions Investigation Committee of the International Bible Students' Association spent several days in Hong Kong, Canton and vicinity. For efficiency they divided, some giving more attention to one and the others to another phase of the missionary interest. They seemed well pleased with the treatment accorded them. Pastor Russell's address to the Chinese in their fine City Hall Auditorium was both helpful and encouraging. He declared that he came as a

follower of Jesus and a friend to all humanity. He directed special attention to the words of Paul, the great Apostle, applicable to humanity in general and at the present time specially to the Chinese: "The whole creation groaneth and travaileth in pain together until now waiting for the manifestation of the sons of God." (Rom. 8:22) China's war experiences in recent years have been severe trials, particularly to a people of their temperament peace-preferring, gentle, courteous to each other and to foreigners.

Pastor Russell feared for their terrible experiences with anarchy; but they will have it merely in advance of other peoples to all of whom it is coming as a result of discontent, inspired by greatly increased knowledge, combined with selfishness. The hope for all is in Messiah's Kingdom, now near at hand. Those who most quickly learn faith in God and justice and mercy toward others will soonest share the coming blessings. Some of us already share those coming blessings by the exercise of faith in the glorious promises of the Bible. The pastor has been told that their courtesy of manner arose, not from love and sympathy, but from law and custom centuries old. He could not judge the heart, but had sincerely wished that some of the favored race of so-called Christendom possessed in a larger degree some of the admirable traits of the Chinese, their respectful demeanor, quiet courtesy, their civility and energy.

It shall not be my mission, he said, to urge you to become identified with any sects or parties of Christendom, nor to recommend to you any of their creeds. Nevertheless, in all of those creeds there is more or less of the most wonderful truth which ever came to the ears of humanity, but, alas! In a darker period it became so mixed with human tradition as to be to-day dishonoring to God, offensive to the intelligence of many, and thus an offense to those who still accept those creeds. I can readily see reasons why you have not been more influenced by Christianity. You felt that you had as good or better than has been offered you. Very properly your heads and hearts refused adherence and worship to One whom you were told had foreordained whatever comes to pass, had foreordained the eternal torment of your ancestors and of all mankind except a mere favored few. It is to your credit that you were not attracted by such a message nor driven by such a fear.

THE GOD OF ALL GRACE

I may never again have the opportunity of addressing you; let me therefore tell you now of another Christianity, of which probably you have never before heard, from the same Bible used by the missionaries here and confessed by us all to be God's message, but at present a very different message, from that which my brethren confess. I call them "brethren" because I assume that they are sincere in their presentations. I once held similar views. I once preached also the damnation and eternal torture of all who

do not accept Jesus in the present life and become His footstep followers. I should be sympathetic toward them, and I am. Nevertheless, this must not hinder me from using this opportunity to make known to you the clearer light that now shines upon God's Word.

I find that the darkness of error which beclouded my eyes of understanding came from the creeds, and that the Bible most beautifully and most simply presents a God of all Grace, a Father of Mercies, from whom cometh every good and every perfect gift, and with whom there is no variableness, neither shadow of turning. (Jas. 1:17) I know from my examination of our religious books that the Bible alone

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presents this God of kindness, compassion and sympathy. All other gods are full of pride, anger, hatred, malice, and all need appeasement to avert their fury.

The God of the Bible, the true God of Christianity, is all-loving, all-kind, ever-merciful and tells us so. It is a great fallacy which declares that He has damned humanity to a hell of torture at the hands of fireproof demons. On the contrary, the Bible declares that the wage or penalty of sin is death and that this is the explanation of the general prevalence of human weakness and frailty, mental, moral and physical death. In our text St. Paul tells us that the whole creation all mankind are groaning and travailing in pain now because of sin and its death penalty. This has been in progress for 6,000 years. It comes not through divine persecution of His creatures, but by natural laws of heredity passing on the weakness, mental, moral and physical, from parent to child, from generation to generation, by a law of nature. God has simply permitted this law to take its course in disobedient man.

DOES GOD PITY US

You may perhaps ask me if the God who is loving, generous and kind does not pity humanity in its present dying condition, even though we have come into this state through the violation of divine law. Could not a God of love do something for our aid?

That, my dear friends, is exactly what I wish to point out. The Bible declares that the divine law broken, its sentence must stand unless in some manner justly satisfied. If a perfect man could be found, willing to sacrifice his life in reparation for Father Adam's disobedience and forfeited life, then God could be just and accept the sacrifice and allow Adam and the remainder of his race to go free from the death sentence. But no such perfect man could be found. There is none righteous; no, not one. All were born in sin; none therefore could give to God a ransom for his brother, as the Scriptures declare. (Psa. 49:7) What then? God figuratively represents His sympathy, saying that He looked

down to see our condition and He hearkened to the groans of the prisoners of sin and death. He beheld that there was none that could pity or succor because all were under sentence. "Then His own eye pitied and His own arm brought salvation." How beautiful the picture of divine compassion hearkening to the groaning creation.

THE ARM OF THE LORD REVEALED

The arm of God means, symbolically, Divine power. He revealed this arm in the arrangement which He made for the payment of our death penalty, in the sending of His Son, the Man Christ Jesus, who, "by the grace of God, tasted death for every man." As a perfect man had sinned, God provided a perfect man to be the Redeemer, "that as by man came death by a Man also should come the resurrection of the dead; for us all in Adam die, even so shall all in Christ be made alive, every man in his own order." (1 Cor. 15:22)

Do you now catch a glimpse of the mercy, the compassion, the love of the Christian God to us, who appeals to the heart as being different from any other god of whom you have ever had knowledge! Think of a God, infinite in power, as being careful of His fallen creatures, and providing, even at self-sacrifice, for their recovery!

But you will say, where is the recovery? Are we not still sick, mentally, morally and physically a dying race? What has the death of Jesus accomplished for us? That is a good question. The Answer--to it will bring you much enlightenment respecting God's loving character and glorious plan for humanity. The Bible teaches us that Jesus, who redeemed mankind, is to be made the great King, whose kingdom shall dominate the whole world—"under the whole heavens." (Dan. 7:27) It will not be an earthly kingdom; nor will the King be visible to men, even as God is not visible, because He is a Spirit. The great Messiah will be invisible. He will be invisible because He is a Spirit, "the express image of the Father's person." (Heb. 1:3) The kingdom will be exercised through human agencies and it will increase and spread until all shall know God truly, and until "every knee shall bow and every tongue confess" to Him but all who will reject his grace shall perish totally in the second death.

WAITING FOR THE SONS OF GOD

My text declares that the relief for the groaning creation waits for the manifestation of the sons of God. We have already seen that Jesus, as the pre-eminent Son of God, died for our sins and ascended to the right hand of Divine Majesty, where He is waiting; and meantime the groaning creation must wait also, for the same thing for which He waits for the sons of God. Here is a matter which seems to have been for a time hidden under the rubbish of the Dark Ages the fact that God not only foreordained Jesus, the great Son of God, to be the world's Messiah, to deliver

them from sin and death, but He also foreordained the selection of a special class from among mankind, to be the Redeemer's associates and joint heirs in His kingdom of glory, honor and immortality. (Rom. 2:7) It has required the entire period from the time of Jesus' death until now to call, to sanctify, to prepare these subordinate sons of God.

We might have supposed that our great, loving Creator would have called upon certain of the holy angels to be associates with the Redeemer in the glorious work of the Kingdom, the uplift of humanity. But not so; He has sent the invitation to this high, glorious station to our poor, fallen race. Thus, additionally, has the God of Love manifested the exceeding riches of His grace and His loving kindness toward us in Christ Jesus. Eph. 2:7 How wonderfully condescending!

Surely all will admit with me that no god of any people has ever manifested such a love and interest in his creatures as has the God of the Bible the God of Christianity. It is the Love of God which constrains us draws us. And His exceeding great and precious promises work in our hearts, "both to will and to do His good pleasure." And this is the test His wisdom has provided. Although Messiah will use coercion to some extent during His reign of a thousand years, yet the Heavenly Father will not use coercion in respect to any of these sons whom He is now inviting. He seeketh such to worship Him as worship Him in spirit and in truth such as need no coercion--such as delight to

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know and to do the will of the Father in Heaven such as in these respects are copies of His Son, the Redeemer.

But, although God will not urge, force or compel any to be sons on this high plane of the divine nature, He does, to the contrary, set obstacles in the way and make the way "narrow" in which he invites these to follow their Leader. He does this for the very purpose of hindering any from coming except the high class which He specially desires. His Message is through Jesus, "If any man will be My disciple, let him deny himself and take up his cross and follow Me." Again the Apostle expresses the Father's terms, saying, "I beseech you, brethren, by the mercies of God, that ye present your bodies living sacrifices, holy and acceptable to God, your reasonable service." Again says the Master, "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it."

Surely we cannot say that these stringent restrictions are unreasonable. How could we expect our gracious Creator to want any except the most loyal of heart and most faithful and obedient to be associated with the Lord of Life and Glory in His glorious kingdom work? This is the only calling which God has yet opened to humanity, and not until this elect class shall have been completed will the world's blessing be due to begin. It is my

understanding of the Scriptures that the time for making our calling and election sure to this kingdom class is now very short. It therefore behooves all who desire this glorious relationship with Messiah to “give all diligence” and to “run with patience the race set before us” in the Gospel, looking unto Jesus, the Author of our faith, until He become the finisher.

THE NON-ELECT ALSO EXHORTED

The wonderful blessings of our day, which makes it so different from any other epoch in the world’s history have reached even here to China, and we now see what already appear to be the beginnings of wonderful things. Evidently Divine Power within the past century has been lifting the veil, because we are just on the threshold of the new dispensation because the church (the elect sons of God) is about complete because “the manifestation of the sons of God” for the aid of the “groaning creation” is at hand because Messiah’s kingdom glory is about to be ushered in. The blessings of the present are only a foretaste of those glorious blessings for the world of mankind. Oh, what compensations our loving God has provided for all the lessons of sin and sorrow, pain and death! He has promised that the former things shall be removed, nor can the mind comprehend what the glory of the future things will be! So then, to the patient, persevering, civil Chinese my message is an assurance that God’s blessing is nigh at hand. For eighteen centuries He has been pouring out His holy Spirit upon these saintly ones, His servants and handmaidens, for their comfort and joy and preparation for the kingdom glory. The next thing in order is the pouring out of His spirit upon all flesh; that will include your race and all the families of the earth.

I cannot hope that any of you will feel drawn to become footstep followers of the lowly Nazarene, and even if many of you should so desire, we have the assurance of the Scriptures that the entire number will be but a little flock;” but I do set before you the glorious prospects of human Restitution to all that was lost by Adam, to all that was redeemed at Calvary. I admonish you that all development of character you may make at the present time means so much of preparation and advancement for the future, and that all violation of conscience and antagonism to the principles of righteousness will work to your disadvantage in the future.

Therefore, as the Scriptures enjoin, “Seek meekness, seek righteousness; it may be that ye shall be hid in the day of the Lord’s anger.” (Zeph. 2:3) The day of Divine anger and special retribution is in the close of this Age, at the inauguration of the Kingdom.

The whole world of mankind will then be transferred into the hands of Messiah, who will take them just as they are. They will be in various conditions. Some will be more depraved, others less depraved; some will be more seared in their consciences and

some less; and these deficiencies of character will depend upon the way in which each one accepted or rejected light and opportunity in the present time.

The selfishness which has marked the world's experiences, particularly within the past half century, is very reprehensible in God's sight, and Christendom, so highly favored of God, is to be held proportionately responsible. Hence the great time of trouble will fall with special severity upon Christendom. When you shall perceive this, rail not again Christianity, but realize that the Scriptures are being fulfilled, and that the dark cloud will be but temporary, and that behind it is hidden the most glorious vista of human blessing possible for the human mind to conceive. Prepare for it and especially seek to know the God of All Grace.

[The Mansfield News, January 28, 1912](#)

“OF A TRUTH I PERCEIVE THAT GOD IS NO RESPECTOR OF PERSONS”

Singapore, Jan. 28 Pastor Russell's text for today was, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted of Him." Acts 10:34, 35 A report of his address follows:

Never before have I seen so cosmopolitan a city as Singapore. The swarms of Chinese, Malays, Hindoos, Japanese, Siamese, Singhalese, Burmese, Afghans, Madrassi, Tamils and many other nationalities are here interspersed by representatives of practically every nation in the world. Henceforth New York City must in my mind take second place as respects cosmopolitan population. The sight of these commingled peoples, only a few of which know of, worship, or in any wise acknowledge "the Only

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True God, and Jesus Christ whom He hath sent," stirs my heart, and my head as well. My head inquires respecting God's provision for the three-fourths of humanity who have never heard of Him and the salvation which He has provided in Christ.

We recognize the clear statements of the apostle that "Without faith in is impossible to please God" (Heb. 11:6); and "How shall they believe in Him of whom they have not heard?" (Rom. 10:14) and also the commission: "This Gospel of the Kingdom shall be preached in all the world for a witness, and then shall the end come". (Matt. 24:14) Properly enough we ask, What kind of an end is coming, and what will it mean to the twelve hundred millions who know not God and to the thousands of millions of their ancestors similarly ignorant of Him?

TRIED AND FOUND WANTING

A considerable class of very good people by their creeds tell us that if God had foreordained the heathen to salvation He would have seen to it that the Gospel would be preached to them; and that their not hearing the Gospel signifies that God “passed them by” as “non-elect;” that the “elect” are to be found only amongst those who have been favored of God and who accept that favor and are “sanctified by the truth” and “made meet for the inheritance of the saints in light.” Col. 1:12.

Another class of people by their creeds, which no longer truly represent them, tell us that they believe as above, only that they add another condition, namely, that “the elect,” in order to be of the “elect,” must be brought to a knowledge of water baptism complete immersion, and must obey this teaching.

Another theory held denies that there is any “election” in respect to the matter, and denies that any particular amount of water is necessary, although it does recommend a little. This theory declares God’s love for the heathen, but says that He made faith in Jesus’ sacrificial death a condition of salvation and that the responsibility for the heathen’s not knowing, and consequently their going to eternal torment, rests with Christians themselves. They say that God did His part in providing the Savior and that the carrying of this knowledge is wholly dependent upon Christians. One would think that with this view few Christians would be able to sleep a single night after once assenting to such a responsibility and realizing how little they have done have been able to do to meet the responsibility.

Some dear people, holding the views mentioned, have started a “Men and Religion Forward Movement.” They propose to use about two million dollars in starting the movement and thereby to collect a fund of thirty million dollars (six million pounds). Dear people! How I love them for their zeal, even though it be as the apostle said—“not according to knowledge.” Rom. 10:2

If they could stand in Singapore’s streets and journey with us a little the eyes of their understanding would be opened. They would begin to figure out that the sum they expect to spend in converting the world is little over half a penny per soul! They must indeed think the heathen cheap when they reflect that the estimates on the work of the Rev. Billy Sunday a year after his meetings show a cost of about six hundred dollars per soul, with doubts entertained respecting the saintship of even these. The United States government statistics show that a century ago the heathens numbered six hundred millions and that today the number is double that, namely, twelve hundred millions.

A BETTER HOPE FOUND

Some, repudiating the creeds of the past as no longer tenable, fault the Bible with being the basis for those creeds and throw it away with the creeds. These are becoming agnostics, higher

critics, evolutionists, spiritists, etc. And because of their worldly wisdom and social standing these higher critics are rapidly undermining all faith in the Bible as an inspired message from God to His people. They are adrift, some sailing in one direction and some in another they have lost their chart of the ages and the great compass of Divine truth in the depths of the sea of human wisdom, which, from the Divine standpoint, is declared to be foolishness. Let us not take their course.

Let us, on the contrary, declare that the difficulty with the creeds of the past has been that they divided up the Word of God amongst them, and that each creed has a certain amount of gold as well as a large accumulation of dross. It would be too serious an undertaking for finites to put all the creeds into a crucible and separate the gold from the dross. Let us take the easier, the simpler method, to which all Christian people should be willing to accede, namely: to wholly cast aside our creeds and go back to the Word of God to the Bible to the utterances of Jesus and His apostles and prophets. Thus doing, many will find to their surprise that, while the creeds have gathered precious jewels of truth from the Bible, they have given these false settings by which they misrepresent the truth which they profess to illuminate.

St. Paul's declaration is that the Word of God is sufficient that the man of God may be fully furnished. (2 Tim. 3:17) His further suggestion is that we "rightly divide the Word of Truth" and that "it is able to make us wise unto salvation." Let us follow this course and allow God's Word to be its own interpreter allow one passage to throw light upon another; and let us reject none of the Divine testimony.

[Peoples Pulpit, February 15, 1912](#)

THE BLESSING OF THE LORD, IT MAKETH RICH; AND HE ADDETH NO SORROW THEREWITH

Madras, India -- The Foreign Missions Investigation Committee is here. Our finest auditorium, the Victoria Hall, was crowded to hear Pastor Russell. He spoke here twice. We report one of his discourses from the text, "The blessing of the Lord, it maketh rich; and He addeth no sorrow therewith." Prov. 10:22

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The thing which strikes me specially as I visit your great city for the first time is the marked contrast between the palaces of your superior quarter and the hovels of Blacktown the contrast between great riches and great poverty. But think not that I have come into your midst to speak words which would engender strife or even discontent. Rather my message will be one of

peace. I bear you the Message of the Kingdom of God's dear Son the kingdom for which we have all so long prayed. "Thy Kingdom come; Thy will be done on earth, as it is done in heaven.

The inequalities, mental and physical, which prevail amongst us as members of a fallen race, produce naturally our inequalities as respects wealth and social conditions; it is well, therefore, that we should not accept the rabid views entertained by many, but we should think soberly, dispassionately. We should not be quick to think of the wealthy as robbers of the poor and injurious to the general welfare, wholly selfish and under Divine reprobation. We should remember that God Himself is very rich. All the gold and silver are His, and the cattle upon a thousand hills, with infinite power, beyond human comprehension.

We should remember that it is written that "Abraham was very rich," and that riches did not interfere with the fact that he "was the friend of God," and that to him God gave that great promise secured by the Divine oath, which is the basis of all hope for the blessing of the world: "In thee and in thy Seed shall all the families of the earth be blessed." Other noble characters on the pages of history are noted as having possessed great wealth. Many of us have erred in thinking that the wealthy are to be measured by other standards than are the poor. And could anyone properly urge that if rich and poor be measured by the same moral standards the poor would be found more noble-minded than the rich? We think not.

We should therefore view the matter of poverty and riches philosophically. Both poor and rich should be encouraged to use faithfully the opportunities which they possess and wait patiently for the Lord's time and way for the introduction of the new order of things which He has promised, assured that it is not in our power to either hasten or delay the Divine program.

BIBLE COUNSEL FOR THE RICH

The Apostle says: "Charge those amongst you who are rich that they trust not in uncertain riches." The history of centuries corroborates the Apostle's words. The rich and prominent of one day become the poor and forgotten of another. "Riches take wings" in a manner that poverty rarely imitates.

The talents and opportunities which have brought great wealth to some of our prominent Americans have brought wealth and prosperity in smaller measure to those associated with them in their enterprises. Indeed, in some respects the entire world, and particularly America, owes them a debt of gratitude for their energy and perseverance in the exercise of their talents and opportunities along such broad lines. And if some of these have been negligent of their opportunities for the redistribution of their wealth in the interest of their fellow men, all the more should this throw a halo of honor about the heads of those who

have remembered that wealth, like all other great talents, is to be used, not too selfishly, but for the public good.

My mind took the course of reasoning as I looked at the handsome edifice occupied by the Y. M. C. A. of this city, and I was informed that it was the gift of one of our American merchant princes, Mr. John Wanamaker, of New York and Philadelphia. I said to myself, Behold an instance in which riches have been generously expended, even in a far-off land, for the benefit of the masses and with a desire to promote clean and noble manhood along Christian lines.

Another of my countrymen, Mr. Rockefeller, has done much to promote the enlightenment of the world by the introduction of a system into the business of oil refining. The low prices thus obtained have permitted the use of oil in thousands of humble homes, where its price would have been prohibitive without Mr. Rockefeller's business genius for organization. He has thus assisted in lighting India. And even the rewards of his enterprise, represented in enormous wealth, he is daily seeking to turn into useful channels for the blessing of humanity.

Even if we must dispute the wisdom of investing millions in great colleges for the teaching of Higher Criticism and Evolution and thus for the undermining of influence of the Bible and of a living faith therein, we must, nevertheless, compliment the evident good intention and must trust that the Lord will not hold a generous heart responsible for the terrible evils which are sweeping over the world, breeding discontent and anarchy as a result of unwise and improper direction of wealth.

In this connection I must not neglect to mention that generosity and public spirit are not associated merely with Christianity. Even here, on the opposite side of our globe, you have doubtless heard of our great steel manufacturer, who declares that if he has any belief in a religious way he is a Buddhist, and thus much in sympathy with the religion of millions in India. This man of genius, while putting into practice methods of steel manufacture which have greatly reduced the cost thereof, and thus benefited the world, incidentally reaped for himself a huge fortune. Noble spirited, he has publicly announced his intention to use his vast wealth in the public interest, wisely declaring that it is a shame for any man to die very rich while so many fellow creatures are very poor. All over the world Mr. Carnegie's generosity and public spirit are manifested in public libraries which he has freely donated.

It is not for us to discuss the wisdom or unwisdom of Mr. Carnegie's gifts or whether he could have done better; it is for us to congratulate our race upon the generosity of this one of its number and upon his proper appreciation of his relationship to the race as manifested in his desire to give back to the public the rewards of his genius.

No so familiar with the rich of India, I nevertheless counsel them with the Divine Message to “trust not in uncertain riches” to make not these the treasure of their hearts rather to consider them as blessed opportunities for doing good to their fellow men. I counsel them that the riches of Divine favor alone endure for eternity. If they are enterprising and ambitious, let their eyes rest upon the great “prize,” which the Master called, figuratively, “The Pearl of Great Price” a share in the Messianic Kingdom.

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BIBLE COUNSEL TO THE POOR

The Gospel of the Kingdom is for rich and poor, male and female, white and colored, on the same terms. God is not a respecter of persons. For a time He was a respecter of nationalities; for a time He confined the offer of joint heirship with Jesus in the Kingdom to those Jews who would hear and respond to the Message. But after gathering out the “Israelites indeed,” after begetting these by the Holy Spirit, the call was made general and has been sent to the four quarters of the earth.

Tradition says that one of the apostles, St. Thomas, brought the Message here to India, and we are pointed to his tomb. No matter whether the tradition be true or false, the facts stand: 1. The Gospel privileges have stood open to India and to every nation for centuries. 2. The Gospel was not sent to convert India nor any nation, but merely to bear witness. That witness has been borne and I am re-echoing it to-day. The Message is for the calling, instruction, sealing of as many as desire to walk in the footsteps of Jesus, and no other. Only those who appreciate this great offer will sacrifice every earthly interest in order to obtain this “Pearl of Great Price.” The masses have no ear to hear God’s Message they have no desire to self-sacrificingly take up their cross and follow the Redeemer.

However, all God’s purposes shall be accomplished; His Word shall not return unto Him void; it shall accomplish that which He pleases. It will find the elect number of saintly characters whom the Father foreordained shall be with the Redeemer and share His glory throughout His Messianic reign.

I have a special word for the encouragement of the poor of India and every land. I wish the poor to realize this truth, namely, that poverty is not unfavorable to their best interests for eternity, but, on the contrary, is assistful. Hence the Scriptures tell us that “not many great, wise, learned or rich” will be heirs of the Kingdom, but “chiefly the poor of this world rich in faith.” (1 Cor. 1:26-28; Jas. 2:5)

It is not that God more highly esteems the poor than the rich, but that they have less to fill and satisfy their hearts now and are, therefore, more hungry and thirsty for the right way of the Lord and more ready to hearken to His voice, which says to both rich

and poor, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." The rich usually feel less weary and less heavy laden they have more to console them in the things of this present time. The poor, on the contrary, having fewer of the blessings of the present, are hungering and thirsting for some better thing for the future and thus meantime find the Lord and are glad to receive His blessings upon His only terms full consecration of mind and body, time and purse.

GOD'S BLESSING MAKETH RICH

Our text is an epitomized statement of the Gospel of Christ. All God's blessing for our race will come through the seed of Abraham The Christ. The giving of His Son to be man's redeemer and deliverer from sin and death was God's blessing to man making man rich. Messiah, having died for the redemption of the world, is about to bestow upon men the divine blessing promised to Abraham, "In thee and in thy seed shall all the families of the earth be blessed."

That blessing to the non-elect world will be a glorious opportunity for rising up out of sin and death conditions to full human perfection in the image and likeness of God as Adam possessed this before his fall. It will mean the bringing of the earth to the conditions pictured in Eden. The earth, God declares, He formed not in vain, but to be inhabited. At present man is in a condition of enmity and separation from His Creator and his earthly home is disordered. God's footstool, for 6,000 years, has been the scene of a terrible reign of sin and death.

WHY THE DELAY IN THE REMOVAL OF DEATH AND SIN

The only hope is in Messiah's kingdom, which God has promised shall be established for the overthrow of Satan, the abolishing of ignorance and superstition, the enlightenment of mankind and the uplift of all the willing and obedient and for the destruction of the willfully wicked of the second death. But before the kingdom could be established a redemptive work was necessary for the satisfaction of justice on behalf of Adam, the sinner, and his race involved with him. By the grace of God Jesus has appeared and, as a corresponding price, has died, the just for the unjust, that He might bring us back into harmony with God and bring in the glorious and long-promised thousand years of restitution. (Act 3:19-21)

Eighteen centuries ago Jesus accomplished His redemptive work and was rewarded, in His resurrection, with glory, honor and immortality. Ever since then He is at the right hand of Jehovah God, merely awaiting the divinely ordained time when He shall take unto Himself His great power and reign. Of that time we read prophetically, "Ask of Me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Psa. 2:8)

But why so long a delay between the time when He appeared to put away sin by the sacrifice of Himself and the time when He shall appear in His glory to establish the reign of righteousness and lift up the world of mankind for whom He died? The Bible alone answers this question, and oh, how much we are interested in its answer. It tells us that in this interim between the death of the Savior and the inauguration of His Kingdom a special and great work is to be accomplished according to the Divine arrangement the calling and the choosing of a faithful few from among the redeemed race to constitute a Royal Priesthood, to serve and reign in association with the Savior.

These heirs of God and joint-heirs with Jesus Christ our Lord are variously described in the Scriptures. Under one figure they are spoken of as being members of the Body of which He is the Head. Thus is shown the oneness of Christ and His faithful followers. In another picture Jesus is spoken of as the heavenly Bridegroom, and the Church is described as His espoused. At the second coming of Jesus His espoused virgin Church is to be made alive from the dead and thus to be married to the Bridegroom and become His Bride and joint-heir to the glory, honor and immortality which are His by virtue of the heavenly Father's

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arrangement and of the Savior's worthiness faithfulness unto death, even the death of the Cross.

HOW RICH WE SHALL BE MADE

Thus seen, God, the Fountain of every good and every perfect gift, proposes, first, to make rich the Church, the Elect of the Gospel Age. Theirs will be heavenly riches, a spirit nature, glory, honor, with our Redeemer—"far above angels, principalities and powers and every name that is named." The blessing of the Lord will make these rich indeed, and after they shall have entered into the riches of this reward, in the First Resurrection, they will be absolutely perfect. God will add no sorrow to that completed blessing. All the imperfections of the present will be past, and we shall be like our Redeemer and share His glory and see Him as He is.

And as for the world, we have already seen that God is waiting to be gracious to all who will accept His favors. He is waiting for the completion of the church of the first born, who constitute "a kind of first fruits unto God of His creatures. (Jas. 1:18) He is waiting for the kingdom class to be fully selected, fully developed, fully shaped and polished in the Redeemer's likeness before bestowing the blessing upon mankind through natural Israel. The blessing of the world will require a thousand years for its outpouring upon every nation, people, kindred and tongue.

"They shall obtain mercy through your mercy." (Rom. 11:31)
The blessing will come to natural Israel, and, gradually, through natural Israel to other nations.

Gradually the blessing of the Lord will be making rich all who will come under the terms of the new covenant and of Messiah's glorious reign. By the close of the thousand years the world will be perfect no more sighing, no more crying and no more dying. The blessing of the Lord will have made us rich, and then what? He will add no sorrow. The lesson of sin and death will have been learned before mankind will thus be enriched by the Savior through restitution processes and uplift from sin and death.

[National Labor Tribune, Feb. 18, 1912](#)

THE DESIRE OF ALL NATIONS

Calcutta -The Foreign Missions Investigation Committee, appointed by the International Bible Students Association, is here. The Committee expedite their work by each giving special attention to a different feature of their investigation. This is their third week in India and they have already traveled nearly two thousand miles. They are keenly interested in the heathen and in the Bible, but they decline to give in advance any hint of what their report will be as respects the missionaries and their work.

Pastor Russell, Chairman of the Committee, preached twice today to large and attentive audiences in our finest Auditorium. One of his addresses, from Jer. 9:23, 24, we report. He said:

Your "City of Palaces" greatly impresses me, as doubtless it does all who visit it. But as I look at its splendor I am reminded of that portion of my text which declares, "Let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord, which exerciseth loving-kindness, judgment and righteousness in the earth." Wherever we go we perceive that man, by virtue of his creation, is a worshiper. The organs of reverence and spirituality, although only partially developed and much shattered by ignorance and superstition, are to be found in every man and their position is the very highest in his organism. My journey to this city has impressed this thought deeply.

I stopped en route to Juggernaut; the very name called up the stories of my childhood which so greatly aroused my sympathies for the poor heathen. Missionary reports told of how in ignorance the natives would throw themselves before the great Car of Juggernaut, feeling it an honor to thus sacrifice their lives to a false god. And now, here I am on the Ganges River, of which in childhood I heard so much that thrilled my heart with sympathy how mothers threw their babes into the Ganges, not because they had no sympathy with their offspring, but because they desired to sacrifice to and propitiate their gods. Now that I

am here I do thank God that, although the heathen have not been converted to a true knowledge of the great Jehovah, they have, nevertheless, come under the strong hand of the British government, which, whatever its defects, seeks at least to protect its subjects from the extremes of their own ignorance and superstition.

THE DESIRE OF ALL NATIONS

While it is true that the worst form of government imaginable is preferable to anarchy, and while it is also true that the British Government is amongst the most just in the world, nevertheless, no government that fallen man has ever made or can make can ever satisfy the ideals of the more intelligent. Hence for centuries the heathen world has dreamed of a Golden Age to come and Bible Students have rejoiced in the Divine promise that the Messianic Kingdom will follow our present arrangement and that it will be proved to be “the desire of all nations.”

Oh, since we perceive the ignorance and superstition of heathendom, our hearts cry out for the promised reign of Messiah and the blessing that then will accrue to mankind! The very best that we have yet attained, in the most civilized lands, comes far short of the Divine promise of the conditions to prevail as a result of Messiah’s rule. Then all ignorance, all superstition, all sin, all sorrow, all pain, all death shall be abolished and finally, with the willfully wicked destroyed in the Second Death, the time will have come when God’s will shall be done on earth as fully, as completely, as it is now done in heaven. When “every knee shall bow and every tongue confess” to the glory of God; when “the knowledge of the glory of the Lord shall fill the whole earth as the waters cover the great deep;” when “no man will need say to his neighbor, know thou the Lord, for all shall know Him from the least of them to the greatest of them” it is for that glorious Epoch, my dear hearers, that

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we should all be hoping, longing, praying, and striving to prepare ourselves.

“NOW WE KNOW IN PART”

Saint Paul wrote, “Now we know in part, but then we shall know even as also we are known.” (1 Cor. 13:12.) Alas! every true Christian must realize how his own knowledge of God and that of his forefathers has so slightly exceeded the knowledge of the heathen and that he found it difficult to “glory” in his understanding of God! Only those who are adherents to the declarations of the Bible that “God is Love,” that His mercy endureth ever, that He is like a pitying father, that He is the God of All Grace, the Father of Mercies, the length, breadth, height and depth of whose loving-kindness we cannot measure only

such have the assurances which enable them to offset the horrible theories of our creeds formulated in a darker past which told us more horrible things respecting our God and His treatment of mankind than our poor heathen brethren ever imagined.

THE KEY OF THE DIVINE WORD

But now the better day is dawning! We are seeing the glorious outlines of the Divine character in the Divine Plan as never before! Our hearts first led the way and rebelled against the dictum of our fallacious reasoning. And now, in God's due time, when nature is yielding up her secrets and chemistry is making the world anew, behold, the key to the Divine Word is thrust into our hands, unlocking its mysteries and explaining its parabolic symbols to our astonished faith! But alas! meantime many of the brightest minds of the world have rejected the Bible, many of them even denying the personality of the Creator; and so far have these gone in the substitution of human wisdom for Divine Revelation that it seems impossible for them to return to the paths of faith.

Now, however, is the time for all of those who have a hungering and thirsting after God and His righteousness to begin afresh the study of His Word in the light of the morning of this New Dispensation. Not only is this necessary for our own comfort and establishment, but it is necessary also in the interests of others before whom we stand as bulwarks of the Truth, having on the whole Armor of God, the Helmet of Salvation, the Shield of Faith, the Breastplate of Righteousness, the Sword of the Spirit necessary for self-protection and for the aid of all who "are feeling after God if haply they might find Him." Acts 17:27.

KNOWING OUR GOD

Our Redeemer declared, "This is life eternal, that they might know Thee, the only true and living God, and Jesus Christ, whom Thou hast sent." Evidently the great Teacher had in mind the thought of our text not merely a knowledge about God, but an acquaintanceship with Him, such as can come only through a fellowship of spirit and an understanding of the Divine Program. None, however, are permitted to come to such intimate knowledge except as they shall manifest heart-loyalty. Each step of progress in our loyalty to God brings that attitude of mind which is pleasing to Him and which, when thoroughly demonstrated, will be rewarded with everlasting life. Thus knowledge is intimately bound up with our eternal prospects.

Earth's teeming millions know not God. Even those portions called Christian worship the true God with but slight appreciation of His true character. None of these, therefore, are in the condition to claim everlasting life according to the teaching of the Master. They are the non-elect, in contrast with the faithful few, who are Scripturally styled "God's Elect," "the

Very Elect,” and who are urged to make their calling and election sure by persevering loyalty even unto death.

In our blindness of the past, assuming that all the non-elect would be consigned to an eternity of torture, we have published in our missionary reports that ninety thousand every day go down into death, into Christless graves and, by inference, into eternal torture. Alas, how misunderstood and how unintentionally misrepresented has been our gracious Father, the God of All Grace, the Father of Mercies.

Now we read His character in fairer lines as we perceive that the fulfillment of His great and wonderful plan for the salvation of the world is merely beginning that the election of Church to be the Bride of Christ and joint-heir with Him in His glorious Kingdom merely marks the time for the setting up of that Heavenly Kingdom, the rule of which is to bring such blessing and opportunities to mankind the non-elect. Now we perceive that for a thousand years the Elect, on the heavenly plane, invisible to men, “like unto the angels,” will live and reign with Christ (Rev. 20:4) for the blessing of the non-elect for their uplifting from conditions of sin and imperfection back to the glorious heights of the image of God in the flesh, lost by Adam’s disobedience and redeemed by our Savior on Calvary, and to be restored to Adam and all his children found willing to receive it on Divine terms.

In view of these things, how reasonable that we find the Apostles and Prophets exultingly pointing forward to Messiah’s Kingdom as the time when all the families of the earth shall be blessed. How this explains to us the fact that our Redeemer gave so many parables illustrative of His Kingdom describing the class which would constitute the Royal Family and the trials and difficulties of their way while proving themselves worthy to share with our Redeemer in glory; and the conditions in which they would be at His second coming, when the “wise virgins” only would be accepted to the glorious honor of becoming the Bride, the Lamb’s Wife; and how the “pounds” and the “talents” granted us in the present time must be used faithfully if we would hear His words: “Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of thy Lord.”

HOW GLORY IN THIS KNOWLEDGE

In the past we have gloried as sects and parties in our various creed-idols of which we are now ashamed. We perceive that creed worship did us almost as much injury as did idol worship to the heathen. Nearly all these creed-idols declared eternal torment for the thousands of millions who had never heard of the Only Name. Indeed,

nearly all of them claimed that only a small minority of Christendom would escape eternal torture. Some of these creed-idols declare that so awful a catastrophe as the torture of twenty thousand millions was foreknown of God and predestinated by Him before the creation of Adam. Others claim the contrary, that God had benevolent intentions toward our race at the start, but that His plans miscarried and would produce the same horrible results, either because of Divine unwisdom or because of lack of power. How such presentations distressed every Christian loyal at heart toward His God and sympathetic toward his fellows!

Our colleges and universities and, sad to say, our theological seminaries are busy turning out unbelievers infidels. Nor are these people wicked or immoral in their unbelief; they are as well-meaning as ever, but have lost their way. They reject the Bible because they believe it to be the foundation of the various inconsistencies in their creeds; they are stumbling for lack of knowledge; they cannot believe that man's hereafter is one of centuries of suffering, or of eternal suffering.

Let us now demolish these idols which so long have misrepresented our gracious Creator and blinded us with ignorance and superstition. Let us receive the Scripture teaching only. Let us rejoice in the election of the Church to be the Kingdom class and let us rejoice in the hope of its Kingdom glory for the blessing of the non-elect. Let us rejoice that "the wilderness shall blossom as the rose, and that the solitary place shall be glad" and that "God will make His footstool glorious," during the thousand years of Messiah's Kingdom. So desiring we will come into line with our text: "Let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord, which exerciseth loving-kindness, judgment and righteousness in the earth."

NOW WE SEE OBSCURELY

Saint Paul declares: "Now we see obscurely." Only by faith can we see God's loving-kindness. The reign of sin and death for six thousand years has been but the natural result of the violation of Divine Law which our first parents transgressed. The beginning of God's work for our reclamation from its consequences was in the sending of His Son to be our Redeemer. Since then He has been gathering an elect few to be Messiah's Bride and joint-heir in His Kingdom. Soon very soon, we hope and believe the Church will be completed and the Messianic Kingdom will manifest Divine clemency, mercy, loving-kindness, judgment and righteousness in the earth.

The Bible declares that the penalty for sin is being experienced by humanity at the present time the death penalty and that the redemption price of Christ's death is sufficient for the sins of the whole world. It declares that on account of this redemption,

ultimately the resurrection of the dead shall take place—" all that are in their graves shall hear the voice of the Son of Man and come forth." It is because of the Divine intention that there shall be a resurrection of the dead that the Bible everywhere, both in the Old and New Testaments, speaks of those who have died, both good and bad, as being "asleep," and the promise is that "They that sleep in the dust of the earth shall awake."

Nor will they come forth to similar conditions of sorrow that now surround us all. On the contrary, the First Resurrection is to be composed of the holy, the saintly, and they are to be associated with their Redeemer as his Bride and Consort, to assist in delivering and restoring mankind. Later the imperfect, who have not had their full trial, the great mass of mankind, will be brought forth, that they may learn the ways of righteousness, that they may learn to know God, and Jesus Christ, and in due time be uplifted out of the conditions of sin and death. Then will come the world's opportunity. How joyful is the message, "There shall be no more death, neither sorrow, nor crying, nor dying; for the former things have passed away!"

Ah, how different is God's proposition of a general uplift of the worthy and their assistance back to perfection to all that was lost in Adam! How different is this from the "doctrines of demons," which have perplexed us, which have divided the Church of Christ into numberless sects and parties, and which have almost driven us from Christ and the Bible!

Only those can see the grace of God now whose eyes have been enlightened and whose ears have been unstopped. Thank God, however, for the gracious promise that in due time "all the blind eyes shall be opened and all the deaf ears shall be unstopped;" then "the knowledge of the glory of the Lord shall fill the whole earth as the waters cover the great deep." (Isa. 35:5; Hab. 2:14.) Then many will respond to the Divine clemency and become children of God, children of the Messiah, and heirs of everlasting, earthly life and its earthly Paradise, even as the "elect" of this Age, who come to a true knowledge of God, will be heirs of life eternal on the spirit plane, far above angels, principalities and powers and every name that is named, as Messiah's Bride and Joint-heir.

[National Labor Tribune, February 25, 1912](#)

HEIGHTS AND DEPTH DIVINE

Bombay -The Committee of the International Bible Students Association for the investigation of Foreign Missions have spent three weeks in India and traveled over three thousand miles. The seven members divided the work amongst themselves at the

various stopping points and will co-labor in the report. We report today's discourse in the Y. M. C. A. Auditorium by Pastor Russell, the Chairman of the Committee, as follows:—

I had a great interest in your land and its people before coming to your shores, but my interest has been greatly increased by what I have witnessed during the past three weeks in India not only in your largest cities, but also in your towns, villages and agricultural districts. As there are no

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other extremes in the world so great as between the caps of your Himalaya mountains and the wash of your coral strands, 29,000 feet below them, so likewise there can be found no greater contrast socially and financially than between your wealthy princes and your poverty stricken lower castes. Although such contrasts are deplorable we have no remedy to suggest, except the Divine one the establishment of Messiah's Kingdom.

SYMPATHY MISAPPLIED

Meantime, if poverty be favorable to saintship, there should be excellent material in abundance here. Indeed one of the things which has impressed me is the religious sentiment of India. The religious fervor of the thousands who bathe in the Ganges, and the numerous temples and shrines in every city, remind me of Saint Paul's words respecting some of his day: "feeling after God, if haply they might find Him." The two thousand temples and shrines of the one city of Benares speak volumes for the religious sentiment of the people and, although I have remarked of your hundreds of millions of hopelessly poor, I have not overlooked the fact that some of your wealthy have shown that they are not without generous instincts. Many of your merchant princes have evidently given largely to the charitable institutions, notable in Bombay; and I would not overlook the fact that in one of your great cities large animal hospitals have been provided for decrepit chickens, donkeys, horses, etc. However we may consider such sympathy misapplied in view of human need and suffering, we cannot overlook the fact that sympathy is there only waiting for the proper direction which Messiah's Kingdom will shortly give.

In your own grand Bombay I noted with astonishment the Towers of Silence, where the Parsee element of your population gives the flesh of its dead to feed the vultures. Alas! my soul cries out. Is not such heroism worthy of a better cause would not these Parsees make wonderfully faithful Christians, if they but had the blessing of the true Light? How I rejoice in the Divine promise that the true Light of the world shall yet lighten every man that cometh into the world! (John 1:9.) How glad I am that now I see the Divine provision for the hundreds of millions of India and of the whole world to come to a knowledge of the glory of God, under the uplifting of the Kingdom of Messiah!

And how I rejoice to believe it is near, even at the doors just behind a terrible time of trouble and anarchy, which India will not escape!

HEIGHTS AND DEPTHS DIVINE

But I must not dwell too much on the dark side of India's picture; you know it too well already. I will allow the wonderful heights of the Himalayas from your sea shore to draw our attention to the Apostles's words respecting "the heights and depths, the lengths and breadths of the Love of God, which passeth all understanding." That is the text of my parting words to India. In the past our forefathers studied God's word with the light of a tallow candle, or of a pine knot, or of a smoking lamp; now we may search the Scriptures in the clear, steady light of the electric lamp, which brings us almost noon day brightness.

Correspondingly, we find beauties in the Divine Word and Plan which our forefathers of the day of the tallow dip could not discern. Once we believed with our forefathers that God's love was merely for the "elect," saintly few, and that the non-elect, in His displeasure. He had doomed to eternal suffering. Now we see the same blessings as ever for the "elect," but other blessings for the non-elect, the world earthly blessings of restitution to human perfection and to an earthly Eden, world-wide.

Our forefathers saw the height of God's love for the holy angels and its condescension to the saintly of men, but they did not see its depths. They did not see that the Redemption accomplished by Jesus is ultimately to reach down to and embrace the very humblest and most degraded of humankind. How the precious Scriptures which tell of Jesus as the Savior of the world, as well as of the Church, escaped our notice, who can explain? But surely glad are we that now we can see clearly that the Redeemer is a Propitiation for our sins, the Church's sins, and not for ours only, but also for the sins of the whole world.

This fuller appreciation of the lengths and breadths and heights and depths of love Divine is coming to Christian people as a benediction from heaven, just at the time when many are Higher-Critically repudiating the Bible and its God as unworthy of belief. The true view of God's Word we have intimated, namely, that all the families of the earth are to be blessed by Messiah's Kingdom, and that the Church, in process of election for the past eighteen centuries, is to be sharer with her Lord in that Kingdom.

Is it any wonder that this glorious view of our Creator and His plan for human salvation is inspiring sanctifying to the hearts of all who have the hearing ear to receive it! Is it not in full accord with the earliest statement of the Gospel, "Through thy Seed shall all the families of the earth be blessed?" Is it not the claim of the Church and of the Bible that the saintly believers of the Gospel Age constitute the spiritual Seed of Abraham, the Bride of Messiah, "the Body of Christ which is the Church?" And have

we not also the assurance, “if ye be Christ’s, then are ye Abraham’s Seed, and heirs according to the promise?” Gal. 3:16, 29.

FROM THE HORRIBLE PIT

Another view of the heights and depths of God’s love is that which recognizes us as a race fallen from human perfection into the mire of sin whose quick-sands are swallowing up mankind at the rate of 90,000 every day. The Divine Program shows two salvations for the groaning creation. The first of these is the most wonderful; it is now in progress, and we urge all who have the hearing ear to lay aside every weight and every besetting sin that they may attain this special salvation offered to the Church. By faith, through the medium of exceeding great and precious promises, God is now lifting the obedient “elect” from the original pit of sin and death, from the mental degradation in which we all were as Adam’s race; and to some extent they are being lifted also physically from this degradation.

The transforming work begins with each believer in Jesus who presents himself a living sacrifice to walk in the Master’s footsteps. Even though these may not generally be of the wealthy and educated and higher social classes, the power of the Holy Spirit operating through the Divine

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promises gradually beautifies not only the characters but to some extent the features of those who rejoice to take up their cross and follow the Savior.

However uncouth and rude or careless or savage they may have been before, the transforming influence of the Holy Spirit develops in them the fruits of the spirit meekness, gentleness, patience, longsuffering, brotherly-kindness, love; and these things continuing in them and abounding more and more, and attesting their faithfulness unto death, make these neither barren nor unfruitful in the knowledge of God and in the character-likeness of Jesus; and hence the Resurrection change will usher them into the everlasting Kingdom of their Savior to be sharers in His glory, honor and immortality far above angels, principalities and powers and every name that is named. Do we not here see wonderful depths from which these are rescued and wonderful heights to which they are yet to be lifted by Divine grace and its arrangements on their behalf! Surely all mankind who see this glorious arrangement of our God can glorify Him on this account.

GOD’S ORIGINAL DESIGN TO BE CARRIED OUT

For the world a somewhat similar and yet very different blessing is outlined in the Divine Plan of the Ages. Our poor race in some quarters of the world, fallen from the image of God almost to the level of the brute, sadly needs the uplifting, restricting,

restitutionary influences which Messiah's glorious Kingdom will bring to them. Oh, not so high as the Church, the elect Bride of the Lamb not so high as cherubim or even as angels, but very high, nevertheless back to all that was lost in Eden.

How our hearts glow with gratitude toward God as we perceive that His original design for His human creatures is yet to be carried out to the letter! "His Word that is gone forth out of His mouth shall not return unto Him void, but it shall prosper in the thing whereunto He sent it." (Isa. 55:11.) He said, "Let Us make man in Our image;" and when he was made the Divine judgment expressed was that he was "very good," only "a little lower than the angels." (Heb. 2:7.) Moreover, he was crowned with glory and with honor in a sense that the angels were not crowned, for man was made the king, the ruler, the Divine representative of all the lower creatures of the earth. As we read "Thou didst set him over the works of Thy hands ... all sheep and oxen, yea, and the beast of the field, the fowl of the air and the fish of the sea, and whatsoever passeth through the paths of the seas." Psa. 8:6-8.

This Godlikeness in the flesh and this Divine authority associated with it has been marred and much of it has been lost. The six thousand years of the reign of sin and death have not changed the Divine intention. On the contrary, the human family has been multiplying; it has been given valuable lessons on the exceeding sinfulness of sin; it has learned to know evil first. Next it must be brought to a knowledge of good and to an appreciation of Divine mercy. This will come to mankind during the thousand years of Messiah's reign, in which not only the living will be blessed with knowledge and with recovery from the power of death, but gradually all that have gone down to the tomb shall come forth, that they may be raised up, up, up again to the perfection of life, and fully live again at the end of the thousand years. Rev. 20:5.

IN THE AGES TO COME

Nor will the lengths and the breadths of Divine love toward the elect Church, the Bride of Christ, be fully exhibited to angels and to men, even during the glorious period of Messiah's reign. Saint Paul explicitly declares, "that in the Ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus." Is it asked what opportunity there will be for further favors to be bestowed upon the Church at the conclusion of the Millennial reign? We Answer--that as the Scriptures declare that God formed the earth not in vain but made it to be inhabited, and will make it glorious as His footstool in due time, so we may reason with respect to the other planets of our solar system. Gradually through coming Ages Divine power will be exercised in bringing into being millions of intelligent creatures on every planet of our system.

And still more than this, if our astronomical concepts are correct, all the fixed stars are suns, and around each sun are planets. Are there, then, a thousand blazing suns? Yes, more. Are there ten thousand? Yes, more. Are there ten times a ten thousand? Yes, more! Are there ten times a hundred, thousand, a million? Yes, more! Are there ten times ten millions, a hundred millions? Yes and more! And if we allow an average of ten planets to each sun this would make more than a thousand million planets, all made not in vain, but eventually to be inhabited. And astronomers assure us that we have every reason to believe that if we could stand upon the very furthestmost sun of our knowledge we would see as many millions more beyond.

Alas! our poor minds are bewildered with such immensity, with such manifestations of the lengths and breadths of Divine Power and Wisdom, even as we have already been bewildered in our attempt to appreciate the lengths and breadths and heights and depths of Divine Love! Will there not indeed, then, be quite a sufficiency of the Divine Program to be outworked through Christ and the Church to justify the Apostle's statement that in the Ages to come God will manifest the exceeding riches of His grace in His loving kindness toward us in Christ Jesus?

INDIA'S SHARE IN GOD'S GRACE

India's hundreds of millions have not gone to a hell of hopeless despair and endless torture! Thank God, no! They have gone to the same hell to which Jesus went, the same to which the Apostles and Prophets went, the same to which all mankind, both good and bad go the Bible hell, the tomb, the state of death sheol, in the Old Testament Hebrew, and hades, in the New Testament Greek. They are all asleep, unconscious, until the morning of the resurrection. Thus "Abraham slept with his fathers," as did Kings David and Solomon, and all, both good and bad. Thus Jesus' friend, Lazarus, fell asleep and was awakened by the Savior on the fourth day, called forth from the tomb. Thus also Saint Stephen, stoned to death, fell asleep; and Saint Paul speaks of mankind in the tomb as sleeping in Jesus, and of the Church as being asleep in Christ.

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In the glorious morning of the New Dispensation, inaugurated by Messiah's Kingdom, the awakening of mankind will gradually proceed. Our Savior informs us that His Church, the elect Bride, will constitute the First Resurrection, and that subsequently all that sleep in the dust of the earth shall come forth, "every man in his own order," in his own rank. Eventually all shall be brought forth and thus Sheol will be no more, Hades shall be destroyed as the Scriptures say, "Oh, Sheol, I will be thy destruction!" (Hos. 13:14.) Our Lord declares that He has the keys of Hades the rightful authority to open the tomb and ultimately release all the prisoners of sin and death and to grant them restitution

privileges under His Messianic Kingdom, which first of all will bind Satan and overthrow his Kingdom of darkness and sin, ignorance and superstition.

As for those who will ultimately reject Divine favor, the message is that they shall die the Second Death. From it there will be no redemption, no resurrection, no recovery. As Saint Peter declares, they shall perish like natural brute beasts.

It is time that we should begin to magnify God's Love, the lengths and breadths and heights and depths of which are beyond all human appreciation. As we do this our hearts are enlarged; our lives are ennobled; the grace of God is shed abroad in our hearts; the light of Divine Truth shines out from our words and conduct more and more. Thus we become copies of God's dear Son, little by little, in the spirit of our minds; and thus we are fitted and prepared for a share with Him in His glorious Kingdom which shall bring in Restitution uplift from sin and death for Adam and his race. Acts 3:19-21

[New York American, April 16, 1911](#)

THE RESURRECTION DOCTRINE PECULIAR TO CHRISTIANITY

The London Tabernacle was crowded to hear Pastor Russell's Easter sermon on "The Resurrection Hope the Only One." His text was from 1 Cor. 15:12-18—"How say some among you that there is no resurrection of the dead? If Christ be not risen, then is our preaching vain and your faith is also vain. Then they also which are fallen asleep in Christ are perished." He said:

For years God's people have had excellent Bibles, and thus have been blessed far in advance of our brethren who lived during the Dark Ages. But we have read our Bibles too carelessly and often have most of us wondered at the great stress St. Paul laid upon the resurrection. Rarely is the subject preached upon now, and rarely is it ever thought of except as an absurdity. The reason for this is not far to seek. From childhood we have been taught that nobody is dead that in dying everybody, good and bad, becomes more alive than ever before: that this aliveness, to the saintly few, means spiritual powers and an immediate entrance into heaven, death being swallowed up in life. The unsaintly masses also, we are told, have quickened sensibilities after dying they become more alive, more able to appreciate and suffer pain.

Our Catholic neighbors tell us that the majority immediately go to Purgatory, there to be tried by various sufferings and tortures, and later, enter heaven. Our Protestant teachings have been to the effect that the unsaintly masses, unfit for the presence of God and the holy, will be consigned to an eternity of awful torture and made very much more alive to suffering than before. Thus

we have been taught to believe that death is a portal or door into an intenser life that nobody is dead. Many of us perplexed ourselves, and were perplexed by others, with questions respecting how there could be a “resurrection of the dead” if nobody is dead. We avoided the question, or gave the answer, “Mystery; go run and play.”

Some, indeed, attempted a patchwork of the matter and told us that those in heaven were happy, but not so happy as though they had bodies and that after thousands of years of craving for a body (which they had used for only a few years) they would get it back again for all eternity. Others said, “No, our bodies have been only a clog and a hindrance, and from the moment of death we will be better off without them; and we do not know why the Bible should teach a resurrection of the dead, to get back bodies that we would be glad to be rid of.” Respecting the wicked, we said that after roasting for centuries without a body, then, to intensify their pain, the body would be resurrected and they would have double suffering. What bosh! what foolishness! Is it any wonder that many of the bright minds of the world learned to doubt everything connected with religion and the Bible? Rather the wonder is that, seeing things so obscurely, we did not all repudiate everything.

NOW WHAT DO WE FIND

With the clearing of the mists of ignorance and superstition, with a better light reflected from one page to another of the Bible, the resurrection subject clarifies and the statements of Jesus and the Apostles and Prophets, which we thought so strange, become luminous and soul-satisfying.

When once we see that “the wages of sin is death” and not eternal torment; and that the Bible hell is the tomb and not a fiery furnace; and that all mankind go to sheol, to hades, just as did our Savior; then we begin to see that what we all need is to be saved from sheol, from hades, as was the Savior. A resurrection-salvation is thus the salvation hope of the Church and of the world.

What a relief this gives us as respects parents, children, neighbors, friends and the heathen, who have died out of Christ, unsaintly! What comfort it brings to know that they are sleeping in the great prison-house of death, unconscious of the lapse of time, waiting for the Redeemer, Who will as King set up His Kingdom in glory, associating His Bride with Himself for the blessing of all the families of the earth. The bringing forth of the prisoners out of the prison-house of death will be to set before them under the glorious provisions of the New Dispensation an opportunity for life everlasting, by obedience to the laws of

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the Kingdom under the assistance of the Heavenly One the alternative being, not eternal torment but death Second Death.

ALL SOULS GO TO SHEOL

Some one may say, "Pastor Russell, what about the soul? If the body goes to sheol, hades, the tomb, where goes the soul?" I reply that it is the soul that goes to sheol, to hades, the grave, the tomb, the state of death. Although the words sheol and hades are translated grave more times than translated hell, nevertheless they refer, not to the mound of earth, which is in the nature of a monument, but to the secret, hidden condition, preferably styled the tomb, the abyss.

The Prophet David wrote, "Thou wilt not leave my soul in sheol (the tomb, the state of death), nor suffer Thine Only One to see corruption." (Psa. 16:10) St. Peter quoted this on the day of Pentecost and explained that it is a prophecy in respect to Christ Jesus. David's soul was not delivered from sheol, and he did see corruption, and his sepulchre the Apostle could refer to. But he, being a Prophet, spoke those words respecting Jesus; that His soul would not be left in sheol; that His soul would not see corruption. St. Peter says that this prophecy was fulfilled in our Lord in that He was raised from the dead on the third day. He tells us (1 Pet. 3:18) that Jesus was put to death in the flesh, but quickened in spirit a Spirit Being far above angels and principalities and powers and every name that is named. Our common version Bible declares that our Lord's soul was saved from hell hades. (Acts 2:27-31)

David, in the Old Testament, used the word sheol. St. Peter, in the New Testament, used the word hades. There is no dispute amongst scholars as to what is signified. The words sheol and hades are well known to refer, not to a place of suffering or torture or animation of any kind, but to the unconsciousness of the death state. Jesus arose from the dead, from hades, the grave, and not from a place of torment. The so-called Apostles' Creed declares that Jesus descended into hell, but arose from the dead on the third day. All scholars know that nothing in the words sheol and hades has any relationship to fire or pain or suffering or consciousness, and thus this phrase of the Apostles' Creed is universally explained.

As Jesus descended into hades, so do all mankind. As the Father raised Him from the dead on the third day, so it is promised that He will raise us, the Church, from the dead. More than this, the unjust also, those who have not been approved of God, in the present life, shall all be awakened from the sleep of death. They will come to be informed respecting sin, having lived under the reign of Sin and Death. They will come forth that they may learn the ways of righteousness, the reward of which is life everlasting. The glorified Jesus and His glorified Church, the

Bride, will be the Royal Priesthood, whose special work for a thousand years will be the uplifting of mankind, not only from the tomb, but also to perfection of life, “every man in his own order” or rank. The uplifting will bless as many as are willing lifting them from the degradation and meanness and imperfection into which all have fallen by one man’s disobedience, under the laws of heredity.

BURST THE BARS OF DEATH

In the poetic language of the hymn, Christ Jesus “burst the bars of death” in His resurrection. It was not possible for Him to be holden of death, writes the Apostle. (Acts 2:24) The Divine verdict went forth that He had been faithful and that to Him should come the reward of life upon the highest plane the divine nature. (Eph. 1:20,21)

Our fancies may legitimately picture that the holy angels marveled at the Redeemer’s experiences from the time that He left the heavenly glory and was made flesh and dwelt amongst us until, by His resurrection change, He returned again from the earthly nature to the heavenly plane, “far above angels.” As they sang at His nativity a rapturous song of glad tidings of great joy to all people, so they were filled with amazement, surely, at how the Father permitted Him to be tempted and tried and poured for Him His cup of suffering, which He drained to the dregs. They marveled when “He died, the Just for the unjust.” They looked and wondered, as hour after hour He remained in the tomb dead. Their loyalty to the Heavenly Father was tested during that period, but was rewarded when they beheld that Divine power raised Him up even to a more excellent glory than that which He had before.

With what alacrity the angels must have acknowledged the risen One, in harmony with the Father’s declaration, “Let all the angels of God worship Him.” “Worthy is the Lamb to receive glory and honor, dominion, might and power.” The point to be specially noticed is the change of nature which our Redeemer experienced in His resurrection. That change did not take place during the three and a half years of His ministry, which ended with His resurrection. When 30 years of age He gave Himself He surrendered His earthly privileges and rights and hopes into the Father’s hands, to be obedient to everything which Divine providence might permit. At that moment His sacrifice of His flesh was accepted. The evidence of its acceptance was the impartation of the Holy Spirit, which as a dove rested upon Him and exercised a quickening and illuminating influence upon His mind, enabling Him to understand more than human things and to perform more than human acts.

It was Jesus, a New Creature, begotten of the Spirit at Jordan, that did the mighty works of the Father. His flesh, His humanity, was gradually laid down sacrificially, in harmony with the

Divine providences. He drank “the cup” which the Father poured for Him.

DIVINE POWER “BROUGHT FROM THE DEAD THE GREAT SHEPHERD”

This Easter Sunday celebrates the momentous event of our Lord’s resurrection from the dead. His resurrection is either a truth or a falsehood. In our text St. Paul assures us that if it is untrue, our faith, our hopes, our preaching and teachings are of no avail useless. If the resurrection of the dead is impossible, then the resurrection of Jesus was impossible. If the resurrection of Jesus did not take place, then we have no proof, and no ground for believing, that Divine power could resurrect

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the Church. If Divine Power “brought again from the dead the great Shepherd of the sheep,” it is Jehovah also who will bring us from the dead by Jesus, in God’s due time.

Let none avoid the question! Let all decide at once! Either we believe in a resurrection from the dead, or we do not believe in it. If the resurrection be a myth then, says the Apostle, all those who fell asleep with faith in Christ are perished they are not in heaven, Purgatory nor eternal torment. If we believe in the resurrection of the dead, both of the just and the unjust, then, logically, we must believe that they are dead, except in the Divine promise, purpose, arrangement. The decision of this resurrection question is a most momentous one, as it affects practically every doctrine of the Christian Church. If we get straight the doctrine of the Ransom effected through the Redeemer, and the doctrine of the Resurrection of the dead, all of our doctrines will fall into line, and all of our absurdities, which have troubled us so long, will fall out of the way, and all of the Scriptures will be found harmonious in teaching Divine Justice, Wisdom, Love and Power.

CHRIST THE FIRST-FRUITS

“But now is Christ risen from the dead and become the first-fruits of them that slept.” (1 Cor. 15:20) Ah, thank God, the Apostle did not mean to insinuate the possibility of our Lord’s not having risen. Merely, he would put the question that we might see how weighty is the subject how much depends on the answer. He exultantly answers, “Christ is risen!” We rejoice in this for several reasons. First, how sad it would be if He who laid aside His glory and was made flesh and tasted death on our behalf should have lost by His loyal endeavor to serve us and to do the Father’s will! How glad we are that He is risen, and that He was not raised again in the flesh, with the loss of His heavenly glory, but raised as the King of all, far above all others, and partaker of the divine nature!

Secondly we are glad on our own account, and on account of all mankind; for if our Lord Jesus had not been raised from the dead it would have proved one of two things either that He had not been faithful up to the Divine standard, and therefore that His life could not be a satisfaction for the human life lost in Adam, or else it would have proved that God, who had promised to raise Him from the dead if He would be obedient unto death, had been unable to do so; and, if unable to raise Him from the dead, we, likewise, would be without hope, even if our sins were cancelled by virtue of His sacrifice.

The Apostle's words give a further suggestion: Our Lord in His resurrection became "the first-fruits of them that slept." This signifies that none was ever raised from the dead before Him. As another Scripture declares, "He was the first that should arise from the dead." There were indeed others awakened from the tomb, by Jesus Himself and also previous to His Advent. But they were merely awakened, not lifted fully up out of death conditions to perfect life. The Redeemer was the first to have such an experience. But the Apostle's words mean more. If Jesus was the first-fruits of them that slept, there must of necessity be after-fruits. And this the Apostle proceeds to prove, declaring that "as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22) Glorious resurrection hope! Precious Bible! The one Book alone which teaches a resurrection of the dead, or that the dead are dead.

The Apostle proceeds to tell us that the dead will not be resurrected together at once—"but every man in his own order." (1 Cor. 15:23) The first order or rank will be the Church. Blessed and holy are all they that have part in the First Resurrection;... they shall be priests of God and of Christ and shall reign with Him a thousand years. (Rev. 20:6)

This work of raising the dead will be the work of the entire reign of Messiah, as explained in our context: Christ must reign until He shall have put all enemies under His feet the last enemy will be death. As during the Mediatorial reign mankind shall rise up out of their ignorance, weakness, sin, depravity, they will be coming out of death conditions into life conditions; they will be in process of raising up resurrection.

This does not prove, however, that all of Adam's race will receive the gift of God, eternal life, but it does prove that all will be blessed with the opportunity of attaining that glorious reward. Whoever, after having the release from death put within his grasp, shall decline eternal life on the Divine terms will die again, but not because of Adam's sin it will not be the Adamic death. That Second Death will be complete destruction. Those sinners will die the Second Death without hope of further redemption or resurrection.

DAMAGING REPORT ABOUT MISSIONS

The International Bible Student Association secured the Hippodrome in which to hear the Report of its Committee on Foreign Missions Investigation. The spacious auditorium was crowded. Pro. F. H. Robinson, as Secretary of the Committee, announced that the Report as a whole had been submitted to the Association and was in the printer's hands, to appear in pamphlet form illustrated. It will shortly be procurable at the small price of five cents per copy, postpaid to any address free to the poor. The conclusion of the Report is in the nature of a Summary, which he read. We note some of its more salient points, as follows:—

SUMMARY OF REPORT

Oriental Christians are about as sincere, intelligent and earnest as the average of church attendants in Europe and America —few saintly.

Christianizing endeavors seem pretty generally to have ceased! Present missionary endeavors are a most exclusively along the line of secular education and medical aid.

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There is less need of Academic and Collegiate education, such as the missionaries forward, than for Common Schooling. The general Common School education could best be furnished by the government and along unsectarian lines, after the method followed under the United States' supervision in the Philippine Islands. The tendency of the times in the Orient, as in the Occident, is toward unbelief in any religion.

The Orientals are remarkable tolerant of all religions, and are often perplexed at the Missionary competition, and opposition between Christian denominations. They would accept Christianity if it could demonstrate its superiority.

Oriental are not heathen-savages, but their educated classes include splendid specimens of noble manhood, the moral and intellectual peers of Europeans and Americans. The masses of these people are less vicious, less rude, more kind and considerate than are the masses of Europe and America. Drunkenness and outward immodesty are almost unknown.

Many of the churches are self-sustaining and the Orientals prefer to have them so, as they desire native preachers, and to manage their own affairs.

The very suggestion of the world's conversion is ridiculous to the people of the East including the Missionaries. The interest on \$30,000,000, or the principal multiplied a thousand times, would

accomplish little except along the lines of secular education nothing as respects the world's conversion. Nothing short of "The Kingdom of God's dear Son" can meet the issue.

Pastor Russell's discourse follows:

PASTOR RUSSELL'S HIPPODROME ADDRESS

"Ask of Me and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." Psa. 2:8. The prophetic words, addressed by Jehovah to his Son, the Messiah, continually recurred to my mind as I mingled with and observed the peoples of India, China, Japan and the Philippines during our recent World Tour. Then certain questions came before my mind, which with their answers I will place before you.

The first question was, Why do we call these people heathen? They are not barbarous, not savages, not lawless people. Indeed, long centuries ago, when our forefathers were barbarians, these had much of the civilization which they still retain. But, I said, we call them heathen because the Bible refers to them. Let us see how and why the Bible uses this term and what is its significance. In Bible usage the word rendered "heathen" is the same as is sometimes rendered nations and Gentiles. For centuries it applied to all peoples outside the little nation of Israel, because that one nation had entered into Covenant-relationship with God, and had become His people, His dominion.

All the other nations, not thus related to God by Covenant, were styled heathen; all the outside nations were aliens, strangers and foreigners from the Covenants and promises made to Israel. And this same term continued to be applicable after the coming of Jesus. Even though the Gospel favor, which was originally offered to the Jews, was later thrown open to Cornelius and all Gentiles, or heathens, only those who accepted its terms, and came into Covenant-relationship with God through the begetting of the Holy Spirit only these, Israelites indeed, are properly reckoned as members of spiritual Israel, of whom St. Peter tells us, "Ye are a Royal Priesthood, a holy nation, a peculiar people." Consequently all others than Jews and Spiritual Israelites are heathens, whether they live in the Orient or the Occident.

TWO CIVILIZATIONS CONTRASTED

Our second question was, On the whole, to what extent is our Western civilization which is often called Christian civilization, superior to that of the East?

Considerable could be said in favor of each. We who have been accustomed from childhood to Western methods, customs, dress, etc., prefer our own, but the Eastern peoples evidently prefer their own, and are loath to change to ours. They are, however, now passively admitting the superiority of ours in that they are

gradually adopting our schooling system, military system, naval system and voting system.

But in our contrasting the two civilizations, are we not apt to forget that the very features of our civilization, which are now being accepted as superior in the East, are comparatively new to ourselves. Where were our public schools and compulsory education a century ago? It is only twenty years ago that Great Britain adopted the present method. Where were our railroads, which they are now adopting? Let us remember that there was not a rail in the world, nor a locomotive, nor a car, a hundred years ago.

The East is rapidly introducing telegraphy, the telephone, the wireless system, the electric railways; but how long have we had these in the West? Less than a century some of them for only ten years. Viewing the matter from this standpoint should help to keep us of the West quite humble when we think of and speak of the awakening in the East in China, Japan, etc.

TO WHAT EXTENT HAS “CIVILIZATION” BLESSED THE WORLD

That Christ's teachings have brought great blessings wherever they have been received is, we hold, beyond dispute. Individuals have been blessed by the precious truth of Christianity rich and poor, of every nation, kindred and tongue. To these the Gospel Message has brought peace with God through faith in the Lord Jesus Christ and the salvation provided through Him. To these the instruction of the Bible and the guidance of the Holy Spirit have brought the fruitage of the Spirit. To these it has brought “the peace of God which passeth all understanding,” ruling in their hearts at all times, and under all conditions whether “in sickness or health, in poverty's vale, or abounding in wealth.”

But our question does not relate to these saintly followers of the teachings of Jesus, who walk in His footsteps. Our question is in respect to the civilization which identifies itself with Christianity, without accepting the terms of discipleship. Has this civilization brought to the masses of Europe and America great blessing, and, if it be extended to the far East, will it prove a blessing to the hundreds of millions there?

If larger houses, better streets and sewers, better water supplies, better clothing, better schools, etc., are bringing

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to the people of Europe and America more joy, more peace, more happiness, more contentment, more kindness, more usefulness in the present life and more preparation of the life to come, then our Western civilization is a blessing to us, and would doubtless prove a blessing to the far East.

But has it brought these blessings Alas, no! As far as our observations in China and Japan go, we are led to believe that their people are far happier, far more contented, than the people of Europe and America. We are not blaming this upon Christianity, mark you we have not yet said why it is so. We are merely noting facts, which must be manifest to everyone who has seen the two in contact.

A REASON FOR THIS

Our fourth question was. Why is it so? What peculiarities are connected with Christian civilization or the Christian teachings which produce such diverse results bringing one class, the saintly followers of Jesus, into the utmost peace and joy, and bringing others, the masses who are merely nominal Christians, into this most unsatisfactory and unhappy condition of any people in the world, even when they are enjoying greater blessings and luxuries than the majority?

There is but one Answer--to this question: It is because the teachings of Christ carry with them a broadening of mind, and emancipation from superstition, a spirit of liberty. True, there were Dark Ages, during which many so-called Christian superstitions prospered. But such superstitions were not the teachings of Jesus and His Apostles, but the misrepresentations of their teachings. Those superstitions did indeed for a time make the people of Europe drowsy, and it was the custom of such religious teachers to restrain human thought and to fetter and becloud the intellects over which they had influence.

We are not discussing such conditions, but merely the general influence of the teachings of Jesus and the Apostles and the Prophets of old. The discontent which we are noting began to come to Europe at the very time when the Bible was brought out from obscurity. It is the teachings of the Bible that have had the enlightening effect upon all the nations which have been in contact with them. It is the Bible teachings that have brought the special rest to some hearts, and the special discontent to others the masses.

This is the answer. The Bible alone, of all religious books, sets forth prominently the equality of all men before the Almighty God. This thought once grasped breaks all fetters of the mind. But all are not prepared for such liberty some evidently would enjoy great peace and would be more quiet, more reverential and more submissive if they continued bound with a measure of superstition, than if the truth should make them free.

The only persons who can rightly appreciate and properly enjoy full liberty are those who have made a full consecration of themselves to the Lord those who have given over all earthly ambitions and favor to the one great ambition of the Gospel of Christ to become heirs of God and joint-heirs with Jesus Christ their Lord. Those only can be fully entrusted with liberty who

have realized the imperfection of all human judgment, and who have accepted instead of their own the Divine will. This is the class of whom St. Paul spoke, saying, "We have the mind of Christ," and this he declares is the only "spirit of a sound mind" in the world at the present time.

Nevertheless, some of the saintly people are disesteemed by many of the worldly-minded who are moving heaven and earth at home and abroad to amass wealth, power and fame for themselves, their families, their friends, their names, none of whom are content, none of whom are satisfied, none of whom are at peace, either with God or with themselves. Who can doubt that the carrying of our western civilization to the people of the east will carry to them similar discontent, unrest, unhappiness, anger, malice, envy, hatred and strife which is peculiar to the Occident? But most likely the effect of the Western civilization of the Chinese will be to wake up her hundreds of millions to discontent and strife, and possibly bring anarchy to her doors sooner than it will come to Europe and America.

"ASK AND I WILL GIVE THE HEATHEN"

But our text declares that if Messiah will ask of the Father, He will be given the heathen for an inheritance, and the uttermost parts of the earth for his possession. Will He ask for them? Why has He not already asked for them, and what would He do with them, and would not His dealing with them have much the same influence that the Gospel Message now produces to make them dissatisfied?

Our Lord intimates most distinctly His reason for not asking for the heathen at the first advent. In His prayer the same night in which He was betrayed to death He said, "I pray not for the world (the heathen), but for those whom thou hast given Me" the household of faith, His footstep followers, "the Church of the First-born, whose names are written in heaven."

The Redeemer knew the Father's will and prayed only in harmony therewith. He knew that the first work of the Divine Plan was to be the calling and testing of an elect "little flock," to be His associates in the Kingdom, His Bride, to share with Him His glory, honor and immortality. He asked not then for the world, knowing that the Father's time had not then come, Hence we read that He ascended up on high and sat down at the right hand of the Divine Majesty, hereforth awaiting for the time when His enemies would be made His footstool, and the Gentiles be given to Him for an inheritance; and He knew that this time would not come until first His Church had been developed.

At and shortly after Pentecost all the faithful of the nation of Israel, Israelites indeed, were begotten of the Holy Spirit that they might become members of spiritual Israel, the Bride class. As there was not a sufficiency of such Jews, the Divine Plan, as previously arranged, proceeded to call and test such of the

heathen as were feeling after God and seeking after His righteousness. The entire work has required the intervening time, and now at the close of the six great days of human labor and sweat of face and sorrow and dying, the great seventh thousand-year day is about to be ushered in. It is the period already appointed of the Father of Messiah's reign of righteousness, in which the Bride of Christ will reign with him.

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THE END OF THE MATTER

My next question was, What will be the end of this long reign of ignorance, superstition, sin and death?

The Bible's Answer--came quickly to my mind: The Divine promise is that Messiah's Kingdom will be successful, that it will bring in an abundance of peace, that "to Him every knee shall bow and every tongue shall confess." Moreover, we are assured that this will be a bowing of sincere loyalty and obedience, because the context says that it shall be to the glory of God, and no other kind of bowing and confessing would glorify God. Then came the further assurance of the Bible to my mind: St. Peter's declaration, that "Times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ, which before was preached unto you, whom the heavens must retain until the times of restitution of all things which God has spoken by the mouth of all the holy Prophets." Acts 3:19-21.

I also remember the promise that the Redeemer would yet see the fruition of the travail of His soul and be satisfied. I remembered that assurance which He also gave, saying, "Every creature in heaven and in earth and under the earth heard I saying, Praise, glory, honor, dominion and might to Him that sitteth on the Throne, and to the Lamb, forever." I remember also His final testimony, that eventually, There shall be no more sighing, no more crying, no more dying, because all "the former things" of sin and death will have passed away.

National Labor Tribune -- May 19, 1912

CHRIST'S TRIUMPH A GLORIOUS ONE

Boston, Mass. -- Pastor Russell spoke here in Boston Theater. In one of his discourses he spoke from this text: "When He ascended up Oh High, He led a multitude of captives." Eph. 4:8.

This grand expression respecting the glorious outcome of the Savior's work is quoted by the Apostle Paul from the Psalms. (Psa. 68:18.) The figure thus thrust before our mental eyes is that of a great Conqueror whose victory is being heralded. With Romans we know that it was a custom that generals returning

from wars were granted what were termed "Triumphs" that is to say triumphal processions, that the people might have tangible evidence of their victories.

Thus, for instance, Titus, returning from the war upon the Jews, in A. D. 70, brought with him certain notable persons, and the Golden Candlestick from the Temple, and these were displayed to the eyes of the people following the conqueror. They were subsequently sculptured on the Arch of Titus, still standing in Rome. And evidently the custom was still older than the days of the Romans, since it was so prophetically set forth by the Prophet David.

Let us permit our mental eye to feast upon the scene presented in our text. Jesus, in fulfillment of the Divine Program, had left the heavenly condition and descended to earth, taking a bondman's form or nature in order "that He, by the grace of God might taste death for every man:" in order that He might rescue Adam and his race from the dying and death condition in which they were under Divine sentence and under the power of Satan.

Therefore the Redeemer counted not His life precious to Him, but freely delivered Himself up for our offences and died, "the Just for the unjust," that He might bring mankind back into harmony with God. His humiliation ended in death, but His triumph began when, as is recorded, God raised Him from the dead by His own power, and set him at the right hand of His own Majesty—"far above angels, principalities and powers and every name that is named."

HE THAT ASCENDED FIRST DESCENDED

The prophecy says nothing about our Lord's descending from the heavenly glory to the earthly nature, but St. Paul supplies this feature saying, "He that ascended, what is but that He first descended, into the lower condition of the earth." Thus the Apostle asserts that He that descended is He that ascended above all heights, that all things may be fulfilled through Him.

An important thought here noted is that our Lord not only left the heavenly glory, but that He returned to a still more excellent glory He did not suffer the disastrous loss of the heavenly nature as a result of His obedience in taking the human nature. As He left the heavenly nature He left the human nature to ascend again to that which He had before, with the additional glory of the divine nature.

LEADING FORTH THE CAPTIVES

With most of the conquerors in olden times the captives were made slaves. Not so, however, will be the result of Jesus' victory. He leads forth to liberty and eternal life those who have been slaves of sin and death. His train of captives is a long one

indeed; the procession has already occupied eighteen centuries, and is yet to be the great work of the thousand years of that Messianic reign!

First of all in the procession are the saints—" the Church of the Firstborn, whose names are written in Heaven." In the forefront of them we see the twelve Apostles, St. Paul taking the place of Judas. The Apostles are to be Kings who are to reign with Christ in pre-eminent positions; but following them are some others of the saintly company of Kings in all a "little flock."

Then will come a company, more numerous, but less heroic—" a great multitude," uncrowned, but with "palm branches, " not anti-typical Priests, but anti-typical Levites, associates and servants of the Royal Priesthood, the Bride. Then will follow (Heb. 11:38-40) other faithful ones of the past, the Ancient Worthies. The Prophet speaks also of the "rebellious house." The class previously specified were not rebellious, but gladly and willingly forsook all to do the will

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of the Father and to attain the liberty of sons of God, as the first-fruits of the triumph of the Lamb.

But during the thousand years of Christ's reign He will lead forth the "rebellious house" the world of mankind not all of them, we may be sure, for some, the Scriptures positively declare, will die the Second Death, because, after realizing their deliverance, they will love sin and will therefore be destroyed as enemies of righteousness. But it is a blessed thought that many of those who are now aliens, strangers and foreigners from God through wicked works are in this condition of opposition, not willingly, not intelligently, but by reason of the ignorance and weaknesses which came to them by heredity, under the reign of sin and death.

It is to be a distinct feature of the great Triumph of Immanuel that every eye shall be opened and every ear unstopped, that "the knowledge of the glory of God shall fill the whole earth," during His glorious reign of righteousness. Are we not distinctly told of the time that will follow, in which all the willing and obedient shall receive the Holy Spirit, which then will be poured out "upon all flesh" even as now, during this Gospel Age, it is poured out upon God's "servants and handmaidens" only?

"Oh, that will be a glorious Triumph for the great Redeemer! In the language of the Bible, "He shall see the fruitage of the travail of His soul, and shall be satisfied." What a glorious fruitage not only His own exaltation not only the exaltation of His faithful Bride class, and the additional exaltations of "the virgins, her companions, which follow her," and the exaltation of Abraham, Isaac, Jacob and all the Prophets, but finally the deliverance to human perfection of all the groaning creation willing to accept

the same upon the Divine terms of loyalty to God and to the principles of His Government as these shall be made known to them.

“HE GAVE GIFTS UNTO MEN”

It was the custom in olden times that a king coming into authority and power should give gifts according to His wealth. Governors and princes would be needed and he would dispense the honors of these offices to those found faithful in his service, loyal in the defense of His cause. So in this prophetic reference to our Lord’s Ascension it is declared, not only that He would lead forth a multitude of captives, granting them freedom, liberty, blessings, but also that He would confer certain gifts.

We might have spent valuable time guessing the nature of these gifts which the great Redeemer would dispense, but such a waste of time is unnecessary, since the Apostle proceeds to explain the matter and tells us what gifts are meant. He says, “And He gave some Apostles, and some prophets, and some evangelists, and some pastors and teachers.”

There is an astounding thought connected with this statement that the Apostles were not self-appointed and that they had no successors, and the work of evangelizing, or making know the “good tidings,” and the pastoral work amongst believers and the teaching work amongst believers are all under the supervision of the Head of the Church, the great Victor, who redeemed us with His blood, and who proposes, first, to lead forth a Bride class, and subsequently all the willing and obedient.

It behooves us to notice that the Apostle does not intimate that Jesus gave to some Methodism, to others Presbyterianism, and others Roman Catholicism, etc. No, when we held such thoughts it was because of more or less misunderstanding because we failed to see first that there is but the “one Church of the Living God, whose names are written in heaven,” and second, that that one church is not any of the various sects and parties, but includes the saintly in all of these; “the Lord knoweth them that are His.”

NOT GIVEN TO CONVERT THE WORLD

Noting carefully the Apostle’s argument we perceive that the Master did not give these gifts for the conversion of the world. He does specify, however, what they were for, namely, “for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ—” the Church, the Bride class. Is it supposable that the Apostle erred in this statement and that the fact is the reverse that these gifts were provided for the conversion of the world, and that the Apostle thoroughly misunderstood the matter and supposed that they were given for

the perfecting of the saints, for the edifying of the Body of Christ? No! We are to be taught by the Apostles and may be sure that there is no mistake, no error in his statement.

Notice the force of the expression, "the perfecting of the saints." It is not sufficient that believers have a little knowledge, a little faith, and a measure of sanctification or devotion to the Lord, for after they have received and attained all of these things they still need the instruction of the Apostles and ministers, pastors and teachers, provided by the great Head of the Church for their perfection. Ah! there is a force and depth of meaning in that word perfecting. We remember that of our Head it is written, "Being made perfect through suffering, He became the Author of eternal salvation to all who obey Him." So His followers are to be made perfect through suffering.

The Master's perfecting, indeed, was a little different from ours, and yet there is a similarity between the two. He was perfect before He humbled Himself, He was still perfect as the Man Christ Jesus, who gave Himself; but as a result of His consecration He received a begetting of the Holy Spirit to the divine nature, and His development as a New Creature required that He faithfully carry out His vow, or covenant of sacrifice, in the doing of the will of the Heavenly Father. By such faithfulness He perfected Himself on the Divine plane that is, He proved Himself worthy according to the covenant—"Worthy is the Lamb that was slain, to receive glory, honor, dominion and power."

Similarly the followers of Jesus are to be sharers with Him in the sufferings of this present time and in the glories which shall follow, for "If we suffer with Him we shall also reign with Him." Although we are imperfect in the flesh, while He was perfect, yet the robe of His righteousness, the merit of His sacrifice, covers all of our blemishes and makes us, as His footstep followers, holy and acceptable before the Father, as joint-sacrificers with Jesus.

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The begetting of the Holy Spirit starts us in the life Divine. We are not to be perfected in the flesh, but in the spirit, and our perfection and acceptance with the Father will be demonstrated by our loyalty of heart and the fullness and thoroughness with which we submit our all to the Divine will and seek to glorify God in our bodies and spirits, which are His. Our justification comes to us as a reward of faith, regardless of works, but our glorification will follow only as a reward for faithfulness—"Be thou faithful unto death, and I will give thee a crown of life."

THESE GIFTS ARE LASTING

Not merely for a few days or years were these gifts to the Church provided; on the contrary, they were to endure throughout this entire Age, until the Church perfected shall pass beyond the veil and be forever with her Redeemer, to share His glory, honor and immortality. The Lord from time to time has raised up evangelists, pastors and teachers for this glorious service of preparing the “chaste virgin,” the Church, to be the Bride in glory. But the Apostolic office, as represented in the Twelve, specially provided by the Father, has continued and needs no replenishment. We still have their instructions as fully as the early Church, “that the man of God may be perfect, thoroughly furnished unto every good word.”

That the Apostle did not understand the matter to be merely for a day, but throughout this Age, until the completion of the Church, is clearly evidenced by His statement, namely, that all these gifts were for the edification of the Body of Christ and the perfecting of the saints to the last—“until we all come to the unity of the faith and to the knowledge of the Son of God, unto a perfect Man, unto the measure of the stature of the fullness of Christ.” verse 13.

This is a wonderful statement, however we view it. Shall we say that it applies to each individual member of the Church of Christ, and that each individual must come into that full unity of faith, and that full knowledge of the Son of God, and the perfection of manhood in Christ, and to a developed stature or maturity in Christ? Or shall we understand the meaning to be, until the entire Church of Christ shall have reached a full knowledge and shall, as a whole, have come to the condition of a perfect Man, of which Christ is the Head and we are the members to the full development or stature of the Anointed, the Messiah, Head and member? We believe that the latter is the Apostle’s thought.

Nevertheless, it cannot be disputed that the selection of these members all the way down the Age must have been along the lines here indicated. Individually, one partially developed would not be fitted for the Kingdom. One not in the unity of the faith would not be suitable. One not developed to the proper measure or stature as a Christian would not be suitable. Nothing more plain than that the individual Christian needs a great deal of instruction, edification, building up in the holy faith, testing proving, chiseling, polishing, fitting, preparing before he shall be ready for a place in the glorious Temple of God, the Church in glory.

GOD’S PEOPLE NO LONGER NEED BE MISLED

This thought is confirmed by the succeeding verses, in which the Apostle tells us that by the assistance of these, the Divinely provided gifts, teachers, etc., God’s people need no longer, like children, to be tossed to and fro, and be misled by the sleight of

men and cunning craftiness of those who would deceive. On the contrary, being sincere, and speaking the truth in love, they are to grow up into membership in the Anointed One in all things coming fully and completely into fellowship and obedience, under the Head, even Christ Verses 14, 15.

Proceeding, the Apostle tells us that all who are recognized as members of the Body of Christ must be properly joined to the Head by a proper compact, or covenant, intelligently made and fully intended. This union must be compact, and it requires the entire Gospel Age to effect this development and compacting as members, that the whole Body of the Anointed may be one, symmetrical, beautiful, co-operative, making increase in its members and edifying itself in love growing in grace and in knowledge and in character-likeness to the Head of the Church, Jesus. Verse 16.

In conclusion, then, the Captain of our Salvation has gone before, He has accepted us as His joint-heirs, and we are following on, blest by the gifts which He dispensed when He ascended up On High; and we, in turn, will be His gifts to the world of mankind. When as Priests and Kings we shall be associated with our Lord, we shall bless all the families of the earth with a glorious opportunity of knowledge and obedience, that they may, if they will, attain life everlasting, "the gift of God, through Jesus Christ our Lord." Rom. 6:23.

[National Labor Tribune -- June 9, 1912](#)

WILL BE SAVED SO AS BY FIRE

Kansas City, Mo. -Pastor Russell spent Sunday in our city and delivered two addresses, which were well attended. One of these, from the text, "Saved so as by fire" (1 Cor. 3:15), we report in part. He said:

Some of my Catholic friends declare that I am more Catholic than Protestant, but I have never acknowledged this. I do say, however, that if compelled to choose between the Protestant thought that all except the elect, saintly few will experience eternal torment, and the Catholic proposition that many besides the saints will be saved, by passing through purgatorial experiences, I would sooner believe the latter. And while I cannot accept the Catholic Purgatory as Biblical, I do find certain threads of Bible truth in the purgatorial theory. I can even fancy how those Bible truths gradually became distorted during the many centuries styled "The Dark Ages."

During that time, not only were the common people illiterate, but printing had not been invented, and Bibles

were costly. That was the period during which Councils of Bishops from time to time met and decided for the people what should and what should not be believed. In other words, they formulated the creeds. We do not question the sincerity of those spiritual leaders of the darker days, but we do challenge their conclusions and, comparing them with the Bible now in the hands of the masses, we know, accepting the Bible as true, that we must necessarily condemn many of their conclusions as false, and when we speak of the Bible, we include the Catholic as well as the Protestant translations of it in various languages.

THE VOICE OF THE CHURCH

Many, both Catholics and Protestants, tell us that we should receive the message of Councils the creeds which they formulated—as of equal inspiration with the Bible because, say they, these Councils were composed of bishops of the Church and, under the law of Apostolic succession, these bishops had equal authority with and Divine inspiration equal to the twelve Apostles. Hence the theory says that if any conflict exists between the Bible and the creeds the latter should have the greater weight in our minds, as being a later production.

From this I dissent, and am glad to note that I am in better accord with the views of the present Pope, Pious X., whose recent proclamation urges upon all Catholics loyalty to the Bible and its study. If all Christians, Catholics as well as Protestants, would accept this suggestion, I believe that the resultant, untrammelled study would soon bring to Christendom in general the one unity and harmony which all desire and are striving for.

Whatever the Pope may have once believed respecting the doctrine of Apostolic succession, and the equal inspiration of the bishops of today with the twelve Apostles appointed by our Lord, he sees that the people have not full confidence that the living bishops are inspired to the degree of infallibility, as were the twelve Apostles. And I would say that to my understanding that is the right thought. The Scriptures everywhere recognize the twelve Apostles of the Lamb no more, no less. They recognize the fall of one of these, and that another took his place St. Paul. But there were to be no more additions.

The choice of Matthias by the Apostles, before they themselves received the Holy Spirit, was invalid and without authority. Jesus, in His last message to the Church, pictured her as a “woman,” having “a crown of twelve stars.” And again He symbolically represents her future glory as the New Jerusalem with but twelve foundation stones, and in those the names of the twelve Apostles of the Lamb no more.

The more thorough this Scriptural fact is discerned the more surely will God’s people turn reverently to the inspired words

and interpretations of the Divinely appointed Twelve, respecting whose teachings Jesus said, "Whatsoever ye shall bind on earth (as necessary obligatory) will be the same that are bound in heaven. And whatsoever ye shall loose on earth (as not necessary) shall be the same that are loosed in heaven." No other teachers in the world's history were so thoroughly set apart to be the oracles of God; and their testimony is one harmonious.

NOT PRESENT BUT FUTURE

We remarked a moment ago that there is a thread of truth in the doctrine of purgatory. That thread connects up with our text of today. Indeed, our Catholic friends acknowledge that there is no positive statement in the Bible respecting purgatory; they merely infer it from certain texts, which says, "Saved so as by fire." This is one of their strong texts supporting the theory of purgatory. It certainly does imply that fiery experiences of some kind will come to some of God's people, and that these will be designed to have a purging effect.

Nothing in the text, however, gives a single suggestion to the effect that such purgatorial trials are now in operation. On the contrary, the Apostle points down to the future saying, "The fire of that day shall try every man's work of what sort it is." Those who have built with the wood, hay and stubble, even though upon the good foundation of Christ's redemptive work, will suffer loss. Only those who shall build with the precious Divine promises, the gold, silver and precious stones of the Divine Word, will pass unscathed through the fiery experience of that day.

Nevertheless, says the Apostle, those who will suffer the loss of their entire faith structure of wood, hay and stubble false doctrines and theories of their own and of other men will themselves be saved, because they built upon the Rock Christ Jesus. But, he adds, "They will be saved as by fire" saved through fiery experiences. Search as we will we find no reference to any such sufferings after death and before the resurrection. Thus we see that the Apostle is in full harmony with what the Bible everywhere teaches, that the dead are not consciously alive to experience either joy or suffering between the time of death and the resurrection. But, on the contrary, they all "sleep in the dust" of their souls in the glorious morning of the New Age.

St. Peter's remarks to the faithful in his day have been applicable throughout the Age, and are still applicable to us. He says, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." (1 Peter 4:12.) Here again he is not speaking of a purgatorial experience after death, but of a purgatorial experience in the present life. God could protect His children from every foe, from every trouble, from every sorrow, from every one of Satan's darts, but

instead of doing so He permits these fiery trials to test their faith, their loyalty to Him to the Truth, to the brethren.

PURGATORY IN THE PRESENT LIFE

Did not Jesus thus have purgatorial experiences? not to purge away sin, for He had none being “holy, harmless, undefiled and separate from sinners” but to demonstrate His loyalty to God as the Apostle said, “He was obedient unto death, even the death of the cross.” And did not the Apostles have purgatorial experiences, which were needed, and which we all need? Is it not in respect to these purgatorial experiences that the Apostle urges us to remember that God is faithful and will not suffer us to be tempted, tried, more that we are able to bear, but with every temptation, trial, provides also a way of escape?

He also assures us, “My grace is sufficient for thee, for My strength is made perfect in weakness.” And is not this

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the very picture the Scriptures give us respecting our present trials, namely, that our Lord sits as a Refiner and Purifier of silver to take from us the dross and to purify us as New Creatures in Christ Jesus, and to make us ready for the Kingdom?

It is in full accord with this that the Apostle declares of the Church that if we judge ourselves judge our own conduct, and properly criticize ourselves for errors we will not need to be judged or chastened with fiery trials by the Lord. But if we neglect to thus judge ourselves, and become careless, the Lord will give us chastenings, fiery trials and stripes purgatorial experiences to the intent that we may not be condemned with the world.

THE WORLD'S CONDEMNATION

In this statement, to the effect that the Church is now chastened that she may not come into judgment with the world, we should understand the word world to mean all outside of the Church both Jews and Gentiles. The Church is composed, not of any sect or party, but of all those who have come into covenant relationship with the Father through faith in the Lord Jesus, and a full consecration of their lives to walk in His steps. The reward of the Church will be joint-heirship with the Savior in His Kingdom, for which we pray, “Thy Kingdom come.”

The Bible teaches us that shortly the Kingdom will be established in the midst of a great “time of trouble,” and that through its blessed reign of righteousness the whole world, of every nation and kindred and people and tongue, will be blessed with light, with knowledge, with opportunity. “The Sun of Righteousness shall arise with healing in His beams,” ushering in for earth the New Day, which all the Prophets of God have for so

long foretold the period which St. Peter styles, “Times of Restitution of all things which God hath spoken by the mouth of all the holy Prophets.” Acts 3:19-21.

Since we have learned that the Bible teaches that God has blessings in store for the world under Messiah’s Kingdom, we are the better prepared to understand how and why the Messianic Kingdom is to usher in the “Times of Restitution” and blessing. And we learn at the same time that God has purposed first of all, to deal with the Church, call, test, prove, discipline them with fiery trials, before He begins His dealings with the world. We perceive that the Church is to be dealt with first because it is the Divine declaration that the Church shall share with Jesus in judging the world in disciplining the world, giving to the world purgatorial experiences, which will be helpful and uplifting.

The Great Time of Trouble, which our Lord declared should be expected at about the time of the completion of the Church, will be a time of special discipline upon the world the beginning of the world’s purgatorial experience. Harken to Jesus’ words, “Watch ye (disciples), therefore, that ye may be accounted worthy to escape all those things coming upon the world.” Describing those things our Lord said, “Men’s hearts will be failing them for fear, and for looking after those things which are coming upon the earth, for the powers of the heavens shall be shaken.” Many of us believe that we are in that very time now.

THE CHURCHES HAVE LOST THEIR POWER

Surely men’s hearts are failing them as they look about and see the surgings of socialism and anarchism, and the threatening of these “waves of the sea,” that they will ultimately swallow up the present social order of things. Many of the rich and great are looking to the Church at this, time hoping that as of yore ecclesiasticism will be able to control the masses. But ah, it will be different now; for, as the Master said, “The power of the heavens will be shaken” the ecclesiastical powers will be shaken. From every side the cry goes up that the churches are becoming more and more empty, that collections are falling off and retrenchment must be the order of the day or ruin will result.

St. Peter refers to the coming trouble, under the symbolism of fire, and declares that not only will it consume the “earth,” the social fabric, but the “heavens” also will be on fire and “shall pass away with a great noise” a great commotion. Not the physical earth will burn, but the social earth; not the physical heavens will burn, but the ecclesiastical heavens.

The great and the rich have been so busily engaged in amassing wealth that they have not noticed until recently that the churches of all denominations have lost their power of the masses, and now “their hearts fail them for fear” as they come to perceive the weakness, the nothingness of ecclesiastical power as compared with the strength of socialism and anarchy amongst the masses.

No wonder their hearts fail them for fear. Poor people! How we wish we could make clear to all the glorious prospects which the Bible holds out that out of this the most awful trouble of the world's history, God graciously intends to bring the greatest blessing imaginable, that one for which we have been praying so long.

We are sure that the present Pope, Pius X., who has taken such active measures to repulse the higher critical and evolutionary theories in the Catholic church, would fully agree without sentiment when we say that many of the great and rich of our day have been unwittingly helping forward in the overthrow of religious faith and in the awakening of socialistic infidelity. They have given freely of their millions to the great colleges of the land, which in turn have fostered unbelief in God's Word, and indirectly unbelief in a personal God. Their influence has extended to all the principal pulpits of Protestantism and is rapidly percolating through the various strata of Protestant church membership. Thus the churches and their treasures are being emptied and the number of unbelievers is being augmented daily, hourly.

THE WORLD'S PURGATORY BEGINS

If time permitted we could marshal many texts of Scripture showing that the time of awful trouble now impending is in the nature of a Divine judgment upon the people of our day because we have not more wisely and more generously used the present inventions and blessings that have come to us as foregleams of the Messianic Kingdom because of our selfishness. In this trouble, according to the Bible, there will be a general reckoning and settlement of accounts between Justice and Humanity (aside from the

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weaknesses and imperfections of heredity,) which will be excusable and forgiven through the merit of the Redeemer's sacrifice.

The settlement of accounts now will leave the slate clear for the New Dispensation. Furthermore, the plowshare of trouble will prepare men's hearts all over the world for the enlightenment and blessings which the glorified Redeemer will shed abroad. Since all human hearts are hard, selfish through the fall, it seems quite necessary that all should be broken, humbled, but the glorified Redeemer both King and Priest of that New Age will then say to the world, as He now says to the Church, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." And "whoever will not obey that Prophet, " that Great King of Glory, the antitype of Moses, "shall be destroyed from amongst the people." (Acts 3:23.) Again, Peter declares that all such shall perish like brute beasts. 2 Peter 2:12.

The glorious result of Christ's Reign of righteousness, and the purgatorial experiences which it will administer to those requiring them, will be to help all to rise eventually to perfection, so that every knee will bow and every tongue confess to the glory of God. But the Purgatory of the Bible is so very different from the Purgatory conjured up by good men in the Dark Ages, and pictured by Dante and Dore, that the latter are now seen to be gross travesties on the Divine arrangement, not only misinterpreting the time of the purgatorial experiences, but also their character.

[National Labor Tribune -- June 16, 1912](#)

MISCONCEPTIONS OF THE DARK AGES

Philadelphia, Pa. -Pastor Russell delivered two addresses here. In one he chose this text: "There shall be weeping and gnashing of teeth when ye shall see Abraham and Isaac and Jacob and all the Prophets in the Kingdom of God, and you yourselves thrust out." (Luke 13:28.) He said:—

Bible students in the past, resting under the terrible fear of an eternity of torture after death, were inclined to twist the statements of Scripture into supports of their misconceptions. We are now breaking loose from some of those horrible nightmares of the Dark Ages, finding that the Bible, rightly interpreted, does not substantiate them. The hobgoblins and demons of torture, cloven hoof, forked tail, malignant glance, pitchforks and tongues of flame came down to us, not from the inspired Word of God, but from the pens of misanthropic poets and the brushes of ambitious painters who reveled in the portrayal of blood-curling scenes and endeavored to make them more awful than the tortures of the Inquisition chambers of their own day.

So far from describing Satan and his demon hosts as torturers of the dead, the Bible tells us plainly that the dead are "asleep" and will know nothing of joy or sorrow until the awakening time in the dawning of the Messianic Kingdom, and that Satan and his demon hosts of fallen angels are not far off stoking fires, but near by us, "powers of the air." It tells us also that these seek to oppose the Divine Program and to ensnare our race by personating the dead, using as their channels deceived spirit mediums as they used witches, wizards and necromancers in the past.

SATANIC INFLUENCE NEAR

St. Peter, so far from believing that Satan is far off stoking fires, described him as a roaring, angry lion, going about amongst men seeking whom he might devour deceive, involve in sin. St. Paul

forewarns us that Satan and his agents are crafty and are to be expected to present themselves as angels of light leaders in advanced truth. We are assured that this dreadful, injurious agency has been deceiving the whole world for centuries. The Divine promise is that Messiah's Kingdom shall bind or restrain Satan for a thousand years that he may deceive the people no more until Messiah shall deliver up the Kingdom to the Father.

The Scriptures specially forewarn us of great activity on the part of the evil spirits in the end of this Age, and intimate that they will have much to do with the great Time of world-wide Trouble which will precede the inauguration of Messiah's Kingdom. It is time for us to be on the lookout for those wonderful manifestations of diabolism which for a time will seem to make many of our race madly insane, brutal, inhuman, diabolical. This is the real danger from the demons in the present life, and not in the future.

They will deceive and torture humanity to the limit of their permission, when they will be restrained by the King of Glory and the bright shining of the Sun of Righteousness, which will usher in the New Day of earth's blessing and restitution.

The words "weeping and gnashing of teeth" represent, not new conditions amongst men, but those which may be witnessed every day sorrow, heartache, grievous disappointment; and this is the use of this expression in the Bible. We should dismiss all thought that the experiences mentioned will be after death and the result of tortures inflicted by demons.

JEW'S BITTER DISAPPOINTMENT

In our text the Lord graphically pictures the disappointment of the Jews when they shall find out how great was their mistake in the rejection of Jesus and His Message. They will find that the glorious opportunity offered to them of becoming members in the Bride of Christ was the highest favor that Divine mercy could offer them as the children of Abraham. They will become aware of their loss of the heavenly portion and also of the earthly portion of the Divine promise. They will then come to understand that the promise to Abraham dealt with two seeds, one heavenly, the other earthly, and that the faithful ones of past Ages, Abraham, Isaac and Jacob and all the holy Prophets and other faithful ones of their nation, will be rewarded with the highest position of honor in the earthly phase of Messiah's Kingdom, while they, who had the opportunity of entering the still higher, the spiritual phase

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of that Kingdom, failed because of unreadiness of heart to receive the Redeemer. They will find that some whom they esteemed as publicans and sinners and Gentiles, by accepting Christ and becoming His disciples, became heirs of the highest

promise made to Abraham became Abraham's spiritual Seed members of the Messiah, of which Jesus is the Head and the Church His Body.

Alas, poor Jews! Our hearts may well go out to them in sympathy in their chagrin and disappointment when they shall learn the truth on the subject, when they shall learn that they have lost not only the heavenly glory but also the honorable place of being Messiah's earthly representatives. Most assuredly there will be weeping and gnashing of teeth and contrition of heart and penitence, we trust, toward God, which will bring them into the right condition to be amongst the first of humanity to be blessed under the New Order of things. Very soon, we believe, the blindness is to be turned from Israel just as soon as the elect spiritual Seed of Abraham shall be completed, St. Paul tells us. (Romans 11:25-33.)

Then favor will return to the natural seed of Abraham: "They shall obtain mercy through your mercy." Their eyes of understanding will open; mentally "they will look upon Him whom they have pierced." They will mourn for Him, and the Divine promise is that God will then pour upon them the spirit of prayer and supplication.

OTHER SIMILAR TEXTS

All Bible students will recall several other passages of very similar language to that of our text. But when we get the right focus upon them we perceive that they all belong to experiences in the present life, that none of them relate to incidents beyond the tomb. A greater care in the study of the Bible might have protected us from the thought that any of these references apply to the dead, because the Scriptures not only tell that they are sleeping and waiting for the morning, but they also particularly inform us that "the dead know not anything;" "their sons come to honor and they perceive it not of them;" and that "there is neither work nor device, nor knowledge; nor wisdom in the grave (sheol)" whither all go. Eccl. 9:5, 10; Job 14:21.

This expression, "weeping and gnashing of teeth," is found also in the parable of the Wise and Foolish Virgins. The context tells us that this parable applies in the end of this Gospel Age, at about the time for the second coming of Jesus not as a sin-bearing Sacrificer, but as the King of Glory. His consecrated, saintly people are likened unto ten virgins five wise and five foolish.

The parable does not relate to the world at all, but merely to the saints. They are all virgins, all pure, all justified, all sanctified ones. The difference between them is in respect to their wisdom or unwisdom. The difference is that the wise saints of God in the

end of this Age, guided by the Divine Word, will walk very circumspectly, very faithfully, searching the Scriptures in respect to all they believe and striving to conform themselves to the Divine will in all that they do and say.

Because of their watchfulness, alertness, devoutness and loyalty they are wise and will be in a special position of advantage and knowledge in respect to the things of the Harvest time of this Age. The Master, the Bridegroom, will lead these; and gradually, one by one, they shall go through the door of death into the marriage, experiencing the glorious change promised, “in a moment, in the twinkling of an eye.” They will complete the Bride Class, to which none can be added, because it is a foreordained and predestinated number. With the end of our Age the door to glory and immortality will close, never to open again, because there is to be but one Bride and her membership is limited by fore-ordination.

THE FOOLISH VIRGINS

The “foolish virgins” will miss their glorious opportunity by reason of unwisdom. They will be so overcharged with the cares of this life and the deceitfulness of riches and the attempt to have the favor of the world as well as the favor of the Lord that it will hinder them from proper Bible study and from faithfulness in walking in the footsteps of Jesus. Because of this they are styled foolish, unworthy of God’s highest favor the divine nature.

The parable shows them as finally, in the very close of the Age, obtaining the light which they should have had sooner had they not been overcharged with earthly cares and ambitions. As soon as they obtain the light they realize the situation and ask for admission as members of the Bride of Christ, to which they were called; but the Answer--is that it is complete, that the Bridegroom can know only one Wife and cannot recognize them thus. Then to them will come weeping and gnashing of teeth, sorrow, disappointment, chagrin, that they have failed to obtain through their own carelessness this highest Prize, to which Divine mercy and love had invited them.

At that time will be great tribulation in the world, such as never was since there was a nation, and these “foolish virgins” will have their portion in it with the hypocrites. The “time of trouble” will be specially upon the hypocritical or “tare” class of Christendom, which has pretended loyalty to God as his Church when in reality their hearts were far from Him. The “foolish virgins” are not hypocrites, but true saints; nevertheless, on account of not living fully up to their privileges, they will fail to gain the Prize and be given a portion in the great trouble time with the hypocrites.

This is the Master’s own description of the matter. A little later on (Rev. 7) He tells us more on the subject, that only Bible students may fully appreciate and understand. He tells us that

after the completion of the Church, spiritual Israel, the 144,000, a great multitude will “come up through great tribulation and wash their robes and make them white in the blood of the Lamb.” These will be honored with a place before the Throne, while the “elect,” as the Bride, will be honored with Immanuel in His Throne.

This multitude will be granted palm branches, representing a final victory, but they will never be granted the crowns of victory which will belong only to the elect, “wise virgin” class, the Bride upon the Throne. The Bride Class will be the Temple, composed of living stones; but the Great Company, the “foolish virgin” class, will not be stones of that Temple, but will serve God in the Temple. An honorable place will thus be granted the “foolish virgins,” who finally get the oil and finally cleanse their robes

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in the time of trouble, but never will they attain the portion of the Bride.

In Psalm 45 we have a description of the Church in glory, the Wise Virgin class. She is pictured as a Bride, all glorious within and clothed in raiment of gold and fine needlework. The Heavenly Bridegroom will present her faultless before His Father, the Great King; and then we read, “The virgins, her companions, shall follow her; they shall be brought into the presence of the King.” How glad we are that in Divine providence their weeping and gnashing of teeth and sorrow and disappointment at losing a place in the Bible Class will eventually work out for them a contrition of heart and a demonstration of loyalty which God can reward with a blessing upon the Heavenly plane!

WAILING IN OUTER DARKNESS

Another text dealing with “wailing and gnashing of teeth” deserves consideration here. It occurs in connection with the parable of the Wedding Garment. That parable pictures the closing time of this Age, when under Divine blessing God’s most saintly people will be given greater light on His Word and be enabled thereby to more fully appreciate the lengths, breadths, heights and depths of His Love and its wonderful providences.

These consecrated ones are represented as being gathered into a great banquet hall, radiantly beautiful. In it they tarry, waiting to be ushered into the banquet proper, in an adjoining apartment. The light of these apartments is in the parable vividly contrasted with the darkness that prevails outside which darkness represents the condition of the world and all of God’s people who have not yet come into the light of “present truth.”

The parable is given specially to show the necessity of the “wedding garment” that none may enter into the marriage feast except he acknowledges and uses the “wedding garment.” On

such festival occasions in ancient times it was customary that all guests should be furnished by the host with garments of white which would cover their own garments, and for the time being, as his guests, this placed them all on the same footing, whatever their ordinary station in life. Thus we have pictured the justification which all God's people receive as a gift through the merit of their Redeemer. Being justified by faith the consecrated have not only peace with God, but they have access to this figurative "marriage supper."

The parable is laid in the end of this Age and points out that at this time an inspection of the Church may be expected. "When the king came in he beheld a man who had not on a wedding garment." The implication is that the man had put on the wedding garment, else he could not have gone in at all; and his appearing later on without a "wedding garment" implies that he had rejected the robe provided by his host.

Thus he represented a class of Christians in this our day who, after believing in the merit of Christ's sacrifice, and accepting it as the passport to favors and privileges, ultimately reject it and count it common or unimportant. The parable shows what is to be expected now, namely, that the Great King will command that such as ignore the merit of His sacrifice be cast into outer darkness.

OUTER DARKNESS GENERAL

But let us note carefully that the "outer darkness" is not something beyond death, but that it prevails everywhere, all around us. "Darkness covers the earth and gross darkness the heathen." The only ones who are in the light are the ones whom the Lord has specially received and specially enlightened and specially privileged because they wear the "wedding garment" of Christ's righteousness. The casting out of the one without the "wedding garment" into "outer darkness" therefore would mean merely that such a one, despite his struggles and desire to remain in the light, would by Divine providence be forced into the darkness common to the whole world and lose those special privileges which he had enjoyed as one of the children of the light and heirs of glory.

About the time that the faithful will be ushered into the marriage the great "time of trouble" will break upon the world, and all who are in darkness will have "weeping and gnashing of teeth" as they behold the collapse of those things upon which they have set their hearts and affections the things of the present Order. Thank God, their weeping and gnashing of teeth may ultimately be turned into joy, because there is a silver lining to the dark cloud which is about to envelop the world! It will be the dark

hour preceding the dawning of the New Dispensation and the blessing of all the families of the earth by Messiah and His Bride, to a place in which, by the grace of God, dear hearers, let us strive to make our calling and election sure.

National Labor Tribune -- June 30, 1912

THE TRINITY OF THE BIBLE

Syracuse, N. Y. -Pastor Russell addressed two large audiences here, one in the Empire Theater. We report one of his discourses from this text: "To us there is but one God, the Father of whom are all things, and we in Him; and one Lord Jesus, by whom are all things, and we by him. Howbeit there is not in every man that knowledge." 1 Cor. 8:6, 7.

For long centuries God's people have been confessing a Divine trinity, taught by the creeds, which was incomprehensible; and meantime they have been neglecting the trinity taught by the Bible, which is more reasonable. If the trinity of the creeds was questioned, holy hands were lifted in horror, and the questioner was told that the subject was a mystery, which he could not possibly understand, but to doubt it would mean his damnation! Therefore he must profess to believe what he did not understand, and therefore could not believe.

The mysterious proposition was sometimes put in one form and sometimes in another. Some stated it to be 3 x 1 is one. But others stated it different, 1 x 3 is one. No wonder if some of the more intelligent specimens of our race

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declared themselves incapable of understanding such mathematics, and too honest to confess and profess what they could not believe. Many of these honest souls have been forced by their candor to remain outside the various denominations of Christendom.

Under such pressure it should not surprise us that there has sprung up an equally unscriptural theory, styled Universalism, desiring to worship God, yet too honest and conscientious to make false pretensions of faith. These have been driven to an antagonism of the popular theory of the trinity to the extent of ignoring the Divinity of our Lord Jesus Christ, and the teachings of the Bible to this effect. In a word, the great Adversary, during the Dark Ages, succeeded in swinging the pendulum first to one extreme and then to the opposite extreme, while the very Truth, which the Bible presents, lies midway between them. As Bible students, let us seek to know the mind of the Lord on this

subject, as well as on other subjects, assured that the Wisdom which comes from above is alone capable of giving us proper instruction and guidance, and of solving our man-made mysteries.

CONSIDER NOW OUR TEXT

Note the simplicity of the Bible statement our text being an example. Not once from Genesis to Revelation does the word trinity occur. Not once is there any hint of such a trinity as the creeds describe--except in the one text 1 John 5:7--which all scholars, including trinitarians, agree is spurious--not found in Greek manuscripts of an earlier date than the seventh century--evidently "doctored" by some trinitarian Doctor of Divinity to meet his long-felt want. Our Revised English Version omits the interpolated parts of this text--introduced about the seventh century to support the trinitarian theory--although the revisers all profess to be trinitarians. When one's attention is called to this spurious passage, the bungling character of the addition to the Apostle's words is quickly discerned. St. John is thereby made to say that the Father, the Son and the Holy Spirit are going about heaven testifying to the angels that Jesus is the Son of God. Even a child's mind can discern the absurdity of this statement, for surely the angels knew that Jesus was the Son of God before He came into the world and during His earthly ministry and since, without any necessity for a testimony to this effect from the Father, the Son and the Holy Spirit.

THE TESTIMONY OF THE BIBLE

The Bible sets forth that Jehovah is the Almighty God, and that our Lord Jesus is His Son, His offspring, gloriously exalted to the Father's right hand of power, dominion and glory as His Chief Representative and Agent in all matters. The Father and the Son, although different persons, are one in the sense in which our Lord Jesus stated one in mind, in purpose, in plan, in action, in everything except in person. How clearly the Master stated this to us, and how strangely we overlooked the force of His words when He prayed for the Church that we might all be "one, even as Thou, Father, and I are one!" The oneness of the Church is certainly not a oneness of person, but a oneness of faith, hope, harmony, fellowship, even as is the oneness of the Father and the Son. Read over the Master's words at your convenience at home. They are found in the 17th chapter of St. John's Gospel.

As for the Holy Spirit, the spirit of Truth, the spirit of God, the spirit of Christ, the spirit of holiness, the spirit of a sound mind it is the antithesis, or opposite of a spirit of error, a spirit of vacillation, the spirit of Satan, or opposition to God, a spirit of unrighteousness, or unholiness. These are not different spirit beings, but emanations from spirit beings. As the spirit of Satan is a spirit of evil, or an evil influence, mind or disposition, a power emanating from Satan, so contrariwise, the spirit of God is

a spirit of holiness, righteousness, truth, the emanation and display of the Divine will, purpose, energy and power. And this Holy Spirit proceeds from God the Father.

And our Lord Jesus Christ, being in the fullest harmony with the Father, His Spirit is the same spirit of holiness and truth. And all of God's consecrated people, to the extent that they have the mind of Christ, the Spirit of Christ, have the Holy Spirit, and shed forth this holy influence upon all with whom they come in contact.

Thus we see that there is a trinity of the Scriptures very different from the trinity of the creeds a beautiful trinity. Before we proceed to demonstrate the Bible trinity and to give an array of Scripture texts proving it, let us glance backward and note well the conditions and circumstances which gave rise to the erroneous theory of the trinity set forth in our creeds, namely, as stated by some, that there are three Gods in one person God the Father, God the Son, God the Holy Spirit. Or, as stated by some other persons. There is one God in three persons, or a trinity of Gods, with one aim and object.

THE ORIGIN OF THE ERROR

It will not be disputed that for more than four thousand years there was no suggestion of a trinity of Gods, nor of more than one God, amongst the Israelites. The heathen nations recognized gods many polytheism and at least one of these as having a trinity. But God's people were warned against all these, being instructed in these words, "Hear, O Israel, the Lord our God is one Lord Jehovah. Thou shalt have no other gods (mighty ones, rulers) before me." (Deut. 6:4.) It should be noted that our Bible recognizes earthly gods or rulers, but none of these were ever to rank with the great Eternal One, whose Word and authority must stand supreme with those who would be His people. Indeed, the word *elohim*, as used in the Bible, and translated gods, signifies mere mighty ones.

Jehovah, being the Mightiest One of all, is frequently referred to by this word *elohim*. And sometimes, by way of showing His pre-eminence over other mighty ones (*elohim*), He is styled the All-Mighty One. The word *elohim* is also used in the Bible in respect to angels, because they are mightier than men, especially when they came to men as Divine agents, bearing the Divine message. In one instance the term *elohim*, or gods, is used in referring to men placed in position of might or authority the seventy elders of Israel. Ex. 21:6; 22:8, 9, 28; Psa. 82:6.

As we shall shortly show, the words of Jesus and the Apostles fully corroborate the teaching of the Old Testament, adding that Jesus is the Son of God, and that the call of this Gospel Age is for the gathering of the Church, to be

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under and associates sons, “partakers of the divine nature.” 2 Pet. 1:4.

It was after the death of the twelve Apostles that, without Divine authority, the bishops of the church were proclaimed to be the successors of the Apostles, and to possess Apostolic authority, as teachers in the church, and whose words were to be taken as of plenary inspiration. It was these bishops in council who declared the doctrine the 3 x 1 is one that God is one being, of three personalities or manifestations, all three being equal in power and in glory. The question is, Why did they make such a statement? Why should they concoct so unscriptural and so unreasonable a proposition? The Answer--is that it was done to combat certain errors prominent in their day. They flew from one extreme to another.

As soon as Christianity became prominent enough in the world to attract the attention of the Grecian philosophers, they confessed some of its teachings to be grand and noble, but they attacked the thought that Jesus was more than a man and that His death was in any sense of the word necessary as the Atonement price for the sins of the world. In proportion as they endeavored to discredit the Redeemer and to deny His prehuman existence, proportionately did the other party exalt and extol Him, until they claimed for Him that which neither He nor the Apostles ever claimed, namely, that He was the Father as well as the Son that He was not only equal to the Father in power and glory, but was the same in person, etc, etc.

HEARKEN TO THE WORDS OF JESUS

A little Scripture is worth far more than a great deal of reasoning, much more than all the statements in all the creeds, because the Word of God is Truth, and the testimony of our creeds has long ago been proven untrue in many particulars. We will take the words of Jesus first, of whom the Father said, “This is My beloved Son, in whom I am well pleased;” “hear ye Him!” Matt. 3:17; Luke 9:35.

Jesus declared, “My Father is greater than I.” John 14:28.

“My Father is greater than all.” John 10:29.

“Of Mine Own Self I can do nothing.” John 5:30.

“As the Father hath sent Me, so send I you.” John 20:21.

“I came not to do Mine Own will, but the will of Him that sent Me.” John 6:38.

There is a unity here manifested an absolute unity of mind and purpose, because the Redeemer sought not to do His own will, but the Father’s will. Hence they were one, even as we will be one with each other if we as disciples are in harmony with the

Father's will and Word, and in harmony with our Redeemer's counsels.

Hear Jesus again: After His death, after His resurrection, when speaking to Mary, He said, "I have not yet ascended to My Father.... I ascend to My Father and to your Father; to My God and to your God." (John 20:17.) "Say ye of Him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God?" John 10:36.

Perhaps the strongest testimony of the Scriptures respecting the exalted position held by the Redeemer is the word of our Lord Jesus Himself, "That all men should honor the Son, even as they honor the Father." (John 5:23.) This is in harmony with the thought of the Father and the Son being of one mind, one will, one purpose; but it distinctly shows that they are separate persons, otherwise we could not reverence the one as we reverence the other.

Our text is to the point. It declares the faith once delivered to the saints, and says nothing about the trinity three Gods in one person. "To us there is one God, the Father," the context shows that the Apostle is contrasting our faith with the faith of others who recognize gods many and lords many. We Christians, says the Apostle, recognize only One Supreme God of all gods—"The God and Father of our Lord Jesus Christ," as St. Peter styles Him. 1 Pet. 1:3.

Our text declares that all things are of or proceed from the Father. He is the Source and Fountain, the Father of mercies, "from whom cometh every good and perfect gift." His great Gift to mankind was the Gift of His Son, our Lord Jesus Christ, whom He sent into the world to be man's Redeemer.

Three Gods, equal in power and glory, could not be said to send each other; neither would they pray to each other, as Jesus prayed to the Father—"Who in the days of His flesh, when He had offered up prayers and supplication with strong cryings and tears unto Him (Jehovah) that was able to save Him from death, was heard in that He feared." (Heb. 5:7.) An angel was sent to comfort Him and to assure Him of the Father's love, that the Father had not forsaken Him, that He was well pleasing in His sight, and that He should have a glorious resurrection by the Father's power in due time.

Our text proceeds to acknowledge our Lord Jesus, saying to us, "There is one Lord and Savior Jesus Christ" only one. "The Son of the Highest," our gracious Redeemer, "The chiefest among ten thousand, and the one altogether lovely" He who is to be the Bridegroom, the King of the future; He who is shortly to receive the Church to Himself as a Bride and Joint-heir in His Kingdom; He who, as King of the world and as Lord of the world, will reign for a thousand years, and backed by Divine power, will bring all into subjection to the Divine will.

It is He who will thus deliver up the Kingdom to God, even the Father, that Jehovah may be All and in all, and that the glorified Christ may be at the right hand of the Majesty on high next to the Father and we as His glorified Bride next to Him, at His right hand.

THE LOGOS—" FIRST AND LAST"

The Scriptures very explicitly declare to us that the Heavenly Father is from everlasting to everlasting God. But not so His creatures. From time to time He has exercised His Omnipotent Power and Wisdom in a variety of creations. Necessarily, however, these had a beginning one was first, and the Bible most clearly and repeatedly and distinctly tells us that that first one, "The Beginning of the creation of God," was the Logos.

And the Bible explains that Jehovah's First-Born Son was highly honored, in that the Father used Him as the Channel and Agency through whom all subsequent creations were effected. He it was who was given the honorable commission and privilege of being man's Redeemer, and

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of thereby proving His loyalty to Jehovah, and of being exalted to the divine nature, "far above angels, principalities and powers." From the very beginning He was above all other creations effected through Him; but by this last exaltation He attained, in His resurrection from the dead, a place far and away above all others next to the Father at God's right hand, where He shall ever remain without a peer.

And, wonderful thought! The Call of this Gospel Age is to become heirs of God, and joint-heirs with Jesus Christ our Redeemer, by a manifestation of His spirit of obedience to the Father, and drinking the cup which the Father hath poured, and thus attesting our loyalty to Jehovah and to His perfect will in all things, even unto death.

"THE LOGOS WAS A GOD"

In the opening of St. John's Gospel we have a record of the greatness of the Logos. And it is much more clear and distinct in the Greek than in our English. The word logos, I remind you, signifies the "word," the "message," and hence is a proper term for special messenger. In olden times kings addressed their people, not directly, but through such a messenger, or logos, who stood before the king, the latter being screened behind a lattice-work. As the logos or messenger received the message from the king, he uttered or proclaimed it to the people; hence he was styled the logos, the Word.

This is one of the grandest titles given to our Redeemer. He was the Father's logos, or Messenger, or Mouthpiece. He was the Channel of the Highest in all His dealings with the angels, and in

His creative work; and later He became to men the Voice of Him who speaketh from on high, for God hath spoken to mankind peace, through the blood of the cross of Christ.

Let us read together the inspired record of St. John (1:1-3, 14, 10, 11,) “In the beginning was the Logos was with the God, and the Logos was a god. The same was in the beginning with the God. By Him were all things made that were made, and without Him was not one thing made.... And the Logos was made flesh and dwelt amongst us, and we beheld His glory, as the glory of the Only Begotten of the Father, full of grace and truth.” “He was in the world, and the world was made by Him, and the world knew Him not. He came to His own (people the Jews) and his own received Him not; but to as many as received Him to them gave He liberty (privilege) to become sons of God” (partakers of the divine nature 2 Pet. 1:4), even to those who believe on His Name, who were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God at Pentecost and subsequently.

How beautiful, simple and straightforward and non-mysterious is the Divine record respecting the Father, the Son and the Holy Spirit, and their absolute oneness or harmony! How different from the nonsense which for so long we endeavored to believe, because we thought it supported by the Bible! Good Brother Wesley was one of those honest souls who was seriously troubled on the subject. He remarked that only the one text, 1 John 6:7, could be used as a foundation for this doctrine. He knew not that the difficulty lay in an interpolation an addition to the Apostle’s words. It is only in comparatively recent years that the three original Greek manuscripts have been brought to light, namely, the Sinaitic, Vatican No. 1209 and the Alexandrian...

THE BEGINNING OF GOD’S CREATION

Let us hearken to the Apostle Paul’s statement respecting our dear Redeemer and His glorious station. He uttered not a word favoring the absurd theory that our redeemer was His own Father and His own Son one in person. He declared in harmony with St. John’s statement that our Lord Jesus was “the Beginning of the creation of God.” (Rev. 3:14) St. Paul declared that Jesus was “The First-Born of every creature, that in all things He might have pre-eminence.” (Col. 1:15, 18.) And when in one of his statements he spoke of our Lord Jesus as though He were the Father, the Apostle promptly followed the statement with another, saying, “It is manifest that the Father is excepted (1 Cor. 15:27) in all comparison for, as Jesus declared, the Father is above all.

Our Lord Jesus’ own testimony is that He is the First and the Last, “the Alpha and the Omega, the Beginning and the End” of the Divine creation. In other words, when the Father created the Son He never afterwards directly created any other person or

thing. The Logos was the First and the Last, and by Him were all things made that were made.

Let us then honor the Son as the Son and as the glorious Agent and Representative of the Father in all things by whom (through whom) are all things of the Divine Plan; and let us honor also the Father, as “the Father of lights,” and Father of mercies and grace and truth, “of whom are all things.” The testimony of the Bible is beautiful, honoring to the Father, to the Son and to the Spirit of holiness. As the Scriptures declare, “The words of the Lord are pure, making wise the simple” the teachable.

[The Cincinnati Weekly Inquirer, July 26, 1912](#)

THE DAY OF WEALTH

Reports from more than one hundred cities indicate great public appreciation of “The Photo Drama of Creation.” This noble effort to turn attention back to the word of God is having the desired effect wherever it is exhibited. No one can see it without having his heart irresistibly drawn toward the giver of every good and perfect gift, who so loved the world as to give “His only begotten son, that whosoever believeth in Him might not perish, but have everlasting life.”

Today Pastor Russell preached from the text, “So is he that layeth up treasure for himself and is not rich toward God.” Luke 12:21.

The pastor began his discourse with the declaration that ours is the day of wealth. Nothing to compare with it has

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ever been known in the world’s history. Not merely have we discovered rich deposits of gold, silver and precious stones; not merely are these being mined in a provident and successful manner, with which nothing in the past could compare; but additionally the world is growing richer in every conceivable way.

This statement was illustrated by reference to the growth of our cities in size and beauty, in sanitary conveniences, in spacious parks, in good, paved streets and boulevards; and to our industries, which are multiplying machinery perfected within the last fifty years and turning our products of convenience and value. These add greatly to the world’s comfort and material wealth, and are not merely perishable articles such as clothing and bric-a-brac, but substantial edifices, etc. Vast libraries, both public and private, are being acquired. Many former luxuries are becoming almost necessities, because of the facility with which they are produced. All these things, and many other, constitute riches, one glance at which would amaze our ancestors.

The speaker then asked a series of questions such as appeal to all thoughtful persons. Are we as a race, he inquired, growing rich toward God? Is not the very reverse true? Are not faith and godliness on the decline? Is it not true that within the last fifty years the love of money, which the apostle declares is “the root of all evil,” has intensified? Is it not true that financial greed has become so strong as to make necessary pure-food laws for the protection of the lives of the people because life and health were in jeopardy?

Attention was then called to the fact that, although we are better housed, better fed and better clothed than were our forefathers, yet there is a general condition of unrest, due to trust in riches. Despite all our modern safeguards of police and detective systems, despite our telegraph, telephone, etc., human lives and property are still in peril because of the hunger for wealth everywhere prevalent.

WHOSE SHALL THESE THINGS BE

The pastor next discussed the parable from which his text is taken. In it our Lord pictures a man whose lines were fallen in pleasant places. The smiling sun and the genial showers prospered his undertakings, and his wealth grew apace. To him came opportunities for helping friends, neighbors and relatives less favored opportunities for turning this material wealth to good account in the cultivation of the generous traits of his nature and thus for developing more and more the divine character; for God scatters His blessings of sunshine and shower upon both the evil and the good.

But instead of growing richer in character through the cultivation of noble qualities, this rich man permitted selfishness to dominate him. He pulled down his barns in order to build greater ones. Instead of dispensing the wealth which divine providence permitted to flow into his lap, he accumulated more. Many, alas! today are following his example. These say to themselves, “I will accumulate wealth, and then will say to my soul, You have plenty; eat, drink and be merry. Think not particularly of your less favored brethren and neighbors, nor of the hopelessly poor; live for yourself.” Thus in the parable the master has drawn a picture of practically every man in the world, some of whom are really doing these things, and others of whom are longing for the opportunity to do so.

HEAR THE LORD’S ESTIMATION

Commenting upon the master’s estimation of the foolish rich man, the pastor asked: If the Lord declared that the rich man of the parable was a fool, what may we suppose is His estimate of the masses of humanity today blessed as men never before were blessed, privileged, and therefore responsible for the use of money? “Alas!” he declared; “we fear that the Lord is not well pleased with the world in its scramble for wealth, witnessed

today on every hand. In our text the people of God of today have a reminder that all have the opportunity to cultivate the Christ-like spirit of generosity, helpfulness and brotherly kindness.”

The speaker then demonstrated that the Lord does not address His reproof and admonition to the world, but merely to His church the consecrated few. The world, he declared, is about to learn a great lesson along this very line of selfishness. Having sown to the wind the seed of selfishness, it is about to reap a whirlwind of trouble, the fruitage of selfishness, in which the interests of rich and poor will clash in the conflict between capital and labor, between those who have secured wealth and those who will strive to take the wealth from them—" a time of trouble such as was not since there was a nation." Are any so blinded as not to see the awful growth of anarchy, he asked, which is gradually settling down upon the highest type of civilization to which the world has ever attained? Are there any so blinded as to be unable to perceive that the conflict will be along the lines of selfishness desire to hold on the one part and desire to acquire on the other?

The pastor explained that, according to the Scriptures, God is not now appealing to the world; for well He knows that so intense is the spirit of avarice that such an appeal would be useless. God is therefore permitting the world as a whole to learn its great lesson, that selfishness is an integral part of sin, even as love and benevolence are integral parts of righteousness. There is no doubt, he declared, that by the time the poor world shall have fully learned its lesson of the terrible results of selfishness it will be ready to cry out for divine assistance.

When that time comes the speaker claimed, God's means of assistance will also be ready. The Messianic kingdom will be inaugurated, and a reign of love will be established, which will contrast sharply with present conditions, and which will bring blessed results of peace, love and good will amongst men. Since God is both loving and wise we may reasonable assume, he believes, that there is no better way than this whirlwind of trouble for teaching the world its needed lesson on this subject.

THE LESSON TO THE CHURCH

It was then shown that God's lessons are now for the church--not the church nominal, which is merely a more civilized section of the world, but the church real, the saintly people of God in and out of the various sects and parties, and of every nation, kindred and tongue. Anxious to know and to do the will of God, these receive special

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instruction such as the world is not prepared to receive. To these saintly footstep followers of Jesus the Lord says: Let not your treasures be of an earthly kind. Rather, go to the opposite

extreme, and spend and be spent in the interest of others, in the service of God, in the service of His message of love; and thus, along the lines of the divine promises, seek for a share with the great Redeemer, not only in the sufferings and self-denials of the present life but also in the glory, honor and immortality of the life to come.

In support of his argument, the pastor quoted many familiar passages of Scripture, such as "Therefore take no thought of your life, what ye shall eat; neither for your body, what ye shall put on. The life is more than meat, and the body than raiment." "Your Father knoweth what things ye have need of." Therefore, "Seek first the Kingdom of God and His righteousness, and all these things shall be added unto you." "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also."

"CHARGE THEM THAT ARE RICH"

A new light was thrown upon a familiar Scripture commonly applied to the worldly rich, but mistakenly so, if the pastor, who is a most able Bible scholar, is correct in his opinion. He declared that when St. Paul wrote to Timothy, "Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy," the apostle very evidently referred to some of the consecrated people of God who had wealth. This wealth these were to consider merely as a stewardship, not to be disposed of according to their own worldly caprices, and surely not according to the dictum of friends, neighbors and relatives. Whoever has given himself to the Lord must have consecrated all he has; else he is not accepted as Christ's disciple.

The pastor showed that the apostle's charge to the brethren who possessed wealth is stated in the verses following the one under discussion—"that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." This he interprets to mean that those possessing wealth should be willing to share with others of the brethren as members of a community, somewhat along the lines of Christian communism. The word foundation, he declared, is here used in the same sense as when we say that a wealthy man gave a foundation of a million dollars for a college. His gift constitutes the basis for the carrying out of the college plans.

Thus, the speaker explained, a Christian who generously uses in the Lord's service his financial stewardship is laying a foundation for spiritual wealth; and the more of time influence

and wealth anyone can lay up thus in doing good, in forwarding the interests of the brethren and of the Lord's work, the more is that one piling up treasure in heaven. The advantage of this procedure, he asserted, is that it helps to center the heart's affections on the things above, and to wean them from the things of earth; for where our treasure is, there will our hearts be also. And thus, says the apostle, we shall be able to "lay hold on eternal life," now proffered to us.

At first many are inclined to say, What difference does it make to the Lord what I do with my time, money influence, talents? He is able to supply the needy without in the least impoverishing himself. Why, then, should He desire His children, who are far from rich in the world's estimation, to sacrifice their little all of talent, money, time, influence? And why should He make this a test to determine whether or not they shall attain the kingdom? What is the philosophy of it?

The philosophy was declared to be this: As originally created in the divine likeness man was tender-hearted, sympathetic. But after sin had entered the world and the strife for a living began, selfishness gradually became the predominant influence, producing hard-heartedness carelessness of the interests of others self-love.

"TAKE AWAY THE STONY HEART"

The speaker pointed out that during the thousand years of Messiah's reign Satan will be bound, his allurements ended and the curse lifted. Then this being removed, it will be easier for mankind to learn the lessons of love and brotherly kindness, and to rise out of their present condition of meanness, hard-heartedness and selfishness back to the glorious image of God. All who then refuse to return to harmony with God will be destroyed in the second death, as set forth in Acts 3:19-23.

It was pointed out, however, that while such a restitution under the favorable conditions of the Messianic kingdom is God's provision for the world, He has a different provision for the Church, now being called and proven. By nature their hearts were hard and selfish, and, as the apostle says, they "were children of wrath, even as others." But the fact that God has called these to joint heirship with His Son in the glorious kingdom that is shortly to bless the world does not signify that He will accept them in their natural condition of hard-heartedness and selfishness.

On the contrary, if the church are to be the kings, priests and judges of the world, in association with the Lord and head, the great King, it is readily seen that they must be rid of this condition themselves before they can properly be capable of helping the world up out of its hard-heartedness.

“WE WALK BY FAITH”

Several differences were pointed out between the Lord's dealings with the church at the present time and His dealings with the world by and by. These differences are due to the fact that the church are called to so high an honor; and correspondingly it is appropriate that they should manifest more love and zeal than will be expected of the world.

To illustrate: The church must walk by faith and not by sight; they must voluntarily accept the Lord's providences and voluntarily co-operate with Him in putting away the stony heart, accepting instead the spirit of the Lord--a spirit of love, kindness, gentleness, meekness, patience and long suffering toward all. Moreover, during the thousand years of the world's recovery from sin, selfishness and hard-heartedness, doubtless each individual will have

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several centuries for his gradual development. But the Father seeks in the church class those who will give such earnestness in copying His character that they will succeed in attaining a heart condition of tenderness, sympathy and love like unto that of the heavenly Father, in the present years of their Christian experience.

The discourse closed with an earnest exhortation that all who are the Lord's gird up the loins of their minds, determining that with His help they will be rich toward God; that each think less and less of earthly riches and more and more prize the kingdom which the Lord has promised to His faithful ones. All who attain this kingdom will be rich toward God in the highest sense. Not only will they be rich in the possession of the highest prize that God has to give His very best but rich in His character-likeness, rich in experience, rich in faith, rich in benevolence, rich in all that is good and great, however poor they may have been in earthly goods at the end of their course.

National Labor Tribune -- August 18, 1912

ONE REDEEMER FOR WORLD'S SIN

Berlin, Germany -Pastor Russell of London and Brooklyn had a splendid hearing here. This is his third visit. He spoke through an interpreter. His text was, "He is the propitiation for our sins (the Church's sins), and not for ours only, but also for the sins of the world." 1 John 2:2.

As the Jews applied all of God's promises to themselves and left none for the Gentiles, until the end of the Jewish Age, so we Christians have been inclined to appropriate to ourselves all of the gracious promises of the Bible, leaving nothing for the Jews and the world in general until now, in the ending time of this

Age and the dawning of the Millennium, we are coming to see God's Word in a clearer and more beautiful and harmonious light. Now we see special promises for the Jews in the past, special promises for the Gospel Church, promises for the Jews in the near future, and still other promises and blessings for every creature. And the more the light increases on the pathway the more reasonable the Divine Plan appears to us. Why should God select one nation or people of one religious cult for glory and make preparations from the very beginning of creation for the eternal torture of all others? Surely we have been most inconsistent in our interpretations of the Divine Message, yet just as surely the all-wise One knew of our plight and permitted us to remain in darkness until now; and He is able to overrule our measure of blindness so that it will be of no injury to us.

Perhaps, indeed, the beauty of the Divine Word and Plan is much more perspicuous now because of the darkness in which we all were so recently involved, and perhaps the same principle later on will apply to the whole world. When all shall emerge out of the darkness and ignorance and superstition into the glorious sunlight of Divine truth and grace, undoubtedly the contrast will make the blessings of the future all the more precious, and the more incline every knee to bow.

After Divine favor had first granted opportunity to the Jews to accept the Redeemer, shedding upon them first the special light of the Gospel, then the Message was sent forth without restriction gradually through Asia Minor, into Greece and into Rome, and then favored chiefly the Germanic nations and amongst these I include the British people and the larger proportion of our American population. In these peoples, too, the Reformation Movement found its chief adherents. The Message of Christ has made great in civilization all the nations it has touched, in proportion as they received the Message in simplicity and purity, and in proportion as they have lived out their Christian profession as footstep followers of Jesus.

LESS FAVOR, NOT LESS WORTHY

So far as human judgment can discern, the Divine records show that these favored peoples were not superior to others less favored. The Bible shows us some noble characters amongst the Gentile nations before the Redeemer's day and plainly intimates that God intentionally bestowed His favor upon a stiff-necked race, less tractable than others of that time. We see the same thing in respect to the operation of God's grace during this Gospel Age. Apparently the peoples of India and China were more docile and of much more likely soil for the Gospel Message than the fierce Goths and Huns and Franks to whom the Gospel was more particularly directed. How unlikely it would be that the less-favored nations should have no provision in the Divine Plan!

On the contrary we perceive that a special election, or selection, of a saintly class was made during the Jewish Age Abraham, Isaac and Jacob and all the Prophets and saintly Jews. (Heb. 11:38-40) And since the selection of the saintly Jews the calling of the Bride class, chiefly from the nations of Europe, implies that when this spirit-begotten, Spiritual Israel, spiritual children of Abraham, shall be completed, then all nations will be alike favored in the distribution of the coming blessings declared to be for all other peoples, kindreds and tongues.

NO PREDESTINATION TO MISERY

While speaking last Sunday in the great Victoria Hall of Geneva my mind naturally went back to the days when that great and good man John Calvin cut such a swath in religious sentiment that it still influences about one-half of all Protestants. I saw the monument to Calvin, and I saw the monument unveiled this very year by Calvin's followers to the honor of Servetus, whom Calvin so horribly burned to death at the stake. Indeed, I am sure that the monument, as it declares, was not so much of a tribute to Servetus as a protest against Brother Calvin's atrocity committed in the name of Jesus, the Bible, and the God of Love.

We must give John Calvin credit for emphasizing the doctrine of Election, although we cannot give him credit for making that doctrine, for of course it was a Bible doctrine fifteen centuries before his birth. Had he been

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contented with emphasizing the election for the Church and had he said, "I know not what will be the fate of the non-elect," he would have deserved to this day our unstinted praise. But Alas! to err is human. Calvin was not content to leave the matter thus. He reasoned out his theory, and, his head being imperfect, his conclusions were defective when he surmised that all of the non-elect, whether infants or gray-headed, were predestinated to eternal torture. This feature, purely Calvinistic, and strictly unscriptural, has been the cause of untellable difficulties in the theology of Christendom from Calvin's day until now.

THE KEY TO THE PROBLEM

The key which solves the problem is so simple that we wonder that we have all so long overlooked it. The key is found in the promise made to Abraham that his Seed was to be the Elect Jesus the Head and the Church His members Jesus the Bridegroom, typified by Isaac, and the Church His Bride, typified by Rebecca, Isaac's wife. And this Seed of Abraham when completed according to Divine promise, is to be the channel for blessing all the families of the earth the living and the dead. The blessing that is to come to all is clearly stipulated by St. Paul, saying,

“God our Savior will have all men to be saved (from the condemnation that came on them through Adam) and to come unto the knowledge of the Truth.” 1 Tim. 2:3-6

The basis of the Apostle’s argument is set forth in Rom. 5:12. He there shows that Adam, and not his race, was put on trial in Eden that Adam and not his race was directly condemned but that Adam’s race were involved through heredity, by inheriting the weakness and dying conditions of their parent. St. Paul then shows forth in the same argument that as condemnation and death thus passed from Adam to all of his race, so Christ Jesus, having become Adam’s Redeemer, Divine mercy through Him extends beyond Adam to all the members of his race who were involved with him in the death sentence by laws of heredity. The argument is plain. To see it is to be convinced, because it is so logical. And it could not be supposable for a moment that God would provide the ransom-price for all mankind and fail to make it operative, because the great mass of mankind went down to death without a knowledge of it many of them during the four thousand years before Christ came into the world to give His life a Ransom.

The explanation is that all went down into the Bible hell down to the tomb, the death state, in harmony with the sentence, “Dying thou shalt die.” Provision is made for the redemption of all from sheol. (Hos. 13:14) Christ died for all and, as a result, there is to be a resurrection of the dead, both the just and the unjust. (Acts 24:16) The just the are justified, and are the comparatively few who have heard of God’s grace and have responded and come into fellowship with the Father and being approved of Him are to have share in the better or First Resurrection. The remainder of the world, equally redeemed with the precious blood from the power of the tomb, are all to come forth unto a resurrection of the dead, “For as all in Adam die, even so all in Christ shall be made alive, each in his own order.” I Cor. 15:22

THE CHURCH’S SIN--THE WORLD’S SIN

How clearly our text defines the fact that the Church is a separate and distinct class from the world a class called out from the world. As Jesus said, “Ye are not of the world, even as I am not of the world,” for “I have chosen you out of the world.” The ordination of the Church is to association with the Redeemer in His great work of witnessing now for the Truth, showing faithfulness even unto death and sacrificing all the earthly interests, to the intent that they with the Redeemer may later on be associated in the work of blessing the world as the anti-typical, the spiritual, Seed of the Abrahamic promise. (Gal. 3:29) All along we read in our Bibles that “Jesus Christ, by the grace of God, tasted death for every man.” (Heb. 2:9) But other texts misunderstood, beclouded our judgment and led us to think that this text meant every man in Christ. We all know that the Bible declares that “God so loved the world that He gave His only-

begotten Son, that whoever believeth on Him might not perish but have eternal life.” (John 3:16) We found it difficult to limit this text to the Church when it specifically declares the world. We see now that it applies to the Church first and to the remainder of the world afterward.

Those who in the present life, during this Gospel Age, hear of Christ and have their eyes and understanding open to recognize Him as the Son of God and the Savior of men these shall not perish in the Second Death, but pass immediately by faith to a reckoned everlasting life, which will be completely theirs when they shall have experienced the glorious “change” of the First Resurrection. We are glad now to see that the Divine purpose still holds on with respect to the world that was lost and redeemed. We perceive now that God intends to bring all men to a knowledge of the Truth. More than that, He intends to give the world the assistance of the Royal Priesthood for a thousand years for their edification, instruction and uplifting out of sin, degradation, death, back to full perfection of the image of God in the flesh, freely provided for all who will come unto the Father through the precious arrangements then operative.

The same original sin of Adam was inherited by all of his race and therefore was as much against the class chosen as the Church as against the remainder of the world. This the Apostle declares, saying, “We (the Church) were children of wrath, even as others.” (Eph. 2:3) We have merely been delivered from the curse, the death sentence, in advance of the world as a result of special Divine favor enjoyed by us whether that favor consisted in not being so seriously fallen as some, or whether it consisted in special opportunities for coming into this grace. And if the Church has enjoyed some special favor of God in being constituted the first-fruits of His creatures to be delivered from the power of sin and death, why should we ever have imagined that He had no grace whatever remaining for our less fortunate brethren (the world in general)? And how could we think of ourselves of the Church as the first-fruits and suppose that there would be no after-fruits no general harvest for the world? Jas. 1:18

Our text forcefully calls attention to this double action of divine grace first upon the Church and secondly upon

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the world and points us to the fact that the salvation of the willing of the Church of this Age, and the salvation of the willing of the world in the next Age two distinct salvations — both proceed or result from the one redemptive sacrifice at Calvary. Notice the statement, “He is the propitiation (satisfaction) for our sins (the Church’s sins), and not for ours only, but also for the sins of the whole world.”

WILL TRUTH INJURE?

Many ministers all over the world, following the suggestions of the I. B. S. A. Convention, have informed their congregations and the world in general through the newspapers that they do not believe in a hell of eternal torture, and that they do not believe that the Bible, rightly interpreted, teaches this. But there are others who, by some influence, tell an opposite course. They denounce the Bible Students, and myself in particular, for telling the people the Truth. These ministers, generally without much influence even in their own congregations, have, I am told, threatened the newspapers all over the world that are publishing my sermons that they will boycott them and influence their congregations.

But the editors are finding out that narrow minded people never have much influence, good or bad. Hence the sermons still appear in nearly fifteen hundred newspapers in the English language and are spreading, I am told, into the German and Swedish. These brethren claim that the world is likely to be injured and to be turned away from God and the Bible by its proper interpretation. We answer, Not so. After the preaching of eternal torment for sixteen centuries the net result is that everybody is losing faith in the Bible, which has been misinterpreted, and many are even losing faith in a personal Creator. Is it not time, even for policy's sake, to discontinue the misrepresentation of God and His character to see if the Truth will not accomplish more than the error has done? And aside from the policy question, if we have been slandering our Creator and misrepresenting the Bible for centuries, is it not all the more incumbent upon us now to set the matter right?

Who will deny the fact that life and property are less secure in so called Christian lands, where the eternal torment has been preached for centuries, than in any other part of the world? We assure the dear brethren who are fearful that we have many evidences to prove the very contrary of their fears to prove that a better knowledge of God and His love, as expressed in the Divine Plan of the Ages, is helping many, not only out of ignorance and darkness, but also out of indifference and wickedness, into fellowship with God. But anyway, how dare we, as Christian ministers, either directly or indirectly, slander the character of our God in a way and to a degree that we would resent if charged against our worst enemy?

We fear that some of these misguided brethren are more solicitous for their own supposed welfare and the supposed interest of their own churches than for the glory of God or the welfare of the people. They are afraid to have the people see the light of Present Truth and gain a clear comprehension of the Bible, possibly because they fear that this would reflect upon them as not having properly instructed the people. They seem to know that if the people will read they will be convinced and if

convinced, they will no longer be sectarian, nor pay good money to help to misrepresent God's character and keep the people in ignorance of the true meaning of His Word. This accounts for the wild and fanatical and untruthful misrepresentations of my teachings! They give the people horrible misrepresentations of my teachings to hinder them from coming to a knowledge of the Truth. In three different cities ministers in this enlightened Twentieth century have under one pretext or another collected my books and burned them after the style of the autodafe of centuries ago. In every case, however, good has resulted. Saner or more honest minds have been led to investigate just as when, centuries ago, the Bishop of London bought up and burned publicly the Bibles which Tyndale had translated and published

[National Labor Tribune -- August 25, 1912](#)

THE WORLD'S NEED OF A MEDIATOR

Stockholm, Sweden -- Pastor Russell of London Tabernacle arriving from Finland addressed two large Swedish congregations here and left to fill appointments in Copenhagen, Kiel, Brussels and London. We report one of his addresses from I Tim. 2:5, 6: "There is one God, and one Mediator between God and men, the Man Christ Jesus, who gave Himself a Ransom for all, to be testified in due time. " He said:

Many fail to understand why a Savior and a redemptive work are necessary. They ask, Why was it necessary for Jesus to come into the world? How did His death influence God to the forgiveness of human sin? And why was the better sacrifice of Jesus typified by the sacrifice of buns and goats under the Jewish Law Covenant? A right understanding, a correct understanding, of these matters is the very essence of true theology, and most helpful to us all.

The Divine arrangement proposes that everything in accord with God must be absolutely perfect. Both angels and men were created perfect, "in God's image.' And the Divine Law, in the interest of all, cuts from fellowship and blessings all who deliberately go into sin, and fellowship only such as are perfect. Hence the sentence upon Father Adam for his disobedience cut him off from Divine fellowship and favor under the sentence. "Dying, thou shalt die" (Gen. 2:17) -- not, "Going to eternal torment, thou shalt roast."

True, Adam's children were never thus condemned, but, born in sin and "shapen in iniquity" (Psa. 51:5), under the laws of heredity they never were perfect, never were fully in the image of God, never were, therefore, in harmony with God, but always shared Father Adam's alienation and condemnation. They were

"children of wrath" (Eph. 2:3)-justly sharing their Father Adam's penalty of death, because imperfect-not worthy of life under the Divine arrangement.

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RECONCILIATION A NECESSITY

Whoever sees clearly these facts of Scripture must perceive that humanity would have no hope of everlasting life except through Divine mercy -forgiveness. But some one will say, Why should there be any necessity for the Logos to have heavenly glory and be made flesh and then to die, "the just for the unjust," to make possible our return to Divine favor? Why should not God forgive the sins of Adam and his race even as we are directed to forgive those who trespass against us?

God's attitude towards sin very properly is different. "His work is perfect" (Deut. 32:4) He created Adam in His own image. We sinners are not God's creation direct, but have merely come into existence under laws of heredity. justice is under no obligation to us. All rights and privileges granted to Father Adam were forfeited and have been abrogated. From the Divine standpoint of justice, our race is a dead one. More than this -the great Supreme Ruler and judge of the Universe, having condemned us as unfit for eternal life and fellowship with Himself, could not justly set aside His own decree. God could not, therefore, justly, righteously, change His verdict, for that would imply that our sentence was an unjust one.

The Divine Government refuses to be thus compromised, but instead has provided a salvation for humanity through Jesus' death. The method adopted maintains the dignity of the Divine Law to the full, and at the same time reveals the fact that our Creator is the very embodiment of sympathy and love-qualities of His which never would have been so fully appreciated by either angels or men unless God had permitted human sin, has provided the penalty He did, and then provided the Redemption through the Logos-Jesus.

BETWEEN GOD AND MAN

A mediator is one who stands between two parties who are at variance, for the purpose of bringing about reconciliation. The two parties mentioned in our text are not God and the Church, but God and the world-mankind in general. Man sinned. God justly condemned the sinner. The Mediator's first work in reconciliation must be to offer a substitute to justice for Adam's sin. Our text tells us that the Man Christ Jesus did this very thing-He gave Himself to be a Ransom-price for all mankind. He did this when He reached perfect manhood, at thirty years of age, when He consecrated His life to God-even unto death. He finished this giving of Himself on Calvary when He cried, "It is finished." (John 19:30) The perfect spotless, uncontaminated life

of the Man Christ Jesus, thus laid down a voluntary sacrifice, constitutes a Ransom-price for Adam and his race.

The word Ransom in our text has a very strict meaning, namely, a corresponding price. Adam in his perfection was in God's image -"very good. " The Man Jesus, who gave Himself a corresponding price, was in God's image -- "very good." He corresponded exactly to the perfect man Adam, and His sacrifice of Himself in death corresponded exactly to the penalty against Adam, which the entire race has shared. This great transaction, accomplished nearly nineteen centuries ago, is not yet generally proclaimed, but will be testified to all in due time, our text declares. As yet only the few, guided by the Word and enlightened by the Holy Spirit, can appreciate this matter, because its details have not yet been fully worked out.

*"When all its mighty work is seen,
Praise shall all tongues employ. "*

St. Paul declares that the calling and election of the Church to become the Bride of Christ and His joint-heir in His Messianic Kingdom is a "Mystery" appreciated by few. The Mystery is that in the Great Jehovah's Plan this Elect Church, now in process of selection, is to constitute with Jesus her Redeemer the great Mediator who, during the Millenium, will mediate the New Covenant between God and mankind in general. The foundation for all that Mediatorial work-the all essential basis of it-was effected by our Lord Jesus alone when He, as the Man Christ Jesus, gave Himself a Ransom-price for all. But the great work of reconciliation belongs to the future and is to be shared in by the Bride class.

Well did John the Baptist point to Jesus and say, "Behold, the Lamb of God! which taketh away the sin of the world." (John 1: 29, 36) In Jesus resided the Ransom-price, and not in His Church; in Jesus' work, and not in our work; in Jesus' sacrifice, and not in our sacrifice, was the potency for the cleansing away of Adam's sin and the setting aside of his death penalty. Whatever share the Church was granted in the great work of the world's reconciliation was by grace and not by our merit, not by our sacrifice.

MEDIATION NOT YET BEGUN

The redeemer has not yet begun His work of Mediation between God and men. He merely provided the basis of that reconciliation in His death at Calvary. The merit of His sacrifice is in Jehovah's hands, but is not yet appropriated for the sins of the world. The world's sins are not yet forgiven. Hence God still treats the world as sinners, aliens, foreigners, enemies through evil works.

Everything is in readiness for the forgiveness of the sins of the world; but the Redeemer waits until He shall have accomplished

another feature of the Divine Program, namely, the selection of the Church to be His Bride; or under another figure, to be members of the Body of Messiah, under Jesus the Head-members of the Body of the Mediator, under the Redeemer's Headship. "For Moses verily said unto the fathers, A Prophet shall the Lord your God raise up unto you from amongst your brethren like unto me (Moses); Him shall ye hear in all things whatsoever. He shall say unto you, And the person that will not obey that Prophet (that Teacher), shall be destroyed from amongst the people." -- Acts 3:22, 23

This antitypical Moses, Head and members, has been in process of development, or raising up, for now nearly nineteen centuries. God raised up Jesus the very first, and is since raising up us also by Jesus. And through the First Resurrection shortly the entire Body, the Messiah of glory, will be changed, made partakers of the divine nature. Rev. 20:6; 2 Pet. 1:4

The antitypical Moses will inaugurate the New Covenant with Israel and the world, even as the typical Moses

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inaugurated the old Law Covenant with typical Israel at Mt. Sinai. As the old Covenant had sacrifices of buns and goats and was inaugurated first by a sprinkling of the tables of the Law, representing a satisfaction of Divine justice, and secondly the sprinkling of all the people, representing their reconciliation through the same sacrifice, so the antitypical Moses, the Mediator of the New or antitypical Covenant, must first produce "better sacrifices," the antitypical, and then with the merit of these make satisfaction to Divine justice and reconcile the people—all who are willing of the whole world. When Moses slew the animals whose blood made effective the typical Covenant which he mediated, that sacrificing was merely a preparatory work. The Law Covenant was not mediated in any sense of the word until the animals were all slain and the blood was sprinkled on the tables of the Law.

So in the antitype, Jesus, the Mediator of the New Covenant, must first, after the pattern of Moses, complete all His sacrificing before He begins the work of Mediation. First of all, as we have seen, He offered up Himself without spot unto God, finishing that work at Calvary. Since then He has been accepting and ordering up as a part of His own sacrifice the members of the Church, as they come unto the Father through Him, presenting their bodies to be living sacrifices, holy and acceptable unto God. (Rom. 12: 1) This sacrificing of the flesh of Christ has been in process for nearly nineteen centuries. Not until these "better sacrifices" (Heb. 9:23) shall have been finished will the real work of Mediation and Atonement for the sin of the world take place.

ABLE MINISTERS OF NEW COVENANT

All those who now present their bodies to Jesus, desiring to share with Him in suffering for righteousness in this present time, that they may have a share with Him in His coming glory and Kingdom-all these are in Bible language "able ministers (servants) of the New Covenant." They are serving the New Covenant, although it has not yet been sealed with the precious blood. They are serving in calling those who have an ear to hear, in showing them the privilege of suffering with Christ, that they may also reign with Him. They serve the New Covenant in helping to build one another up in the most holy faith and in assisting one another in the narrow way of faithfulness and self-sacrifice even unto death.

But specially these, each for himself, serves the New Covenant arrangement by fulfilling the terms of his "Covenant of sacrifice." (Psa. 50:5) Jesus was the first Minister, or Servant, of this Covenant. All of His members are associated in this ministry. When the ministry service of sacrifice shall have been completed, the grander ministry of this New Covenant in glory will begin. The Christ, the Messiah, the Mediator in glory as the Antitypical Melchisedek, will combine the office of King with His other Office of Priest, or Instructor and Helper.

The first work will be the application of the blood of Atonement, the Ransom-price for the sins of the whole world. As soon as thus presented on man's behalf, Divine justice will accept it. Forthwith the world will no longer be enemies of God, children of wrath, without God and without hope, but on the contrary, the Ransom-price for their sins having been accepted, the sentence of death against all

will be cancelled, and the whole world will be turned over to the control of the Mediator. He having mediated towards God, and having made satisfaction for human sin through the merit of His own sacrifice, will then proceed to reconcile the world.

During the six thousand years of the reign of sin and death the world has become so alienated from God that the majority do not earnestly desire reconciliation. This, however, is because of their weakness and ignorance. For a thousand years the great Mediator will instruct them, giving chastenings where necessary and in proportion to their spirit of willfulness, and thus gradually He will uplift them out of their ignorance, blindness and sin defilement -- of the tomb and out of all the weaknesses of the dying condition-back into the image of God, from which all fell in Father Adam.

The only exception to this rule will be that such as wilfully, intelligently reject the Divine provision for their recovery will be punished with everlasting destruction. They will perish "like brute beasts," as St. Peter declares. (2 Pet. 2:12) The grand finale will be attained when "every creature in heaven and in the earth

and under the earth" shall be heard acclaiming praise to Him that sitteth upon the Throne, and unto the Lamb forever. -- Rev. 5:13.

JESUS THE CHURCH'S ADVOCATE

From the foregoing it will be seen that the world's salvation is to be a Restitution to human perfection-an earthly Eden lost through Father Adam's disobedience. It will be noticed also that the Church has no part with the world in that Restitution, nor in that Mediation for a thousand years. The Church will be members of the Mediator who will confer the Restitution blessings and privileges on the non-elect.

But the fact that the Church will not be numbered with mankind in the human Mediation, which will take place during the Millenium, does not mean that the Church now has no sins, nor that those sins do not need to be covered and cancelled. It does mean that the Church is not to get back the human life and earthly rights forfeited by Adam and to be restored under the Mediator's Kingdom. Instead, the Church is promised glory, honor and immortality heavenly nature. As a reward for participation in the sufferings of Christ she shall be made sharer in His eternal glories.

What the Church needs and has is an Advocate with the Father -Jesus Christ the Righteous. Thousands of humanity who are weary and heavy-laden with sin and desirous of reconciliation with God and who hear the Message of this Gospel Age and accept its terms, present their bodies living sacrifices and purpose to be footstep followers of Jesus. But because these are by nature sinners, children of wrath, under Divine sentence, imperfect, their sacrifices could not be accepted of the Father as was that of Jesus; hence they need an advocate.

Jesus has merit in the hands of Justice, the result of His sacrifice, which is being kept to be given by and by to the world of mankind, justifying them to full Restitution. As the Advocate of His footstep followers Jesus imputes a share of the merit of His sacrifice to the Church to make good

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her imperfections, so that her sacrifice may in God's sight be holy and acceptable.

This imputation of the merit of Jesus' sacrifice was made for all of the Church at once-long ago-when He "ascended up on high, there to appear in the presence of God for us (as our Advocate)." The already consecrated disciples in the upper room received the Pentecostal blessing as the evidence that Jesus as their Advocate had appeared for them, so that their sacrifices were acceptable to the Father. The same principle holds true throughout this Gospel Age for this same class.

ONE SACRIFICE FOR SINS FOREVER

London, England -Pastor Russell's text was "After He had offered one sacrifice for sins forever, He sat down on the right hand of God;... for by one offering He hath perfected forever them that are sanctified." Heb. 10:12-14.

The Bible is most explicit in its declaration that Jesus, as the Antitypical High Priest, offers but one sacrifice of Himself for the sins of the world. In our context St. Paul points to the fact that the typical priests of the Jewish Era repeated their sacrifices yearly, on each succeeding Atonement Day. He notes to us the fact that those were merely typical sacrifices, which could never take away sins; and then he tells us that the one Sacrifice, on the one Atonement Day, by the Antitypical High Priest, is so complete as to leave nothing further to be done. "Christ ... dieth no more; death hath no more dominion over Him;" "This He did once, when He offered up Himself" "without spot unto God." (Rom. 6:9; Heb. 7:27; 9:14.) A matter so well established we should settle in our minds and not allow any theory or supposed necessity to move us therefrom.

However, we behold two great Christian communions holding a different view the High Church of England and the Church of Rome. Both hold the doctrine introduced into the Church about the Fourth Century the doctrine of the Mass. This doctrine holds that the death of Christ cancels original sin for believers and brings them into fellowship with God through faith in the redeeming blood of Christ. But it philosophizes that sins committed after coming into the family of God need cancellation also, and that nothing except the blood of Christ, the death of Christ, can take away sin; and that the merit of His death at Calvary having been used to cancel our past sins, a fresh sacrifice of Christ is necessary for the more recent sins.

SACRIFICE OF THE MASS

Proceeding with the philosophy they ask, How can we get a fresh sacrifice of Christ and apply it and thus be kept cleansed in the sight of God? They Answer--that the bread and the wine of the communion service, after being blessed, are the actual flesh and blood of Jesus, and may be used afresh in sacrifice for sins.

Applying this philosophy these Christian brethren perform a common, or Low Mass for general sins, in a congregational way, and High Mass for special sins. Their Church services accordingly are not so much studies or expositions of the Bible, but more particularly a participation in the cleansing supposed to accrue to all who attend Mass.

Those who fail to attend Mass at least once in a year are supposed to be horribly defiled with the accumulated sins. The

congregation assembled, praise and prayer are chanted, and then the officiating priest approaches what they call the altar of sacrifice. On it are the bread and wine, which, being blessed, are instantly turned into the actual flesh and actual blood of Christ. The officiating priests and associates and the congregation are all on their knees to worship the Host to give reverence to the freshly created Christ on the altar. The officiating priest then rises and breaks the bread of flesh. Thus the sacrifice of the Mass for the sins of the people present is accomplished. No wonder the people are anxious to be present, to be cleansed afresh of their sins!

Not only is the sacrifice of the Mass thus made for the living, but Christ is similarly sacrificed for the dead supposed to be suffering in Purgatory.

WHERE LIES THE MISTAKE?

With our convenient Bibles (Catholic and Protestant) we have much advantage over our brethren of the Fourth Century who invented the doctrine of the Mass. We now see that it is unscriptural and that the bishops, once supposed to be successors of the Twelve Apostles, erred in other words, they were not inspired they were not successors of The Twelve. Whatever things these bishops bound on earth were not bound in heaven they made mistakes, as we all have and doubtless just as honestly as we.

Bible students see clearly that the one sacrifice of Christ is sufficient for the sins of the whole world past, present and to come God's provision in Christ for the forgiveness of sins is applicable only to Adam's (or original) sin, and to such weaknesses as have come to his children from that original sin by heredity. God does not propose in any manner to forgive sins willfully committed. They receive stripes or punishments in proportion to their willfulness.

Whatever proportion of sin is directly or indirectly the result of Adam's disobedience and human imperfection is coverable through the merit of the one sacrifice of Christ, which covering is to be obtained by the transgressor's approaching the Throne of the heavenly Grace that he may obtain mercy and find grace to help in time of need. When we came to God desiring to be accepted as disciples of Jesus and joint-sacrificers in His cross-bearing, self-denial and death to the world, and joint-heirs also with Him in His Heavenly Kingdom, we found Him prepared and willing to be our Advocate with the Father. Through the imputation of the merit of His sacrifice we were healed and accepted of the Father and begotten of the Holy Spirit. Now, as children of God, New Creatures in Christ, we still need our Advocate, because we as New Creatures have not

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yet received our new bodies and will not receive them until the resurrection; and because our earthly bodies are imperfect through the fall we are liable from time to time to be overtaken in a fault. Our need, then, is not to attend Low Mass, or High Mass, but to go directly to the Lord in the name and merit of our Advocate. Thus the Apostle enjoins us saying, "If any man (in the Church) sin, we have an Advocate with the Father, Jesus Christ the Righteous." (1 John 2:1.) The thought that sin in every instance requires Atonement is quite Scriptural, and the thought that without the shedding of blood there is no remission of sins is Scriptural. (Heb. 9:22.) But the thought that Christ needs to die more than once is antagonistic to the Scriptures, as we have already seen.

The fact is that good and great people have made serious errors in theology along nearly every line. The errors accumulated for nearly fifteen centuries, and we must not wonder at our slowness in getting fully rid of them. For the past four centuries practically the people of God of all denominations have been coming back to the light of God's Word. Both Catholic and Protestant translations of the Bible are assisting us. We are growing in grace as well as in knowledge. Whatever we shall say of the world, we must believe that God's consecrated people in every denomination are more Christlike, more Godlike, than were their forefathers who, surrounded by the errors of the past, fanatically and devilishly tortured one another in the name of religion in the name of the Bible which they did not understand.

"THE ABOMINATION OF DESOLATION"

Nearly nineteen centuries ago our Redeemer mentioned the Abomination of Desolation spoken of by the Prophet Daniel. The Master declared that when this Abomination should be seen those noting it should understand and flee with haste. For long centuries it was supposed that the Great Teacher referred to events which culminated in A. D. 70, in the destruction of Jerusalem. The Abomination was supposed to refer to the carrying of Roman banners within the holy precincts of the Temple. It did seem strange that so comparatively insignificant a matter should have been mentioned by the Lord through Daniel the Prophet, and should also have been referred to by Jesus Himself.

Of late there is another interpretation. It refers our Lord's prophecy specially to the end of this Age and the great "Time of Trouble" soon to come upon the Church and upon Christendom. In this view the Abomination of Desolation signifies a reprehensible doctrine introduced into the Church, the true spiritual Temple into the "holy place." The doctrine was to be an abomination in the sight of God and would exercise a desolating influence upon everything associated with it. This influence

would continue for long centuries before its defiling character would be recognized. Then all so recognizing it would know that the Time of Trouble and the New Dispensation are near, and should make all haste to separate themselves from everything associated with the “Abomination” they should forsake the error and flee to the mountain heights of Truth, as Lot and his family fled from Sodom.

I share with many other Bible Students the view that the Desolating Abomination mentioned by the Prophet Daniel and by Jesus is the doctrine of the Mass. It was introduced about the middle of the Fourth Century. It has had a corrupting influence since. And now that we see it clearly it is the duty and privilege of all of God’s people to get right with God by renouncing that which is so abominable in His sight the setting aside of the one, perpetual sacrifice of Christ, and the substituting in part therefore of the sacrifices of the Mass, performed many times every day throughout the world.

In Daniel’s Prophecy (11:31-38) we recognize a brief synoptical history covering the period from the Fourth Century to the days of Napoleon. The Sanctuary of Truth and Christian strength was polluted. The daily Sacrifice, literally the continual sacrifice, was taken away, and the Abomination of Desolation was introduced the Mass. Then follows a description of the Church nominal, corrupted by flattery and prosperity, and a description of the true saints of God, who, at the same time, were strong and did wonders in support of the Truth. A work of instruction is mentioned, yet the instructors “fell by the sword and by flame and captivity and spoil many days many years yet they were not allowed to fall completely. God helped them ”with a little help” just enough to preserve them from extinction, that He might not be left without witness. This trying and purging continued until “the Time of the End,” which, to our understanding, began in 1799. Since then none have fallen through persecution. Outward persecution has been stopped. God’s people are seeing more and more clearly the true teaching of His Word the “golden vessels” of the House of the Lord are being brought back from Babylon and put to their proper uses in the spiritual Temple.

BETTER SACRIFICES THAN THOSE

But we are reminded that St. Paul himself wrote of “better sacrifices,” in the plural. (Heb. 9:23.) We are asked what these refer to, if not to the sacrifices of the Mass.

We reply that St. Paul made no reference to sacrifices being offered by earthly priests. He referred only to those offered by the Great High Priest Himself. None but the High Priest is competent to offer sacrifices acceptable to God. The sacrifices in the type of Day of Atonement consisted of two the bullock, which was for Aaron and his household (his sons and his tribe of Levi), and the Lord’s goat, which he offered on behalf of all the

people of Israel. In the Antitype, “himself and his house,” represents the Body of Christ (the Under-Priesthood, the Royal Priesthood), and the household of faith the antitypical Levites; and all the people of Israel typified all the world of mankind who ultimately will be brought, through the merit of the precious Atonement, into full relationship with God and to everlasting life.

Of these “better sacrifices,” the bullock represented our Lord Jesus, in His own person. The merit of His death is throughout this Age imputed to His true followers the saintly few, the Royal Priesthood, and to the larger number of less zealous followers represented by the tribe of Levi. All of these were covered, reconciled, blessed, directly through the imputation of Christ’s merit, when He appeared in the presence of God for us, after His ascension,

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Divine acceptance of His merit being manifested by the impartation of the Holy Spirit at Pentecost.

But that was not the completion of Jesus’ sacrifice. In the type the bullock was only one part of the sacrifice. Next followed the Lord’s goat, which represented the class of Christians addressed by St. Paul in his exhortation, “I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God.” (Rom. 12:1.) During this Gospel Age the followers of Jesus have been privileged to present themselves to Him for sacrifice, but they do not do the sacrificing. He, the spiritual High Priest, has proceeded in His work for more than eighteen centuries, offering up for acceptance by the Father all who have become His true disciples, denying themselves and taking up their cross and following Him faithfully.

All these are represented by the Lord’s goat of the Day of Atonement sacrifice (Lev. 16), and were represented in the Pentecostal blessing. There all of this class were accepted representatively and all of them were devoted to sacrifice, according to the terms Divinely arranged. As soon as the foreordained number constituting the sacrificial Body of Christ shall have been sacrificed, the “better sacrifices” will be complete, and all the members of the Body of the Great High Priest will pass to the Head beyond the veil, into the Most Holy. Then the work of this Gospel Age will be at an end. Then the work of the New Dispensation will begin the blessing of the world. Titus 2:14.

“THIS IS MY BODY”

Lutherans as well as Catholics hold that the Eucharist means more than a memorial of the broken body and shed blood of Christ. Catholics hold that they have authority for considering

the bread and wine which have been blessed as the actual flesh and the actual blood of Jesus, because, say they, Jesus so treated the matter in the first Eucharist: “On the same night in which He was betrayed, He took bread and brake it, saying, this is My body, which is broken for you. Likewise He took the cup saying, This is My blood, shed for many for the remission of sins.” Hence they reason that if Jesus recognized the matter thus as His actual body and actual blood, so might all of His followers. No, we answer, most evidently Jesus meant, this bread represents My flesh, and this wine represents My blood.

Our Catholic brethren who hold otherwise evidently forget that at that time Jesus’ flesh was not yet sacrificed and His blood was not yet shed. Therefore the bread and the wine which He handled could not by any possibility have been more than mere representatives because He still had the original. How strange that we should have overlooked this so long!

In harmony with what we have already said respecting the “better sacrifices,” we note that St. Paul explains that the bread and the wine not only represent and symbolize the flesh and the blood of Jesus, but additionally the flesh and blood of all consecrated people who for centuries have been participating with their Redeemer in the sacrifice of earthly things, that they may be joint-heirs with Him in His glorious Kingdom which is to bless and restore the willing and obedient of mankind. St. Paul’s words are, “The cup of blessing which we bless, is it not the communion (common union) of the blood of Christ? The Loaf which we break, is it not the communion (common union) of the Body of Christ? For we, being many, are one Loaf and one Body, for we are all partakers of that one Loaf.” (1 Cor. 10:16, 17.) Well did Jesus say to His disciples that if they would sit with Him in His Throne, they must share with Him His cup of suffering and must be baptized with His baptism into death. Matt. 20:22, 23; Rom. 6:3-5.

[National Labor Tribune -- September 8, 1912](#)

DIVINE REWARDS ARE ETERNAL

Columbus, Ohio -Pastor Russell’s text here was, “These shall go away into everlasting punishment, but the righteous into life eternal.” Matt. 25:46. He said:—

We have been in all sorts of confusion respecting the future, because we have not studied the Bible’s testimony critically. For thirteen centuries the Bible was almost unknown. The bishops of the Church were erroneously supposed to be successors of the Apostles and to speak with the same Divine inspiration and authority. Printing was not yet invented and education was confined to a wealthy few. No wonder the inspired Message was lost in a mass of human tradition, much of which was devilish

nonsense. We have been gradually progressing from darkness to light, though fettered by hobgoblin figures and each other's threats and perversions of the Divine Message. It is safe to say that the Bible is being more critically studied today by earnest Christians of all denominations than it ever was before. The result of this study, and the advantages of our time, are manifesting themselves. Divine harmonies are filling heads and hearts once distracted by clashing creeds. Take our...

TEXT AS AN ILLUSTRATION

Once blindly we read this Parable of the Sheep and Goats and applied it to rewards and punishments as a result of things done in the present Age. Now we see that its proper application belongs altogether to the next Age of Messiah's Kingdom. It distinctly states this. It is introduced thus: "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the Throne of His glory; and before Him shall be gathered all nations, and He shall separate them one from another as the shepherd divideth the sheep from the goats."

The Church is not included in this parable at all. It relates, as we see, to the world—"all nations." Other Scriptures show us that when the nations shall thus undergo their trial for life or death everlasting the Church will be glorified. As the Bride of Christ she shall sit with Him in His Throne

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and be associated in His work of judging the world. Note how clearly St. Paul expresses this, saying, "Know ye not that the saints shall judge the world?" (1 Cor. 6:2.) Thus it is the world's Judgement Day that he elsewhere mentions, saying, "God hath appointed a Day (future a thousand-year Day the Day of Christ), in the which He will judge the world in righteousness by the Man whom He hath ordained." Acts 17:31.

A right understanding of the doctrine of Election helps us gradually to a proper view of the Divine Program. The Church is being selected out of the world according to faithfulness and character-development, in preparation for great service for the non-elect. The Messianic Kingdom with Christ and the Church in control as the Royal Priesthood, is appointed for the very purpose of blessing the non-elect world—"all nations." For a thousand years the work of bringing all to a knowledge of the Truth will progress. To this end Satan will be bound at the very beginning of the thousand years and the light of the knowledge of the glory of God will fill the whole earth as the waters cover the great deep.

With all thus brought to a clear comprehension of righteousness each will be on trial, and will either come into harmony with the Kingdom or remain an alien and lover of sin. All the latter are in the parable classed as goats wayward ones and will thus place

themselves at the left hand of the King in His disfavor. On the contrary, all who learn the ways of the Lord and come into accord therewith, are symbolically styled “sheep” in the parable, and by their conduct will gradually take their places at the King’s right hand, or place of favor.

SHEEP—GOATS--FIRE

The Parable shows the conclusion of the world’s Judgment. All will then have taken their places, either as sheep or as goats either in the King’s favor or in His disfavor. The sheep class will then hear His “Well done,” “Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world” from the time the world was established. Matthew 25:21, 23, 34.

The world was made for mankind. Adam being its representative was the King of earth. He lost his dominion when he lost his relationship to his Creator and lost his right to eternal life by his disobedience. The sheep class will represent all of Adam’s race brought back to perfection by the processes of Restitution during Messiah’s reign. (Acts 3:19-21.) To them will come the dominion which Adam lost and which Jesus redeemed at Calvary and which He will give to the worthy ones at the conclusion of His thousand-year reign. Next, the fate of the goat class is stated not in literal language, but symbolically. Indeed, the Prophet and the Apostles declared of Jesus that “He opened His mouth in parables,” and that “without a parable spake He not unto the people.” In other words, everything that Jesus said to the people in general was figurative, in order that only those of right condition of heart might be able to understand Him.

The message of the great King to the goat class will be, “Depart from Me, ye cursed, into everlasting fire prepared for the Devil and his angels.” (Matt. 25:41.) We might as well insist that the parable applies to literal goats as to claim that this penalty is literal fire. All who have studied the subject will freely admit that fire throughout the Bible is used figuratively to represent destruction. Fire is not used as a symbol for Adamic death, the sentence upon all the race, because God from the beginning purposed the setting aside from that sentence through the redemptive work of Jesus; hence Adamic death is not destruction, but in the Bible is styled, symbolically, “falling asleep,” and resurrection is styled “awakening from sleep.”

But when picturing the Second Death, the Bible uses strong terms, representing destruction in the fullest and most absolute sense. Mark the words used: “Perish,” “Second Death,” “Everlasting Destruction.” We even overlooked the plain explanation which Jesus gave us when He said, “the lake of fire,” which is the Second Death.” (Rev. 20:14.) St. Peter, summing up the fate of the incorrigibly wicked, says that they shall be destroyed like natural brute beasts. (2 Pet. 2:12.) Only a

bugaboo of eternal torment, hundreds of years old, could have so alarmed us that we failed to note these matters long ago.

Meanwhile, alas, while many of the learned have abandoned the doctrine of eternal torment, they have practically abandoned everything else in the Bible, because they supposed the Bible to teach this inconsistency. Let us not follow them into “Higher Criticism” infidelity and total rejection of the inspiration of God’s Word, but let us compare Scripture with Scripture and use our God-given reason within the boundaries of God’s Message. So doing we are seeing more and more the glorious perfection of our Father’s character and of His inspired Word.

REASONING BY CONTRAST

Some shallow thinkers have been thrown off the track of religious investigation, reasoning that if there is a heaven, there must of necessity be a hell of torment. But the contrast which the Bible establishes in respect to the sinner and the saint is life and death and not heaven and hell. As a matter of fact the Bible nowhere promises heaven to any except the Church of the First-Born, who are now being called out of the world for association with Messiah in His Kingdom. The world of mankind never lost heaven and is nowhere promised heaven.

Adam’s loss was an earthly Eden, a human perfection. Jesus declares that He “came to seek and to save that which was lost.” The work of His Kingdom for a thousand years will be the bringing of earth to a Paradise condition. And He will restore all the willing and obedient of mankind to all that was lost, bringing them back again to the image and likeness of God in the flesh. Adam possessed these qualities when he was declared by his Creator “very good,” and was given the dominion of earth.

When Adam was placed on trial in Eden he was endowed with perfection of life and organism as a man. God said not one word to him about heaven or hell, but did set before him life and death. If he would be obedient he should be privileged to maintain his life and all his perfections and blessings everlastingly. If he would rebel against his Creator’s laws and be disobedient thereto he should die be cut off from life. He was disobedient, and was expelled from Eden into the accursed, or unfit earth, when he died a slow death, battling with thorns and thistles. This has

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been the fate of his entire race death mental, moral and physical decay to completion.

“LIFE OR DEATH--BLESSING OR CURSING”

Addressing the people of old through the Prophet God declares, “I have set before you life and death, blessing and cursing choose life that ye may live.” (Deut. 30:19.) The hope before the

Israelites was a resurrection a “better resurrection” to the faithful. (Heb. 11:35.) Not a word was said to them in all the four thousand years down to Jesus’ day respecting eternal torment, or any hope of life in any condition except in harmony with God.

When telling the object of Jesus’ coming into the world, and describing man’s redemption from the penalty of death, we read, “God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him might not perish, but have everlasting life.” (John 3:16.) What right had we or anybody to twist the word perish, which means destruction, to make it mean everlasting life in torture? Such perversions and wrestings of the Scriptures have brought great discredit upon our God and great confusion into the minds of His people. We should note with emphasis the contrast so forcefully stated in this most precious text—“not perish, but have everlasting life.” Certainly whoever gets the everlasting life will not perish; whoever does not get it will perish. How plain God’s Word!

Notice again the various terms used in respect to the Savior and His work. The word Savior signifies Life-Giver. We would have seen the beauty of this if we had not been befogged as respects the penalty, death. Whoever sees that “the wages of sin is death” must perforce see that the great need of the world is a Life Giver to rescue them from the death penalty by a resurrection. Again, our Lord represents Himself as the Great Physician who is able not only to rescue from the tomb, but to heal all diseases, all the imperfections which come to mankind as incidentals of the death penalty.

Hear again Jesus words, “He that hath the Son hath life; he that hath not the Son shall not see life, but the wrath of God (as expressed in the death penalty) abideth on him” to him it becomes the Second Death. This explains also the meaning of Jesus’ words, “Ye will not come unto Me that ye may have life.” And again, “I am come that they might have life, and that they might have it more abundantly.” What can be plainer than that “The wages of sin is death but the gift of God is eternal life, through Jesus Christ our Lord Rom. 6:23.

“INTO EVERLASTING PUNISHMENT”

We are asked, Does not the word everlasting, as applied to the goat class, signify as long a period as the same word applied to the sheep class? We reply, Most assuredly so. The punishment of sin is to be everlasting, and the reward of righteousness is to be everlasting. There is no question on this point. The question is, What is the punishment for sin? The thoughtless at once will say, Fire, torment, smoke, blazes, devils with horns and tails and pitchforks, a la Dante’s Inferno.

But we ask for a Scriptural answer. What does the Bible say is the punishment for sin. Nothing like Dante’s Answer--is to be found in the Bible, however much we might imagine that it was

printed in every page and that we have read it scores of times. The Bible is most explicit, it declares, "The wages of sin is death;" "All the wicked will God destroy;" "The soul that sinneth, it shall die;" "punished with everlasting destruction." These abundant and redundant Scriptural testimonies on the subject should settle the matter of future punishment to every reasonable mind especially when there is not a Scripture to the contrary, either in the Old or in the New Testament.

I do indeed remember certain of our Lord's parables which, taken literally, might mean the literal cutting off of a hand or foot, the literal plucking out of the eye, the biting worms possessed of immortality, and literal blazes unquenchable. These we have already discussed and may yet again refer to, but not now. We content ourselves with the generally accepted and reasonable proposition that parables are never to be accepted as teaching doctrines, but at very most as illustrating them.

The Bible contains not a single suggestion of eternal torture as a penalty for sin. It tells of no place beyond the bounds of time and space where Dante's poem will find its fulfillment. It does tell of a God of infinite Justice, Wisdom, Love and Power, whose decree is that eventually all the wicked shall be destroyed; that eventually there will not be one inharmonious note throughout the Universe to mar the glorious harmony and perfection; that every knee shall bow and every tongue confess to the glory of God; that there shall be no more dying, crying, sighing; that God's will shall be done on earth even as it is done in heaven; that eventually, "Every creature in heaven and in earth and under the earth shall be heard saying, "Praise, glory, dominion and might be unto Him that sitteth upon the Throne and unto the Lamb forever."

ANALYZING IT CAREFULLY

Let us look still more deeply into our text: Let us note this word punishment, in the Greek. It is kolasin. Its usage in the Greek classics signifies, to prune, to cut off. A secondary meaning of the word is, to restrain. Death is a most effectual restraint. The punishment which God has provided for sinners is that they shall be cut off from life, cut off from all the blessed privileges which God provided, not for them, not for rebels, but for sons in fellowship with Himself.

The punishment against Father Adam was cutting off from Eden and its blessings, from being the king of earth, from fellowship with His Creator, from being the son of God, from enjoying everlasting life. All this cutting off was included in his death sentence. Jesus came that Adam and his race might not everlastingly perish that they might be rescued from the power of the grave by a resurrection of the dead, that all might thus through Him come to a full opportunity for life everlasting. Nevertheless the Divine Law still stands. The wages of sin is

death. Therefore, whoever shall receive the grace of God in vain, whoever shall sin willfully, intentionally, after full enlightenment, shall again be cut off this time to perish, because "Christ dieth no more" no more shall death have dominion over Him. The opportunity which His Kingdom shall grant for every creature, for every member of Adam's race, to return to Divine fellowship and everlasting life, will be so complete as to need no repetition. Those who die the Second Death will be without a remedy, will perish in everlasting destruction

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[The Cincinnati Weekly Inquirer, October 12, 1912](#)

THE NEW DAY ALREADY DAWNING

Pastor Russell arrived, the guest of the State Board. His address at the Fair Grounds Auditorium drew an immense audience. His topic was "Beyond the Grave." We report his evening address from the text, "At the name of Jesus every knee shall bow and every tongue confess to the glory of God." -- Phil. 2:10-11.

The speaker referred to the Six Great Days of a thousand years each, during which the world is experiencing a reign of sin and death, sighing and crying. Physicians, physical and moral, have been unable to effect a cure. God Himself alone is able to roll away the curse which He imposed and to give mankind instead His blessing.

In the past we have been so intent on following our own sectarian schemes and theories that we have neglected the proper study of the Bible. Indeed, not until our day has such a study been possible for the masses. Only now do they have the Word of God in their possession in convenient form in every family, and only now is education so general as to permit all to read, all to study, all to know the good things of the Divine promises.

The creeds of the "Dark Ages" did, indeed, din into our ears the message of the curse. Yes, they distorted it and made it a message of eternal torture, whereas the Scriptures declare that "the wages of sin is death" not eternal torment. In our darkness we mistranslated and misinterpreted God's Word to our own confusion, swallowing also some interpolations without proper scrutiny. No wonder we were nauseated by those creeds! No wonder the intelligent portion of humanity were in danger of all being driven into infidelity away from God and from His Book, which we misunderstood and misinterpreted!

A NEW DAY IS DAWNING

Bible students are arousing from their sleep and finding that they have long suffered from nocturnal hallucinations. The true message of God's Word is spreading, and with it goes increase of faith, together with joy, peace and godliness.

We have all noted the fact that ours is the most wonderful day of earth's history. At this great state fair our eyes open widely as we note the contrast between the blessings which surround us and those enjoyed by our fathers. Although we are viewing here the exhibits of but one state out of many, we are surely all amazed at what we see of progress, invention and labor-saving machinery, of educational arrangements, of improvement in the breeding of cattle, sheep, swine, horses, poultry, etc.

We are equally astonished at the progress made in the culture of fruit and vegetables. We say to ourselves, Surely the fruits and flowers and animal life of paradise could not have very greatly surpassed the prize winners of this exhibition! We cogitate further that with the progress of invention the necessity of arduous labor and sweat of face for the daily bread will soon be at an end and the necessary leisure and conveniences and comforts which will permit every man to be a nobleman will soon be available to all. What do these things mean? Why have they come suddenly upon us in on generation? year and give no indication of slacking, but rather of progressing to still greater wonders! What is the explanation of this?

The Bible alone gives the reply to this query. It explains to us the meaning of the reign of sin and death which we and our forefathers have shared. It tells us that our sorrows, aches and pains, weaknesses mental, moral and physical, are all the results of sin the sin of Father Adam entailed upon us by the laws of heredity for the Six Great Days of a thousand years each, already past.

Then to our astonishment the Bible opens the door of the future and bids us look abroad and see the better day which God promises. It explains that He has been giving us lessons respecting the exceeding sinfulness of sin, but that all the while He has sympathized with and loved His creatures. It tells us that as a beginning of the Divine intention to roll away the curse and to give instead Divine blessings, Jesus came into the world and died for Adam and his race, "the Just for the unjust," to cancel their judicial obligations the death penalty upon them and thus to give them an opportunity in God's due time to return to their former estate, all that Adam lost to the perfection which was his when he was in the image of God, to all that was his in his glorious estate Paradise.

WHEN WILL THE CURSE ROLL AWAY

Chronologically we are already in the Great Seventy Day or Thousand-Year-Sabbath we are already 38 years into the great Seventh Day. This explains the blessings which are ours and which are coming to us increasingly. This progress will continue throughout the great Thousand-Year Sabbath of Messiah's Kingdom. The Bible promises that it shall bring blessings to every creature not only the living, but the dead, "for all that are in their graves must hear the voice of the Son of God and come forth." (John 5:28-29.) All must be given a full opportunity to come into harmony with the Creator and to come to perfection and everlasting life. Only by personal, wilful, intelligent sin can anyone's blessings be turned into the second curse of God, the Second Death, from which there will be no redemption.

Incidentally let us note that the coming of those blessings is, in one sense, premature, in that they have come to us before the establishment of the Messianic Kingdom. Consequently, instead of the world's being happier because of these favors, it is more unhappy, more discontented than ever. Consequently, instead of the world's being happier because of these favors, it is more unhappy, more discontented than ever. The Scriptures show that the discontent will culminate in a short, sharp period of terrible anarchy, from which the world will be rescued by the establishment of Messiah's Kingdom.

The permission of the light and blessings of our day, in advance of Messiah's rule, the Creator intends shall teach humanity a great lesson respecting their own fallen condition and respecting their need of the very help which God is providing in Christ. None shall have the opportunity of erroneously supposing that God's blessings, coming to the unregenerate hearts, will make them thankful and happy. The new heart is necessary to real happiness.

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We also incidentally see that if God had sent or permitted the light of our day with its blessings a thousand years sooner, then the discontent of humanity would have culminated in anarchy a thousand years sooner and before the time Divinity arranged for the establishment of Messiah and His Bride, the Church, in heavenly glory for the ruling, blessing and uplifting of humanity.

TRUTH DISCERNED AIDS FAITH

As we gradually come to realize that we are living in the dawning of the time for the long-promised blessing, this Sabbath Day of earth, when the Curse shall roll away, it gives us a fresh interest in all the affairs of the present life, as well as those features of the Divine plan which are yet future. The knowledge makes life worth living. Millions of people live a treadmill existence, unworthy of themselves and joyless, because they

have not come into the family of God and not been taught to understand the deep things of His gracious purposes.

The first step is an acknowledgement of the Creator and a consecration of life to Him, and then an application of our hearts to know His will, that we may do it. One day of such living is worth more than a year of the aimless meandering common to the masses. All who have entered into this blessing should rejoice therein. They who have not should seek the Door, Christ, and be glad to walk the narrow way, following his footsteps into grace and peace divine.

STIFF-NECKED AND STIFF-KNEED

We may, indeed, rejoice in the lessening of the sweat of face coming to mankind in the dawning of this New Day. We may, indeed, rejoice in the more comfortable housing, feeding and clothing of our race. We may, indeed, praise the day which is ushering in these blessings and which, through irrigation canals and artesian wells, scientific study and teachers., books and newspapers, is making the wilderness to blossom as the rose and many blades of grass to grow where one alone grew previously, bringing increased fruitfulness. But still much is to be desired much that we cannot accomplish for ourselves. We need an outside influence, and outside power the very one which God's Word declares is about to take control Messiah's Kingdom.

Our blessings thus far are not drawing the masses nearer to God not making them more thankful, more holy, more reverential, more loving. On the contrary, we are becoming more strifeful, more self-willed, than any previous generation less inclined to believe that there is such a Being at all. At the present rate of growth of irreverence it would seem as though the time might soon come when no knee would bow and no tongue confess to God's glory.

"AS I LIVE, SAITH THE LORD"

But here we look to God to see what provision He has made for present conditions. And as we look, our hearts are cheered. We have the Divinely solemn declaration that the full end of the reign of sin and death is to come. And we have outlined in God's Word proofs that we are now living in the time when that new reign of righteousness shall be inaugurated. We have prayed for it with more or less of faith all our lives: "Thy Kingdom Come; Thy will be done on earth, even as it is done in heaven."

Permit not faith to let go her hold; the Word of God cannot fail. As He is bringing to us the temporal blessings promised in His Word and appropriate to this time the New Dispensation let us trust Him for every other feature of His promised blessing. He who has begun the good work is able to complete it. If He has promised, and sworn to this promise, that all the families of the earth shall be blessing in Abraham's seed, surely we may rely

upon it. If we see at present only the spiritual seed of Abraham in full harmony with God through Christ, and they not glorifies, let us wait patiently for the Lord, knowing that He will fulfill His promises in due time.

The church, the elect, are indeed the spiritual seed of Abraham. This class, as the bride of Christ, must be completed and must be united to their Redeemer by the first resurrection change before they will be qualified to share with Him the great work of blessing Abraham's natural seed. Gal. 3:29.

The completion and glorification of the church will mark the time for the establishment of the kingdom. Then will begin the pouring out of the Divine blessing and the removal of the curse. Satan will be bound for a thousand years. The knowledge of God will gradually fill the whole earth. The natural seed of Abraham will be the first to receive the restitution blessings to return to the likeness of God in the flesh and to have returned to them Paradise conditions and Divine favor. The ancient saintly ones of the Jewish race, we are assured, shall be made princes in all the earth for the correction of their brethren, natural Israel, and for the instruction and assistance, also, of the people of every nation, kindred and tongue the living and the dead.

PARADISE RESTORED

Rapidly the knowledge of the glory of God will fill the whole earth. Corrections in righteousness will be meted out to all not doing their very best to come into harmony with the Divine law, Blessed rewards of increasing perfection of mind and body will gradually come to the willing and obedient in that day. The willful evildoers shall be cut off in the Second Death. Then as a result, before the thousand years of Messiah's Kingdom shall expire, every knee will bow to the glory of God.

Meantime also the blessings of Paradise will be coming to the earth as a whole. "God will make the place of His feet glorious." (Isa. 9:13; 66:1.) Jesus will see of the travail of His soul and be satisfied. (Isa. 53:10, 11.) All those who have suffered for righteousness' sake during the present time of the reign of sin and death will be more than compensated therefore in the blessings and joys of the New Dispensation. The knowledge of the glory of God shall fill the whole earth. The glorious Divine character will be made manifest, not only to angels, but to men. The infinitude of God's love, justice, wisdom and power may then be seen by all; whereas to-day, under the reign of sin and death, with minds beclouded by the error instilled by the Prince of Darkness, the opposite condition darkness covers the earth and gross darkness the heathen.

What a glorious consummation is before us! What lengths and breadths of human possibility in perfection we see with the eye of faith! Man was made in the image of his Creator, and the earth was provided to be his everlasting home. The curse that has rested upon the earth and its King has

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brought both to angels and to men valuable lessons, which perhaps could not have been learned under any other process of instruction.

The result will be glorious, as described by the Master Himself. There shall be no more sighing, no more curse there, nor sorrow, nor pain, nor any more dying; for all the things of sin and death will have passed away. He who sits upon the throne “will make all things new” (Rev. 21:4, 5).

The prophet Isaiah declares that Jehovah will do these things, and that every knee shall bow to Him and every tongue confess (Isa. 14:23). St. Paul applies this scripture and declares that it will be fulfilled through Jesus, and incidentally it will be fulfilled by the Church through Jesus. All things are of the Father and by the Son. The thought, then, is that the world in acknowledging Christ and the Church, and bowing to them, will be bowing to Jehovah, for the Logos, Jesus, the Redeemer, forever will be the Representative of the Father and His power; hence, all men should honor the Son even as they honor the Father also not honor Him as the Father, but as the Son, the Father’s direct Representative heir of all things (John 5:23; Heb. 1:2).

THE ELECT CHURCH ALREADY BOWS THE KNEE

The elect Church of the present time already bows to Jesus as the Representative of the Heavenly Father, and already enjoys a great blessing through this special relationship into which she has entered and which is to be completed in her resurrection change. Jesus as the great King of Glory, and His Bride class as the great Queen of Glory will be distinctly separate from the world share of an altogether different salvation. These, begotten of the Holy Spirit, are promised a participation in the Divine nature, which is far above that of angels, the Apostle assures us.

For the same reason that the Heavenly Father is invisible to men Christ and the Church will be invisible, though all-powerful. The blessings of human restitution that they will bring mankind will be conveyed through earthly channels, of whom Abraham, Isaac and Jacob and all the prophets and faithful ones of the past will be the leaders, or Princes, as God has declared (Psa. 14:16)

[The Weekly Inter Ocean, November 10, 1912](#)

SOME FOREIGN MISSION FACTS

Ottawa, Ont., Nov. 10 Pastor Russell as usual had large audiences. We report one of his interesting discourses, on the live subject of Foreign Missions, which is stirring Christendom. His text was, "This Gospel of the Kingdom shall be preached in all come." (Matt. 24:14) He said:

A year ago the International Bible Students Association, perplexed by the conflicting reports, resolved to send a Committee of Seven to investigate and give a candid report on missionary prospects in foreign lands especially in South India, where it is making a special effort. I was one of that Committee, which otherwise was composed of four successful business men one doctor, and General Hall of the U. S. A. The Committee performed its duties conscientiously, and made its Report to one of the largest Christian gatherings ever held in New York City in the Hippodrome, March 31st. Its Report, published in pamphlet form, reached a very wide circulation amongst Christian people. I am authorized to offer the remainder free, one copy each, to all interested in Foreign Mission work. A postcard addressed to "I. B. S. A., Brooklyn, N. Y.," requesting a copy of the Missionary Report, will receive prompt attention as long as the supply holds out.

The Committee, in preparing this report felt sure that it would be discouraging to some loyal Christian people; and they therefore laid bare the facts in as kindly and Christian a manner as possible. Every one of them being deeply interested in the heathen, every one of them a sincere Christian, what else could they do?

Now, as the Committee feared, the truthfulness of their Report, which so many Christian people gratefully acknowledge, has identified a few persons. These evidently fear that we have shattered their idol and discredited their fairy tales respecting the immediate conversion of the world by human instrumentality and more millions of money. We sympathize with these enthusiasts, who seem to deceive themselves as well as others and who shut their eyes to facts, while hoping against hope to maintain exploded theories.

One of these, Mr. W. T. Ellis, alias the "Religious Rambler," attacks our report after the style of Don Quixote. Falsely he declares that we journeyed on the same vessel from San Francisco to Shanghai, giving the impression that we had not visited Japan at all. Then he declares that we merely raced through the country, did not visit all the mission stations, nor talk with all the missionaries; and he wants to know how we could know anything on the subject of our Report. Our Report tells the facts. The Committee of Seven scattered, and spent six days in

Japan, or a total of 42 days of investigation. Our 23 days spent in India, similarly recorded, would be the equivalent of nearly six months' investigation by one person.

Our I. B. S. A. Committee were not commissioned to investigate missions, nor merely to ask missionaries to corroborate reports promulgated by missionary societies. We visited and interrogated the people, saw their conditions, attended meetings, etc. As for myself, this critic charges in one breath that I did not preach the sermons which appeared in the newspapers of the world; and in the next breath he declares that I spent all my time in preaching and therefore had not time for investigation. A discerning public read between the lines of such criticism what the Bible symbolically describes as "gnashing of teeth."

THE ONLY PRACTICAL METHOD

If millions of money were being spent to give instructions in French, if the teachers gave glowing reports of their success, and if a committee of business men were sent to investigate

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the success, would they ask the teachers and professors for a confirmation of the reports they had already made, or would they go amongst the pupils, and seek to ascertain to what extent they had a knowledge of French? There can be but one Answer--to this question. The principle applied to Foreign Missions, shows that our Committee took the only proper course for ascertaining the facts. They did obtain them, and I believe that every missionary and every other person who has been in foreign lands, within the last five years, will on reading our Report, concede that it is very truthful, at the same time extremely kindly and sympathetic.

Surely our Committee's method and Report will commend themselves to unprejudiced intelligent minds. Probably Brother Ellis' difficulty is fear that the hollowness of missionary claims is coming to the light.

NOT UNDERSTANDING THE SCRIPTURES

Sympathy for the heathen and doctrinal errors respecting the everlasting future led Christianity astray in its missionary work. In full harmony with other nonsense received from the Dark Ages, we believed God intent upon hurling all the heathen to everlasting torture, unless they should hear about the Savior in the present life and should accept Him and become saints. Frenzied by the misconception of the Divine Character and Plan, godly people hastened to give their lives and their money for the rescue of this heathen from the fate which they erroneously supposed an all-wise, all-just, all-loving and all-powerful God had foreordained for the Non-Elect.

Now our (former) darkness is departing. As we began to see the utter hopelessness of our claim that we could ever convert the world, we also see that we had misunderstood our Heavenly Father's Plan in respect to the heathen. We began to see that only the first part of the Divine Program has yet been put into operation; viz., the gathering of the Elect from all nations, to constitute the Bride of Christ, to be Joint-heir with Him in the Abrahamic promise, "All the families of the earth shall be blessed in they Seed." Now we see that the saintly few from every nation and from every denomination of Christendom will constitute the True Church, the True Bride of Christ, the Queen of Glory, the Seed of Abraham. Gal. 3:29

THIS GOSPEL OF THE KINGDOM

Our hallucinations respecting eternal torment, which the Bible, rightly translated and properly understood, does not teach as every scholar in the world will agree has been the foundation of all our errors. Alas, that so many ministers and learned men should have cast away their Bible without ascertaining that it is in direct conflict with all our creeds! Missionary labor has appealed to the most devout of God's people, the most sympathetic. Even though they have misunderstood, we may be sure that God has granted a heart blessing to all lovers and supporters of missions. This is no reason, however, why should continue to be blind to the true situation. We must no longer delude ourselves with the thought that it is possible to convert the people even in our home lands, until God's time, under Messiah's Kingdom; for "Unto Him every knee shall bow." Rom. 14:11; Phil. 2:10

Think not that the Bible has no message for heathen lands! Think not that I am opposed to the heathen or to good works done for them! I am opposed merely to our misrepresentation of God and the Bible amongst the heathen, even as in the past we misrepresented both at home. I am deeply interested in the work which the Bible declares should be done amongst the heathen a work, however, which the missionaries have not been doing. "The Gospel of the Kingdom" was to be preached to all nations before the end of this Age would come, not for their conversion, but for a witness to them for the purpose of gathering out God's Elect to be Messiah's Joint-heirs in His work of universal blessing.

The Gospel of the Kingdom means the good news respecting the Kingdom. The I. B. S. A. has missionary workers in India, China and Japan, informing such of the peoples there as have the intelligence to comprehend the Message. Many of them are rejoicing in the good news that Messiah's Kingdom is about to be established; and that their friends, instead of being in either purgatory or eternal torture, are merely asleep in death, awaiting the blessing which Jesus promised, saying, "All that are in the graves shall hear the voice of the Son of Man and come forth" to

a resurrection of judgment, trial, testing, to prove who will accept the gift of eternal life and who will reject it and suffer the penalty Second Death. Rom. 6:23; 2 Thess. 1:9

To a certain extent, wherever the Bible has gone, this Gospel of the Kingdom has gone. If the missionaries had only read the Bible to the people and had not attempted to teach the creeds of the Dark Ages, many more in heathen lands today would know about Messiah's Kingdom and appreciate the import of the prayer, "Thy Kingdom come; Thy will be done on earth, even as it is done in Heaven." But the missionaries apparently for the last few years have been telling those who would hear them at all, very little of anything religious. Their activities are chiefly with the children; and as our Report shows, the children get scarcely any religious information, and many of the denominational schools are being turned into civil or state schools, with the understanding that there shall be no religion taught with the money appropriated by the governments to the teachers for secular instruction.

MISSIONARY EFFORT ONLY PREPARES FOR MESSIAH'S KINGDOM

The admitted failure of missions as respects religion and as shown by the fact that there are twice as many heathen today as there were a century ago means the fall of the Postmillennial theory that the thousand years of Christ's reign will precede His Second Coming; that the Second Coming of Christ cannot take place until after the world has been converted and has had a joyous reign of righteousness for a thousand years. Following this erroneous theory, all effort has been concentrated upon converting the world, and thus bringing in the Millennium.

Our Catholic brethren claim that this thousand-year reign of Christ ended in 1799; that we are now in the "little season" mentioned in Rev. 20:3; and that the success of Protestantism during the last 112 years is the loosing of Satan. This is the explanation given in the footnotes of some editions of the Catholic Bible. It must be discouraging

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to our Catholic brethren to see how many blessings have come to the world under what they claim is Satan's regime. Surely some of them will contrast this with the superstition, bigotry, and the persecuting spirit which seemed to dominate both Protestants and Catholics during what they claim was the Millennium.

As for Protestants in general, the kindest statement of their position is that they are confused. They do not like to agree with Papacy that the Millennium is past; and yet they agree with

Papacy in claiming that the great kingdoms of Europe are parts of Christ's Kingdom, notwithstanding the fact that they are impoverishing themselves to prepare for blowing each other off the face of the earth.

CHRIST'S KINGDOM, OTHERWISE THE MILLENNIUM, NOW DUE

Pre-millennialists hold that Christ's Second Advent precedes the establishment of His Kingdom; and that the Church during the Gospel Age is in preparation for the Kingdom honor, glory and service. Such believers in the teachings of the Bible alone are preaching that the coming of Messiah's Kingdom is the hope of the world, and that the call of the present is for the Elect, to share in the Kingdom. Hark to the Master's words, "Fear not, Little Flock; for it is your Father's good pleasure to give you the Kingdom."

To these it is not astounding that the heathen are not all converted, either at home or abroad; for they realize that God's Word does not so teach. They find the Scriptures to tell that at the Second coming of Christ "the nations will be angry," and God's wrath will come upon them. "There shall be a time of trouble such as there never was since there was a nation." They find that during that time Messiah's Kingdom will be established, and that incidental to its establishment the First Resurrection will take place. They note Jesus' words, "Blessed and holy are all they that have part in the First Resurrection;... they shall be priests unto God and unto Christ and shall reign with Him a thousand years," "upon the earth." Rev. 20:6; 5:10

But Pre-millennialists very generally make two mistakes: (1) They think of His Kingdom as one in which Christ and the saints will hold earthly court. They fail to discern that the resurrection change raises both Christ and the Church fully out of the human nature into the Divine nature; and that God's Kingdom, spiritual and all powerful, will bless mankind through earthly agents already prepared. These will be the saints who died previous to Pentecost, and whose resurrection will be to human perfection to which all the Non-Elect world will be granted opportunity of attaining. (2) Pre-millennialists fail generally to discern that the Bible teaches that blessings will be granted the Non-Elect who have died during the past six thousand years, without having full opportunity of attaining to life everlasting. They have overlooked the Scriptural statement that all the dead of Adam's race sleep until the resurrection; that the Morning of the Great Day of Messiah's Kingdom will be the resurrection morning, not only for the Church, but for the sleeping billions of humanity. Our unscriptural conceptions of the dead, as alive in Paradise or in Purgatory or in a Hell of torture, came originally from the heathen; but we have used our greater enlightenment to intensify the joys of the heathen Paradise, and the sufferings of the heathen in the intermediate state. Hence it is that the most

intelligent people in the world, by neglecting God's Message, the Bible, today believe things respecting God and His purposes more monstrous than any of the doctrines of demons which afflict the heathen world and drive them from God in fear.

APPLYING NOW OUR TEXT

We note that the Lord did not say that the Gospel would convert the world, but merely that it would be a witness to them. The word here translated "witness" is in the Greek *marturion*, from the root *martyr*. Thus seen, this text agrees with all of the Master's testimonies to His followers that in becoming His disciples they would be sacrificing earthly friendships, honor, etc.; and that they would bring upon themselves sufferings. To be His disciples, therefore, they must be martyrs, witnesses for the Truth and the light, in the midst of darkness, bigotry and superstition. The additional light and Truth which the followers of Jesus would possess and testify to would make of them martyrs; and only such would be accounted worthy to share with Him in the coming Kingdom. "Marvel not... if the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love its own"; but now "ye are not of the world," for "I have chosen you out of the world," "and ordained you." "Whosoever will live godly in Christ Jesus shall suffer persecution." "To him that overcometh will I grant to sit with Me in My Throne."

Our text contains the Gospel in a nutshell. It tells of a coming Kingdom. It tells that such a proclamation of that Kingdom during this Age, in advance. It tells of a proclamation of that Kingdom during this Age in advance. It tells that such a proclamation will be *marturia* a witnessing through suffering. It implies that the sufferings of the witnesses will demonstrate their loyalty to God and their worthiness to be Joint-heirs with Christ in that Kingdom for which they pray, "Thy Kingdom come; Thy will be done on earth, even as it is done in Heaven."

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The Weekly Inter Ocean, November 17, 1912

MINISTERIAL ORDINATION AND TITLES

Albany N. Y., Nov. 17 As always, Pastor Russell got the crowds today. We report his discourse on ministerial ordination and titles. Very evidently it was a reply to an attack recently made upon him by a Mr. W. T. Ellis, field editor of "The Continent," and alias the "Religious Rambler." Ellis charged Pastor Russell with being unordained and claimed that his ordination as pastor is fraudulent. The address showed that Pastor Russell fully understands the situation. He fully justified his position before

his vast audience and showed up the “rambler” editor in the unenviable light either of being ignorant of the subjects discussed or of attempting to deceive the public. His text was, “Not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead.” (Gal. 1:1) He said:—

Evidently the time has come for telling the common people what the Bible teaches respecting clergy and laity, titles of ministers, and ordination to teach and preach. We have previously pointed out that the doctrine of Apostolic Succession started in the second century, A. D. The bishops claimed that they had the same authority that Jesus had originally given exclusively to the Twelve Apostles. On the strength of this claim they appointed and ordained the inferior clergy.

This custom still prevails in what are known as Catholic Churches Roman, Anglican and Greek. The principle is wholly wrong, unscriptural. According to the Bible, the Church of Christ is not composed of two parts, clergy and laity. Jesus declared, “One is your Master, Christ; and all ye are brethren.” Therefore, “Call no man [Master or] Father.” St. Paul’s writings clearly show that in the early Church the ministers were the servants of the flock and not of a different, lordly caste. They, were of the people; and when chosen by the ecclesia by the stretching forth of the hand (Greek, cheirotoneo), they were recognized as of Divine appointment to the ministry through the Church.

The customs of centuries were so difficult to throw off that many of the reformers coveted the titles accorded the Catholic clergy. Nor did they care to tell the congregation that its word was supreme in the matter and that its ministers were merely by the grace of God its servants. Others of the reformers, realizing that Jesus and His disciples were not styled Reverend, Doctor, etc., declined to use these titles, preferring to be called pastors. This custom still prevails very generally in Protestant Germany and Scandinavian. My Christian friends and Bible Student associates well know my objection to the title “Reverend,” and hence address me as “Pastor” shepherd. Furthermore, I am the elected pastor of the Brooklyn Tabernacle congregation, and also of the London Tabernacle congregation. I fail to see any ground for criticism of my course in this respect; nor do I make any attack upon Christian brethren who accept other and unscriptural titles.

MUST PASTORS BE ORDAINED

There is no question that ordination is necessary to the proper holding of the office of Pastor. The whole question is: What constitutes an ordination to preach, teach and be a pastor amongst the people of God?

This question has received a wide variety of answers. The Roman, Anglican and Greek Churches, claiming Apostolic Succession, declare that the authorization to preach must come through their apostle-bishops. For this reason Protestant

ministers have not been allowed to enter the pulpits of these denominations until the Episcopalians a year ago granted this concession. Their charge has been that Protestant ministers are unordained. Of course, if their proposition be correct, I am just as much unordained as all other Protestant ministers and no more so.

Only since the organization of the Evangelical Alliance (1846) have the different sects of Christendom acknowledged each other and each other's ordinations. Some of them recognize the word ordination in its true light, as meaning simply authorization; and others of less spiritual discernment see merely an outward ceremony. Each denomination does its own ordaining, and makes such ceremonies as it deems proper. If, therefore, the congregation of Christian believers in Brooklyn and the other congregation in London choose to ordain or appoint me their Pastor, it is wholly a matter of their own what ceremonies, if any, shall accompany that ordination or appointment. Who can dispute this? No Protestant denomination, surely; for their own ordinations are on this basis.

NOT OF MEN, NOR BY MAN

The entire subject of ordination of ministers of the Gospel seems to have fallen into confusion during the shufflings of the Dark Ages; and few seem to have gotten fully back to the Bible teachings on this subject as on other subjects. St. Paul is particular in emphasizing the fact that he did not receive his commission as preacher and Apostle of Christ from his brother Apostles. He distinctly declares himself an Apostle by Divine authorization. This is the general Scriptural principle underlying Divine Ordination to the ministry of Christ.

Before we proceed with an exposition of the Bible teaching or Divine Ordination, it will not be improper for us to note the practical operation of the different human organizations of men and by men merely.

Have all bishops of the Catholic Church, the Anglican Church, and the Greek Church been models of propriety, patterns to the flock? Have all given evidence of Divine authorization to teach and to preach the True Gospel? Their staunchest votaries must admit that many of them have been unworthy; and that from these very ones have proceeded doctrines and practices contrary to the Word of God. Of what value, then, are their ordinations by men and women? None whatever! On the contrary, the claim that they were Divinely authorized, and guided and

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inspired to be teachers of the Church, helped forward the errors which they promulgated. By reason of their claimed authority to

teach, the people believed them too implicitly and did not sufficiently criticize their utterances and practices in the light of the Holy Scriptures.

How is it today in the various Protestant denominations of Christendom? Are all those who receive sectarian ordination, of men and by man, benefited thereby? Has such ordination kept them free from weaknesses of the flesh to which others were exposed? Has it not, on the other hand, exposed them to greater temptations, because they were pedestaled by the people and thereby injured with pride, haughtiness, etc.? Has such ordination in any denomination preserved its ministers from doctrinal errors more than the people, who did not have a similar ordination of men and by man?

The Answer--is found in the numbers who have left various denominations and ordinations to go into other denominations and ordinations. It is answered also in the fact that today the great majority of ordained ministers in all denominations entirely repudiate the Bible as a Divine Revelation. Their ordination did not protect them from our modern infidelity, called Higher Criticism. Under its influence they have ceased to be teachers of Bible Christianity, and have become merely essayists, leaders in political and social reform and in humanitarian work. Manifestly their ordination of men and by man did not hold them to the "faith once delivered to the saints." (Jude 3) It did not assist them to appreciate the Bible as being sufficient that the man of God might be thoroughly furnished unto every good word and work.

Let us consider the matter again, from another standpoint. Did any of these human ordinations of men and by man impart the Holy Spirit or give a mental illumination by which any of these humanly ordained ministers were qualified for preaching and teaching the Lord's people? The Answer--is, No! As deep spirituality and as deep insight into the teachings of the Scriptures are to be found outside of the pulpit as inside. The ordination, evidently, brought no enlightenment, no gift of the Holy Spirit the thing above all needed by those who would teach others and expound the Gospel.

HAS SERVED A BAD PURPOSE

The ordination of ministers, of men and by man, has been injurious in that it has perpetuated the misconception that the Church is divided into two-classes clergy and laity. The ordained have been injured by being puffed up to suppose themselves of a higher caste than their brethren. The unordained have been injured in that human ordination has helped to befog their minds in respect to the real ordination. Thus the "Laity" have been hindered from entering upon the very service which God intended should be their chief aim and object. In the early Church, the Elders were considered merely elder brothers of the

Church not elders in years necessarily, but advanced ones in spiritual things, able to help the brethren properly to understand the Word of God and to attend to all the duties and privileges inculcated by the Gospel for their preparation for a share in Messiah's Kingdom. The ordination of reverend men to be rulers, and in some cases dictators of a Church, has taken away from the Elders the very services that the Apostle tells them were to be theirs. Instead, it appoints them the empty honor of passing the collection plate and the communion service. St. Paul, in his address to the Elders of the congregation at Ephesus, said, "Take heed therefore unto yourselves, and to all the Flock, over which the Holy Spirit hath made you overseers [Greek, episkopos, literally, bishops], to feed the Church of God." (Acts 20:28) All of those Elders were under-shepherds, pastors, bishops, overseers. All of them had the commission to feed the Flock. All of them had opportunity for teaching, instructing the Church.

DIVINE ORDINATION TO PREACH

All will admit that if preachers are representatives of God, if they speak in His name, they must have some ordination from Him. Whoever has not Divine authority is usurping a holy office and placing himself in antagonism to God. As St. Paul suggests, "No man taketh this honor unto himself, but he that is called of God, as was Aaron." (Heb. 5:4) The Apostle's argument is that the Aaronic priesthood was typical of the higher Priesthood of Jesus the Melchisedec Priesthood. Aaron and his sons belonged to the tribe specially called to the Divine service; and they were specially called out of that tribe to be the priests. The antitype is Jesus, the High Priest or Head Priest, over the under Priesthood all the true members of the Church of Christ. This St. Peter shows saying, not to the clerics, but to all the Church, "Ye are a Royal Priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." 1 Pet. 2:9

As Aaron received an anointing, qualifying him for the typical priesthood, so Jesus received an anointing of the Holy Spirit, qualifying Him to be the Head or Chief Priest over all the Church, the under-priesthood. The begetting of the Holy Spirit came upon Jesus at His baptism. That anointing gave Him authority to preach and teach in the Father's name. There His ministry began, as He tells us Himself in His sermon in the Nazareth synagogue, where He read the opening verses of Isa. 61:1, and declared that their fulfillment had been reached in His own person: "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek." Luke 4:17-21

THE CHURCH ANOINTED TO PREACH

While Jesus was with His disciples, He sent them forth to preach in His name, not in the Father's name; for the Father had not yet acknowledged them by giving them the anointing of the Holy Spirit, as we read:—"The Holy Spirit was not yet given; because Jesus was not yet glorified." (John 7:39) But when Jesus having finished His ministry and sacrifice, was leaving His disciples He directed them not to preach, but to tarry at Jerusalem "until ye be endued with power from on High." Luke 24:49

The promised power from on High came at Pentecost. Immediately they began to preach and to teach; for they had received the Divine anointing constituted their ordination, their authority from the Father as members of the Body of Christ, the Royal Priesthood, to be His

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mouthpieces. This Divine anointing came not merely upon the twelve Apostles; but it has all through this Gospel Age constituted the blessed recognition of the Father and of the Son to all who receive it. In the typical picture Aaron had the holy anointing oil poured upon his head, and it ran down to the skirts of his garment. All the members of his body thus came under the anointing. So Jesus, the Head of the Church, received the anointing at the beginning of His ministry; and from Him at Pentecost by the Divine appointment it has flowed down over all the members of His Church. Every one receiving the anointing of the Holy Spirit is a qualified ambassador of God to speak in His name. As St. Peter says, every such one is a Royal Priest. St. John refers to this same anointing, saying, "Ye have an unction [anointing] from the Holy One, and ye all know it." 1 John 2:20

WHO LACK DIVINE ORDINATION

From what we have said it must be clear that no one is entitled to speak for the Almighty unless he have this Divine Ordination of the Holy Spirit. Human titles and human ordinations are wholly inadequate to make a real preacher and teacher in the Church of Christ. But the Spirit-begotten are fully authorized to use their every opportunity under all circumstances and conditions. There is no division of these spirit-begotten ones along the lines of clergy and laity. God never recognized such distinctions and divisions. His ambassadors bear the marks of indemnification that none others have. They are guided by the Holy Spirit, step by step into the deep things of God.

We submit that if a knowledge of the Truth be an indication of an enlightening influence of the Holy Spirit, then not every preacher in the world gives evidence of a Divine Ordination to teach and to speak as a Divine Ambassador. We must put away

the foolishness of the Dark Ages, and the misconception that a few mumbled phrases were ever the Divine method of inducting the Royal Priesthood into their service as ministers of the Truth.

THE GOSPEL TO BE PEACHED

Let us note the Gospel which Jesus was anointed to preach, and which we as His members are anointed to preach—"Fear not! behold we bring you good tidings of great joy which shall be unto all people." "The Spirit of the Lord is upon me, because He hath anointed me to preach good tidings to the meek."

Poor humanity is already under the Curse; and the Gospel Message is "good tidings," that God has provided a way by which we may as a race come out from under the Curse. The Curse is death; and all of our aches and pains and sorrows and tears are directly or indirectly associated with that Curse. The Message of Jesus is good tidings, comfort to all broken-hearted ones, saying, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" there. Rev. 21:4

[December 15, 1912](#)

IN MY FATHER'S HOUSE ARE MANY MANSIONS

Buffalo, N. Y., December 15 One of Pastor Russell's discourses here was from the text: "In My Father's house are many mansions. I go to prepare a place for you. I will come again to receive you to Myself." John 14:2, 3

For more than 4,000 years before the Savior came, no suggestion had been made respecting any home for humanity aside from this earth. The paradise of Eden, lost through disobedience, and God's image in humanity, almost obliterated by sin and death, God promised to restore. The right to life forfeited by Adam for himself and his race, God purposed to restore to all the willing and obedient. But all these blessings were to come through a Redeemer, the Mediator of the New Covenant, the Messiah.

Humanity knew not the possibilities of restitution, but Israel had the fact typified in their jubilee year of restitution, which occurred every 50 years. They also had typical sacrifices of a Passover lamb and Atonement Day offerings, representing some means by which God justly met for them the requirements of His own law. They realized not that this satisfaction of justice would be accomplished by the death of the very Redeemer who subsequently would be the Restorer.

Their minds naturally dwelt especially upon the great fact that Messiah was to be of a Jewish stock; and that Israel was to have the first chance of the choicest blessings in connection with

Messiah's kingdom. As they waited for Messiah and His Kingdom they fondly anticipated their own national blessing. Seemingly, they over-looked the fact that the blessing would be an individual one, in harmony with the divine arrangement. They hoped for a resurrection from the dead "at the last day," in the great seventh thousand year day or epoch, and expected it to bring them from the sleep of death back to earthly conditions.

Some of them hoped for a "better resurrection" than the majority, because of their loyalty to God and their willingness to suffer for righteousness; but even these expected to be, not angels, but men. Was not Abraham himself promised that all the land which he could see should, eventually, be his? What could this mean except that he would be resurrected, as an earthly being, to enjoy this promised inheritance? St. Stephen points out that Abraham never received, in fulfillment of God's promise, as much of that land "as to set his foot upon." (Acts 7:5) Undoubtedly, therefore, the entire promise of the land is future. The possession will come to Abraham, and will be given to his seed, his posterity, after him.

HEAVENLY PROMISES – "LIKE UNTO ANGELS"

God's plan was allowed to rest as though forgotten until Jesus began to accomplish another and different work.

He began to call the bride class from amongst mankind--both Jew and Gentiles. Without explaining the full details, He invited all who desired to become associated in

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His kingdom to take up their cross and follow Him. He promised them a joint-heirship with Himself in His kingdom. He told them that those who attain unto that age and the resurrection would neither marry nor be given in marriage—"like unto the angels" sexless. Luke 20:: 35, 36

No wonder the apostles were surprised! No wonder Nicodemus hesitated to indorse something so different from what he had anticipated in the way of blessing; and he came to Jesus by night to inquire further! No wonder the Master's words were perplexing when He said, "Ye must be born again!" No wonder Nicodemus, in perplexity, asked about this spirit birth and found the Answer--perplexing! Jesus did not attempt to give him a full explanation, but merely said that if he had difficulty in understanding earthly things, how could he expect to understand heavenly things.—(John 3:12)

RESTITUTION WAITS, BUT NOT ABANDONED

The whole matter is plain in the light of the New Testament teaching. Before the time for blessing the world, God is selecting therefrom a class to constitute the bride of Christ, the faithful little flock. The church is to be associated with him in blessing

the human family with restitution. But the bride class itself is to experience a change of nature from human to spiritual. This was difficult for the Apostles to understand. Their minds would continually revert to an earthly kingdom, but the Master repeatedly drew their attention away from the earthly. He declared, "My Kingdom is not of this age," and told the disciples that He would come again in power and great glory, and all the holy angels with Him; and that He would sit upon the throne of His glory upon which they would sit with Him, if faithful even unto sacrificial death.

THE HEAVENLY MANSIONS

The Lord endeavored to draw the minds of His followers away from the earthly hopes of an earthly kingdom, which they held in common with all Jews. The Disciples knew of various orders of beings on the angelic plane cherubim, seraphim and ordinary angels. Jesus made no suggestion of changing His disciples into any of these angelic orders. Rather, He gave them to understand that they would constitute a new order of creatures. The questions then naturally arose: Is there a possibility of having a still different order of beings on the Heavenly plane? Did not the creation of man a little lower than angels imply a sufficient variety of creations on the angelic plane and higher?

These questions would seem proper enough, and to these our Lord's words make answer: "In My Father's House are many mansions" many apartments, many divisions. Yet all are holy, all are in full accord with Him and with each other. "I go to prepare a place for you." My followers a Heavenly mansion.

St. Peter, discussing the subject, tells us that in God's providence the Church is not only a New Creation, but a creation on a higher plane than any other of God's creation. St. Paul says that our Lord Jesus, having finished the work which the Father gave Him to do, "ascended on High," to the right hand of the Divine Majesty, to the place of chief favor. He declares that this position is "far above angels, principalities and powers and every name that is named." Eph. 1:21

St. John, speaking of the Church, declares that we may not yet fully appreciate what we shall be, but we may "know that, when He shall appear (our Redeemer), we shall be like Him; for we shall see Him as He is." (1 John 3:2) St. Peter, however, tells us the real height to which the Church, the Bride of Christ, is to be exalted. He says, God hath given "unto us exceeding great and precious promises, that by these (working in us His will) we might become partakers of the Divine nature." 2 Peter 1:4.

THE HEAVENLY THREE

Following the testimony of the Word of God, we recognize Jehovah God Himself, from everlasting to everlasting God, the Head, the King, the Father, of whom are all things. Next to the

Father we recognize our Heavenly Lord, whose name at first was the Logos, the Word of God, His Messenger, who subsequently was made flesh, dwelt among us and redeemed us; and who, as a reward, has been exalted to the Divine nature and is set at the right hand of Jehovah God, to begin His work of blessing mankind. He waits also until the Church, His Bride, shall have been completed and shall have passed beyond the veil, to be forever with Him on the Divine plane, His Joint-heir.

These are the Heavenly three all of the Divine Nature, far above all other natures, all other planes of existence. Yet always we are to remember that the Head of the Church is Christ, and the Head of Christ is God, as St. Paul declares; for although all of God's blessings are by the Son, yet those blessings are all from the Father. 1 Cor. 8:6

In passing we should note how these Scriptures and all the Scriptures continually show that the Heavenly Father was not His own Son and that the Heavenly Son was not His own Father. In our text the Master declares, "In My Father's House are many mansions," Jesus, the chief Son, has special privileges and special power, and it is by the Father's arrangement that the Bride, the Lamb's Wife, is to be brought into the highest of Heavenly mansions, the Divine nature, to be Joint-heir with her Lord in His Messianic reign and in His everlasting glory thereafter.

I GO TO PREPARE A PLACE

But why did Jesus need to go to prepare a place? His disciples did not wish Him to go and leave them. Whenever he spoke along this line they were grieved and perplexed; and on one occasion St. Peter brought upon himself a special rebuke by saying, "Be it far from Thee Lord; these things shall not happen unto Thee." The disciples were like children. They had absolute confidence that they were to share with Messiah the glories of His Messianic Kingdom. They wondered why Jesus did not stay with them and attend to the establishment of the Kingdom at that time; or if it were necessary to wait for a season, why He might not tarry with them instead of going to the Father, as He had often told them that He would do.

Our Lord did not wish to give them any intimation respecting the length of the gospel age, lest the knowledge should discourage them. Therefore He merely said, "It is expedient for you that I go away"--necessary for you. Unless He should go away, the Holy Spirit would not come

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upon them. They would not receive that power from on high, of which He had told them, which they saw exemplified in Him,

and which they experienced when He put His power upon them and sent them forth as His representatives to work miracles and to proclaim the Gospel of the Kingdom.

After Pentecost, when enlightened by the Holy Spirit, they could understand the necessity for Jesus' leaving and for His receiving the Holy Spirit begetting to the divine nature. They, like all mankind, were children of Adam and therefore inheritors of his death sentence. The Father could not, according to His own just laws, recognize sinners as sons. Before they could receive the divine begetting of the Holy Spirit they must first be justified in the Divine sight.

It was to justify the household of faith that Jesus ascended on high, "there to appear in the presence of God for us." He imputed to us before the Father the merit of His own sacrifice, and proposed to adopt us as His members. Then divine justice accepted the Advocate's proposal, and that meant the acceptance of our proffered sacrifices, as the members of Jesus.

Ten days after our Lord left His Apostles the Pentecostal blessing came upon them. St. Peter explains that it was the Heavenly Father's recognition of His acceptance of the followers of Jesus who were entering the covenant relationship through Him by the covenant of self-sacrifice. The transaction involved all subsequent members of the household of faith to the end of this age. As a result, the Holy Spirit came upon the consecrated. They were to be made children of God; and "if children, then heirs, heirs of God and joint heirs with Christ, our Lord, if so be that we suffer with Him, that we may be also glorified together." Rom. 8:17

GROWTH IN GRACE

Mistakenly, in the past, many of us have supposed justification to be the goal of the Christian merely the forgiveness of sins. Now we see that this was a great mistake. Now we see that justification by faith is only a stepping stone to sanctification the begetting of the Holy Spirit as new creatures in Christ. Moreover, we see that even our sanctification by the begetting of the Holy Spirit as new creatures in Christ. Moreover, we see that even our sanctification by the begetting of the Holy Spirit is not sufficient, nor our goal.

The Spirit-begotten ones must grow in grace, in knowledge, in all the fruits and graces of the Holy Spirit. They must be tested and proved as to their loyalty and faithfulness. Fiery trials testing, tribulations, must be allowed to come against them to prove the depth and sincerity of their love for God. Graciously, their testings are not along the lines of the flesh, which is acknowledged to be imperfect, weak, and which is acceptable as a sacrifice only through the merit of Jesus. Their testings and acceptance are according to their mind, their will, as New Creatures in Christ.

I WILL COME AGAIN

The Master would be absent during the period of the selection of the Bride class in Heaven itself. Yet by His Spirit or Power, the Holy Spirit, which is also the Spirit or Power of the Father. He would have full knowledge of all the affairs of His people and would providentially make “all things work together for good to them that love Him.” Suffer they must; endure trials and testings they must in order to prove their loyalty even unto death; but His grace would be sufficient for them, and His strength would be made perfect in their weaknesses; and He would never leave them, in the sense of abandoning them. So long as they would abide in Him by faith and by loyalty of heart-intention, He would overrule all things for their good. After the selection of the full number of the Bride class, He would come again to receive them unto Himself. He would come relatively in the same sense in which He went away, in the sense in which He has not been present throughout the Age. He would come in the sense in which He has not been present throughout the Age. He would come in the same sense of taking charge of the affairs of the world. He will take to Himself His great Power and begin His reign. His first kingly office will be in respect to His Church. He will call His own servants and reckon with them first. He will reward the faithful by allowing the unfaithful to pass into tribulation with the world.

As Satan has for a long time been “the prince of the power of the air,” “the prince of this world,” so Messiah, after binding Satan for a thousand years, will assume His rightful title as the King of this world, the King of Glory. His Power will also be the “Power of the Air,” or a spirit power; but, unlike that of Satan. It will be a Holy Spirit power. His saints will be called away with Him, to share His Throne and Empire, “the Power of the Air,” His Spiritual Kingdom.

Thus the bride of Christ will be completed, when the foreordained number of the elect shall have been found and proved worthy by trials and testings and shall have gone beyond the veil. Then the glorious kingdom of Messiah will begin its work for mankind, restoring and blessing very much as Israel had understood and as all the holy prophets had explained. Describing the coming blessings, which will begin with natural Israel and extend to all people. St. Peter says: “Times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heavens must retain until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began.” Acts 3:19-21

I exhort you, brethren, in the words of the apostle Paul, “Let us fear lest a promise being left us of entering into His rest, any of us should seem to come short.”—(Heb. 4:1) If we have been begotten by the Holy Spirit, let us walk in harmony therewith.

Let us endure faithfully the necessary trials and discipline that we may be perfect and entire, lacking nothing. "For if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ." 2 Pet. 1:10-11

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[The Daily Oklahoman, January 19, 1913](#)

PASTOR RUSSELL OF BROOKLYN TABERNACLE ANSWERS CHARGE OF WARRENSBURG MINISTERS

The International Bible Students' Association has been in existence for some thirty years, is chartered in both England and America, and is composed of Bible students all over the world, and whether you stepped into a Bible class in San Francisco, Portland, Brooklyn, New York, Toronto, Canada, Nova Scotia, Pittsburgh, Cincinnati, or wherever you find them they would be of one mind and spirit because they are drawing their inspiration from the word of God, yet the Ministerial association of Warrensburg, Mo., charges the International Bible Students' Association with not being an accredited Christian association. Pastor Russell takes up and answers the following objections made by Professor Morehead, and cited by the ministers of Warrensburg, in a lecture before a convention of students in that city recently:

We will now consider these propositions which Mr. Morehead thinks are false doctrines as taught in Millennial Dawn:

First So-called false doctrines of Millennial Dawn.

"Christ before His advent was not divine."

Well, now, let me say first of all that the object of the professor stating this was not to make known such truths because if he wished to make them known he would have said, "Get the books and find out." On the contrary, his object was simply to prejudice the people so they would not get the books. That is an old trick. So the statement is put in such a form as to make it questionable.

WHAT THE SCRIPTURES SAY

But now, what do the Scriptures say? It is not what Professor Morehead says, for we are not ready to take him instead of God, or the Lord Jesus, or the apostles. What say the Scriptures? If I was to take up this one subject alone, of the pre-existence of our Lord Jesus Christ it would take more than an hour. The other questions would be here still unanswered. So I must divide up between these and give a little on each subject, but remember

that all of these are treated in the six volumes of Millennial Dawn or studies in the Scriptures, and are so treated that Professor Morehead cannot Answer--them because they are thoroughly scriptural, and he does not want the people to read, because they are scriptural, and they would be converted if they did read.

What does St. Paul say? You know Professor Morehead's theory and the one we had something that we never understood, and something that they never understood the doctrine of the trinity. We had two ways of stating it; one says, it is three Gods in one person, God the Father, God the Son, and God the Holy Ghost. They must say one person because the Bible says there is one living and true God, therefore they must get the one in somewhere. The others had to make that fit so they turned it over, and the more they think of it that three times one is three they say that does not sound right. Three is one God in three persons. Now tell us what you do mean, and if they are honest they will say we don't know what they mean. I used to be with them and I knew that I did not know, and that they did not know.

Prof. Morehead would not think of discussing the proposition with me, he would have no foundation on which to set up his theory.

NOTHING ABOUT TRINITY

The scriptures say that there is one God (not three Gods); that was the great point God made in telling the Israelites all through the Old Testament, "Hear O Israel, the Lord thy God is one Jehovah" that is the way it reads. Did he say the Lord thy God is three? No. Well, how about the New Testament, does it contradict that? No, indeed. The Apostle Paul says to us (not to trinitarians nor to Brother Morehead but to all Christians who take the Bible,) "To us there is one living and true God, the Father" that is to us. Then what more? "And there is one Lord and Savior Jesus Christ." That is but two. One and one equals two one God the Father, and one Lord Jesus Christ. Then he proceeds to say, "One God, the Father of whom are all things, and one Lord Jesus Christ by whom are all things, and we by Him." That is the Bible. Is there any statement of the trinity in the Bible? Not a word; it does not occur in the Bible from Genesis to Revelation. Not a word about it.

Brother Russell, you must be mistaken we have several trinity churches--you may have one in Warrensburg.

But there is nothing like it in the Bible. Did Jesus say He was His own Father? Did He say He was His own Son? How could He be His own Father and His own Son, both at the same time and in the same person? It is absurd. It is strange that we did not use any of our brain power in the past. We did not study our Bible at all. There was some excuse for some people in the past who had to work fourteen to eighteen hours a day for their bread,

but there is no excuse now. In the past they had no Bibles except those written upon parchment which cost a fortune; now you can get a good complete Bible for 23 cents. There was an excuse in the days of Abraham Lincoln, for then a person could not read by Mr. Rockefeller's oil, nor by gas light or electricity, but only by tallow candles and pine knots. There was some excuse then, but none now. So, when we come to see what the Bible says, it tells us not a word about three Gods being one God nor one God being three. It does tell us that there is one God and one Lord Jesus. It also tells us that there is one Holy Spirit, the spirit of the Father and of the Son, and of all who are in harmony with the Lord. It is called by different names: "The Spirit of God," "the Spirit of Christ," "the Spirit of Holiness," "the Spirit of Truth," "the Spirit of Sound Mind," "the Spirit of Liberty," "the Spirit of the Father," "the Holy Spirit of Promise," the Spirit of Meekness," "the Spirit of Understanding," "the Spirit of Wisdom," "the Spirit of Glory," "the Spirit of Counsel," "the Spirit of Faith," "the Spirit of Adoption," "the Spirit of Prophecy."

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THE SAME HOLY SPIRIT

These various titles repeated many times and used interchangeably, give us the full proper assurance that they all relate to the same Holy Spirit indeed frequently the word "Holy" is added in, combined, as for instance, "The Holy Spirit of God," "the Holy Spirit of Promise," etc. We must seek an understanding of the subject which will reject none of these appellations, but harmonize them all. It is impossible to harmonize these various statements with the ordinary idea of God; but it is entirely consistent with every one of them to understand these various expressions as descriptive of the spirit, the disposition and power of God, our Father; and also the spirit, disposition and power of our Lord Jesus Christ, because He is at one with the Father; and also to a certain extent it is the spirit or disposition of all who are truly the Lord's angels or men in proportion as they have come into oneness, or harmony with Him. All of these names are proper names, and we are exhorted to be filled with the spirit, not filled with a certain person, which is a mistaken idea.

Now what does the Bible state about our Lord Jesus Christ? What was He before He came into the world? Unless Warrensburg and Pertle Springs are different from the majority of cities in this country and Europe, in all probability at least one-third of the ministers do not believe that Jesus had any pre-existence at all. I said one-third, but I really believe that two-thirds do not believe that Jesus had any pre-existence. They believe that He began when He was born the babe at Bethlehem, and the majority tell us that they believe He was born a sinner the same as others. I do not say that is true here in Warrensburg,

but two-thirds of our ministers are higher critics and do not believe in Jesus and do not believe that He ever was divine. Yet, in this day when two-thirds do not believe that Jesus was divine, I am pointed out as a heretic and these two-thirds who do not believe in God's word are the gentlemen of the hour.

Let me quote from the first chapter of John's gospel. I will give the exact translation. It should read this way, "In the beginning was the Logos." Let me explain that this is the picture God gives here through John. In the beginning was the Logos, the name of Jesus before He became flesh. We do not know how far back. He was the beginning of God's creation.

THE BIBLE ON JESUS

Do you mean to say that God created Him? Yes, I am only quoting the Bible. It says He was the beginning of the creation of God, the first-born: He is the Alpha and Omega, the first and last. God made just one being and never made any more, because all subsequent creations were operated through divine power, working through Jesus in his pre-human condition as the Logos. "The Logos was with the God and the Logos was a god." Mark the difference between a god and the God. A god means a mighty one, any person. The God means the mighty one Jehovah. The mighty one would be higher than a mighty one.

All through the Old Testament the meaning of the word Elohim is the "Almighty One." Logos means mighty not almighty. The angels are mighty ones, because they have great power. On one occasion the seventy elders of Moses are spoken of as Elohims mighty ones, to be the special ones in the nation of Israel, but anything these mighty ones could not judge they were to bring to Moses.

Now coming back to John's statement, The Logos was with the God, and the Logos was a god, and the Logos was in the beginning with the God. All things were made by Him and without Him was not anything made that was made."

There you have the story from the Bible standpoint: it tells us that the Lord Jesus did not begin His existence as the babe of Bethlehem, and evidently He knew that all of the world and all things that were made were made by Him, and that He Himself was the beginning of Jehovah's creation, and that Jehovah acted through Him that in all things He might have the pre-eminence over all things in the whole universe. That is the Bible statement, my dear friends. We stand by the Bible and it is right. No other proposition is reasonable.

FATHER AND SON ARE ONE

Ask Jesus whether He was the Father or not: Jesus said, "I and My Father are one."

Brother Russell, I thought you said They were not? No my brother, you and I are one. Read that prayer of our Lord's in the 17th chapter of John: "I pray for these that they may all be one even as you and I are one." We are to be one in the same sense. Are we one in person? No. Neither are the Father and the Son. You see the point, my dear friends it. Is very clear when you take the Bible for it.

Ask Jesus again: "I came not to do my own will, but the will of the Father which sent me." Again: "Of Mine Own-self I can do nothing." There was no disloyalty on the part of Jesus. He never said He was the Father. When He came in His dying hour He cried, "My God, My God, why hast Thou forsaken Me?" Was He telling a falsehood, was he the Father Himself, and merely pretending that He was dying? That is the theory of the trinitarian when it is boiled down that He was the Father, and could not die because the world could not do without a God for three days, therefore when Jesus died on the cross it was merely a pretense He slipped out of the body and said, let the people think I am dying. They say that He could not die, but merely that he let that old body die that is the theory. But what does the Bible say? Does it say that the body was to die for our sins? No the Bible says that his soul was to die, for it is our soul that was to die for sin, and in order to be our Redeemer, His soul must die. So we read: "He poured out His soul. He made His soul an offering for sin." We will see the fruitage of it by and by. But His soul did travail, and it did die. And it was His soul that was raised up from the dead. Mark you what Saint Peter said. Go to the Bible, dear friends, don't go to the creeds. Saint Peter says in the second chapter of Acts, when telling the people about the resurrection of Jesus. "This is that which was spoken of the by Prophet David, saying, thou will not leave my soul in hell—" hades." Saint Peter then went on to say that David was a prophet and that so far as David was concerned his soul did stay there, and his sepulchre is with us until this day, but he being a prophet spoke of Christ's

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soul that it was not left in hades, that God raised Him from the dead. So you see it was the soul of Jesus that died, and which God raised from the dead. Take the Bible and we will not get mixed up.

NOT DIVINE AT BIRTH

So, then we do agree that Jesus was not divine before He came into the world for if He had been He could not have died because of the peculiar character of the divine nature, which cannot die for it is immortal. If Jesus had been divine He could not have died. Thank God, for He must die for our sins; that was the price.

How was He raised from the dead? The Bible tells us that God raised Him from the dead by His own power but not to be a

human being again. He was raised to be a spirit being higher than He was before. God made man a little lower than the angels, which means that angels are higher than men, and if Jesus was raised from the dead a man, He was raised a little lower than the angels, and that would not be a suitable reward. That is what our friends believe, however; that is what our Methodist friends believe, that He has that very body in Heaven. Our Methodist friends have it most particularly stated there; they say, "Christ did surely rise again from the dead, and took again His body, with all things appertaining to the perfections of man's nature, wherewith He ascended into Heaven, and there sitteth until He return to judge all men at the last day." (Article 3 of the Methodist Articles of Religion.) That is very funny; it sounds as though the body was a sort of luggage, or trunk, and that all things appertaining thereto were the straps, etc. I think if our Methodist friends try that over again they can improve on it.

The thought of the Bible is that God allowed His Son to become a man for the very purpose of redeeming man.

HE DWELT AMONG MEN

He did not get into a human body and masquerade around. No, "He who was rich for our sakes became poor." He did not deceive the people by getting into a body. The Bible says; "He was made flesh and dwelt among men."

Now then Jesus the man was there for the very purpose of rescuing the world, and the Bible says: "A body hast thou prepared for me," for the very purpose of suffering death. And when He had died, He had made the use of that body which God intended and had no further use for that human nature, as God had promised that He would highly exalt Him. Would not that be reasonable? Do you suppose if Jesus was higher than the angels in the Heavenly Father's estimation and love, and it pleased the Heavenly Father for Him to leave the heavenly glory on a spiritual plane and become poor in order to carry out the Heavenly Father's will, that the Father would condemn Him to stay in that condition through all eternity? Indeed not. The Bible tells us that nothing of that kind occurred. It tells us that Jesus took the human nature and that when God raised Him from the dead God raised Him a spiritual being. He was put to death in the flesh and quickened or made alive in the spirit.

Second, so-called false doctrine of Millennial Dawn.

"When He was in the world He was not divine."

No, my friends, when in the world He was a human being. The Bible is reasonable whether Brother Morehead is or not.

ATONEMENT IS HUMAN

Third, so-called false doctrine of Millennial Dawn.

"His atonement was exclusively human a mere man's."

Yes, it was, because an angel could not die for a man, nor a bullock be worthy a man, but only for man. No one could be a savior unless he was a man, a perfect man, as we read in 1 Tim. 2:5-6: "There is one mediator between God and man, the man Christ Jesus, who gave Himself a ransom for all." That is the way Saint Paul states it: "The man Christ Jesus." But now when Prof. Morehead puts it "mere man," he is intending to try to cause a misrepresentation. What does it mean to your mind? The thought is, "just like other men." That is not true and if Prof. Morehead reads the books, he knows that it is not true that we claim Jesus was a mere man, imperfect. We show from the Bible, "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the Heavens." (Heb. 7:26) He was not an imperfect savior but the man anointed of God, the man Christ Jesus, the perfect one.

Fourth, so-called false doctrine of Millennial Dawn.

"Since His Resurrection He is divine only no longer human at all."

Certainly He is divine only. How could He be both human and divine? People write and talk as though they did not have any thinking apparatus at all. He must be either one thing or the other. You cannot be a cat and a dog both. You could not be a river and an ocean at the same time, neither a man and a being of the divine nature at the same time.

BODY NOT RAISED

Fifth, so-called false doctrine of Millennial Dawn.

"His body was not raised from the dead."

No, we answer, there is a great mistake in nearly all of our creeds. You will read in the so-called Apostles' creed, which was not written by the apostle, which all scholars know, but the laity do not. It declares, "I believe in the resurrection of the body." There is nothing about the resurrection of the body in the Bible; it says the body shall return to the dust, as it was, and that God will give it the soul a body, to each kind its own kind of body those in the human family a human body, but those of the church will get a spiritual body; they will have a change of nature, for they must all be begotten of the spirit and will be spirit beings, and have spirit bodies like unto Christ's glorious body. We quote Peter's statement that God raised His soul from sheol, not his body, but raised his soul on a higher plane, on the divine plane, instead of the human plane. The same personality which was the Logos, and became flesh, and was a human soul, is now resurrected and glorified and is a divine soul. The word soul is also used in the Bible in connection with the Heavenly Father.

Sixth, Seventh and eight so-called false doctrine of Millennial Dawn.

“His second advent took place in 1874.”

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“Saints were raised up in 1878.”

“Christ and the saints are now on earth, and have been for thirty-four and thirty-eight years, respectively.”

There are some things of this kind, my dear friends, that would take more time to explain than is at our disposal, and in the time allotted to me. I will not be able to give a satisfactory reply as I would like to give.

TWO STAGES IN COMING

To our understanding, however, the second coming of Christ will have two stages, and in the scriptures these stages are called the “parousia,” and the “epiphania.” Now the difference between these two words is not always apparent in the common English version, because both are rendered by the word “coming,” but all scholars should know that in the Greek there is this distinction between these two words. The word “epiphania” signifies the shining forth, the manifestation, and when it is used it refers to the way Christ shall be manifested at His second advent. “He shall be revealed in flaming fire.” That will be a revealing in flaming fire, not literal, but symbolical, but fire which will manifest His advent in a time of trouble, such a time of trouble as never before. This flaming fire of trouble in the day of the Lord will be the outward sign by which the world will know that Messiah has accepted His throne, that He has taken His power, and that His kingdom is about to be set up, and then, “Justice will be laid to the line, and righteousness to the plummet.” All errors will be swept away and every imperfect thing that can be shaken will be shaken, and only the unshakable things will remain, as Saint Paul says in the 12th chapter of Hebrews.

That epiphania, dear friends, has not yet taken place. But, do we not see the labor trouble, do we not see the army trouble, etc., in Germany, in Great Britain, here and elsewhere? Everything is published abroad and nearly everybody who knows anything about society today knows that the world is sitting close to the crater of a great volcano. We all know it whether we are Methodists, Presbyterians, or nobody.

THE DAY OF WRATH

Now, that time of trouble we believe will be in connection with the epiphania, at the time of the judgment of the world, or nations or systems. There is more or less injustice and iniquity in all our arrangements of society, political, financial, or ecclesiastical, and more or less that is right, and more or less that is wrong. When the time of trouble comes, the people will recognize it, and then the Scriptures say that they will be calling upon the rocks and mountains to fall upon them. That is not the

real thought not crush them, as if a mountain fell upon them, they would not know much about it, but the thought is, cover us, protect us, because of this great day of wrath. These rocks of society are the Free Mason rocks, the Odd Fellow rocks, this insurance society and that insurance society, and the people want to get into these rocks to protect them in this time of trouble, and they want to be identified with the strong governments, such as the United States, for they want to be protected. If they go to Europe they want to say that they have their passports from United States or from Great Britain, etc. So they will say, those great mountains will be my protection. That is the way these things are used in the Bible. Here rock represents stone fortress. When the trouble breaks out they will begin to go into these things so that they may be shielded and protected, but the Scriptures say they will not be able, for it will be at a time of trouble that nothing will be able to deliver from.

But now about this word parousia. "It signifies presence" that is not manifest, not seen. Well, will Christ be present in such a manner, unseen and unknown. Yes, my dear brother, the Bible tells as very plainly that He will be present but not visible to anyone, and not exercising any power that the world can see, but he will be present and doing a work in His church, amongst His people.

CHURCH MATTERS NOT

In that sense He has been present for the last thirty-seven years. This statement as to the period of time is correct enough, but it is put in a form calculated to deceive people, because of the bluntness in the way it is stated. Do you remember what Jesus said He would do when He would come again? I will remind you. One of the things is that He will receive us, His faithful people, whether in the Presbyterian church, the Methodist, Episcopal, or Roman Catholic, or outside all of these churches whoever they are He will gather all of the elect, the saints, to Himself.

Then another thing will be that He will take His great power and rule the world with a rod of iron. That will be a His second coming. Before that takes place He does something else. To illustrate this our Lord gave, several parables. In one of these parables, of the wheat and the tares, He taught that He was sowing the good seed, and that later when men the apostles slept Satan came and sowed the seeds of error tares. The result of sowing the tare doctrines was a mixture of children of God and of the devil those who believed in the message of God and were begotten of the Holy Spirit and others who were deceived. He said let both grow together until the end of the world. That word "world" does not mean the earth, but in the Greek it means "age," the end of the age; for this earth is never to pass away. "God formed it not in vain, but He formed it to be inhabited." The whole earth, my dear friends, is eventually to be made like

Paradise from pole to pole, from shore to shore, and the whole world will be God's footstool, and, "He will make the place of His feet glorious." He has not done this yet, but Messiah's Kingdom will do it. For a thousand years Christ and His church will reign for the blessing of mankind and the purifying of the earth, until it comes to a Paraisaic condition.

FAR COUNTRY MEANS HEAVEN

Take another parable. He gave this parable because many thought He was about to set up His kingdom. He said, "A certain young nobleman went into a far country to receive a kingdom and return." He here illustrates that while He was to be king of the world, He will not take the kingdom at His first advent, but go into a far country, heaven, there to be invested with authority, and then in due time come again. He said when this young nobleman returns, he will call his servants (not the world), to whom he gave talents, in one parable the pound, and in another

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parable the talent, saying, trade with these things, and make me as much out of them as you can. At His return He does not deal with the people in general, but calls His own servants, the church, and reckons with them, before He does anything with the world at all. This is done in the harvest time, during the parousia, before the open manifestation of the establishment of His kingdom. This has been going on for thirty-seven years, since 1874.

Ninth, so-called false doctrine of Millennial Dawn.

"The professing Christian church was rejected of God in 1878."

My dear friends, there is a statement in the Scriptures that at a certain time this will be true. Whether true now or not, the time is coming when the voice of the Bridegroom and of the bride shall be heard no more in her, in Babylon. That time will come, whether now or at a future time and we believe that those who are in harmony with God will not be in Babylon any longer. As their eyes open, we believe they will see that they are misrepresenting God while they are there, and if they do realize this they will know that the only terms on which they can remain will be that they should not tell God's word.

Tenth, so-called false doctrine of Millennial Dawn.

"The final consummation and end will take place in 1914."

We are expecting that in October, 1914, that a great change will be due. Now, how quickly will it come? Whether on the stroke of the clock or not we do not know. We believe that it will land upon humanity by that time. Perhaps some of it will come before that, but we believe it will be stayed off until that time. Now, dear friends, what if it does not? We are just as well off as the rest. That is what the Bible states. If it does not state that to you,

we have no quarrel. And if it does not come we will not try to bring it about. But on contrary, we will try to practice peace and holiness withal. We are children of peace and peacemakers, not strife breeders. But we believe the Bible teaches October, 1914, as the time. If that is incorrect, for a year or five, or one hundred years, no matter, it is coming some time, whether we have it right or not.

Eleventh, so-called false doctrine of Millennial Dawn."

"Silence as to the person and work of the Holy Spirit."

Not at all; if the brother will read he will find three or four chapters in the Millennial Dawn or Studies in the Scriptures bearing on it.

Twelfth, so-called false doctrine of Millennial Dawn.

"Teaches that Christ did not mean what He said regarding the destiny of the wicked."

This brother says I do not believe and teach what Christ said. What does the Bible say? Well the Bible says, "All the wicked God will destroy." Do I believe it? Yes. Does Brother Morehead believe it? No. He believes that all the wicked will God preserve in fire, with devils having tails, pitchforks, etc. The way the preachers go on to tell about it is laughable. One of them went on to tell about it as though he had been in hell and knew all about it. He went on to say that after a person had been in hell for some time the old skin became asbestofied, so to speak. After a while the skin cracks open, he says, and the flames go right in: it is awful. Well I should think if would be. When asked how any man could stand it centuries after centuries, they say God will inject or infuse life, so that he will keep them alive, so as to perpetrate an awful eternity of horror, and all except the saintly few will be roasted in that way. Think of it. Did we not have our heads pretty well meddled when we preached the same things? I believe God will forgive me for attributing such awful doctrines to Him.

I remind you what the great doctor of theology, Jonathan Edwards, said. In Answer--to a question as to whether we would not feel bad if we got into heaven and knew that our loved ones were in eternal torment, he said: "No, you will look over the battlements of heaven and perhaps see your parents or children writhing in the lake of fire and suffering untold agonies, and then turn around and clap your hands and praise God for His justice."

Poor Jonathan did not have a very good idea of justice. I would not like to have him try a case in court for me. My dear friends, it is ridiculous. What did Jesus say? Jesus said, "He that believeth on the Son hath life, and he that hath not the Son shall not see life." This means that He will not let them have life; they will not suffer in misery. So the Apostle says, This is the promise that He has promised us, that we might have life and this life is

in His Son, and when He shall appear we shall appear also with Him in glory, in the first resurrection. But those who will not come into harmony with God shall not have eternal life; and I thank God for the wisdom and justice of His plan.

THOUGHT OF MOREHEAD

I presume Brother Morehead had special thought with respect to the 25th chapter of Matthew, because there we read in the 41st verse, "Depart from me, ye (speaking of the goats) cursed, into everlasting fire, prepared for the devil and his angels." What is meant by the everlasting fire? This everlasting fire is just as symbolical as the goats. Fire is a symbol of destruction, not preservation. Do you put anything into the fire to preserve it? Why not? Because it would burn up. So this is the picture God gives. "All the wicked will God destroy." In another place fire came down from Heaven and destroyed them all. It did not preserve any of them. So in this chapter Jesus pictured the two classes, and you cannot burn symbolical goats with literal fire. The goats are symbolical and so is the fire. The goats represent a wayward class, and the fire represents their destruction.

Saint Paul said, "They shall be punished with everlasting destruction." Did he say anything about their being punished with fire? No.

Peter said, "They shall perish like the natural brute beast." Do they roast them or torture them? No. Does he state that God will? No all the wicked will God destroy.

But then, there is another answer. The word punishment here used, in the Greek is "Kolasin," and it means pruning or cutting off from life, from the Lord and all hope of life. Before being cut off, however, they will be given every opportunity. That parable does not belong here in this age but this one, and the one about the sheep and the goats both belong to the next age, during the thousand years of Messiah's reign, when the whole world of mankind will be before the great Millennial throne of the great Judgment day, and all the sheep will be at the right hand of favor, and the goats at the left hand of this favor for the thousand years,

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and at the close the sheep will be received into favor with God, but the goat class will be cut off in the second death. The first death was the penalty for sin. Love sent Christ to redeem the world from the first penalty, but Christ will not die for those who go into the second death, and there will be no hope or redemption for them.

GOD CREATED MAN IN HIS OWN IMAGE

How different the statement respecting man's creation from that describing the creation of plants and the lower animals which the seas and the earth brought forth! Man's creation was premeditated. God designed man to be king over the earth. He was to be his Creator's image, not in physical form, but in moral and intellectual qualities resembling his Creator, a Spirit Being. As we read, "God created man in His own image." Not a word here can be construed as implying the evolution of man from the lower creatures.

A FALL, NOT AN EVOLUTION

So far from teaching Evolution, the Bible teaches the very reverse. St. Paul declares, "By one man's disobedience sin entered into the world, and death as the result of sin. Thus death passed upon all men, because all are sinners." (Rom. 5:12.) The Bible represents man as the masterpiece of mundane creation. God pronounced him "very good." Nor could we esteem it just that any but a perfect being should be placed on trial for life or death everlasting.

NOT TWO CREATION ACCOUNTS

Higher Critics claim that Genesis 2 is another account, written by a different person, giving a different order of creation man created first, then trees, beasts, etc. To us this is foolishness. Moses, having described creation in its logical order, merely particularizes some of his previous statements. He declares (Gen. 2:4) that he has already described the generations or developments of things heavenly and earthly from "the beginning," before there was any plant life. He mentions that at that time there was no rain. He again assures us that man was God's last creation, to be the king of earth; and he proceeds to give an account of man's creation, so different from that of the lower animals and vegetation. Man was not evolved, but God's handiwork. He was not spirit, but flesh, formed of the dust of the ground, with the spirit of life common to all earthly creatures. The Hebrew reads, literally, "In his nostrils the breath of lives" the breath or spirit of life common to all breathing creatures.

MAN ORIGINALLY SEXLESS

The details of human creation imply that Adam lived some time alone and sexless. Some Bible students infer from the chronology that it was two years from Adam's creation until the expulsion from Eden under the death sentence. The cause for the division of Adam into two persons is stated: the earth was to be populated with a race of his species, and amongst all the

creatures none was suitable as companion and mother of his offspring. Thus again is shown that Adam was distinctly different from apes and all other creatures under his control. He was in the likeness of his Creator. Other Scriptures show us that it is the Divine purpose that the sex quality in humanity shall be dropped.

The division of Adam into two parts left the headship with the male, but deprived him of some of his sympathetic qualities. His wife had less of the masculine and aggressive traits; but the two were perfectly adapted to each other and fulfilled each other's ideals. The fall from God's favor has affected both sexes, producing extremes of coarseness and effeminacy, and robbing the marriage relationship of its ideal happiness. The Restitution or resurrection to be brought about by Messiah's Kingdom will not mean the restoration of sex perfections, but the gradual perfecting of each individual in the image of God.

BY ONE MAN'S DISOBEDIENCE

Note the consistency of the Bible theory which necessitated the division of one man into male and female. God purposed that the entire race must proceed from the one man. He foresaw sin and provided for man's recovery. If two or more individuals had sinned, it would have required just as many redeemers, according to the Divine Law, "An eye for an eye," a man's life for a man's life. God intended only one glorious Redeemer, therefore the entire race sprang from one man Adam that "as by a man came death, by a man should come the resurrection of the dead." 1 Cor. 15:21.

SECOND ADAM AND SECOND EVE

Adam and Eve in some respects foreshadowed Christ and the Church. Jesus, personally, is the Great Savior, whose death constitutes the Ransom-price for the entire race. During His Millennial Reign He will give back earthly life to Adam and his posterity. But before regenerating the world, God has arranged that first from the wound in Christ's side, figuratively, an Elect Church shall be formed, to be the second Eve, on the spirit plane, as He is the Second Adam. The Church will be the mother of humanity during the Millennium.

JANUARY 12, 1913

AN OLD PROPHECY IS BEING FULFILLED

Washington, D.C., January 12 -- Pastor Russell preached this afternoon at the Temple, corner 13th Street and New York, to a large congregation. He made the rather startling declaration that the Millennium is already here; that chronology proves that we have been living under some of its blessings for the past thirty-eight years; and that our modern conveniences and progress are attributable to the beginning of the rolling away of the curse, and the substitution of the Divine blessing.

The Pastor said that the reign of Messiah for a thousand years not only will bind Satan and hinder his further deception of mankind, but will also bring light, knowledge, illumination, to every corner of the earth. He pointed out the beginning of these blessings as already with us; but they are only the faint dawns of the greater light which will flood the world, when the Sun of Righteousness, Emmanuel's Kingdom, shall be manifested.

The speaker went on to say that immediately before us is a terrific storm which will convulse the present order of things -- social, financial, political and religious. The momentary chaos will yield to the Prince of Peace, who will then take to Himself His great power and reign. He will say to the billowy waves of trouble, "Peace, be still," and there will be a calm, even as was illustrated on the Sea of Galilee.

Pastor Russell showed that the storm of trouble which will precede the establishment of Messiah's Kingdom will be the natural result of the operation of the laws of Justice. This principle always operates along the line of cause and effect. Humanity are not using the wonderful blessings of the present as they should. Selfishness prevails amongst rich and poor. The earth's abundant supply for the needs of all is bringing discontent, because the natural heart is full of selfishness.

God will allow selfishness to lead on to its inevitable result, and thus will demonstrate to mankind the sinfulness of sin, selfishness, meanness and the beauty of holiness, righteousness, harmony with God.

THE DESERT SHALL BLOSSOM

The Pastor then called attention to Isaiah 35, the first verse of which declares, "The desert shall rejoice and blossom as the rose." He showed that irrigation is literally fulfilling this

prophecy and bringing about marvelous results. Our government is co-operating with our intelligent fellow-citizens to reclaim what was once supposed to be worthless land.

A similar work of reclamation is going on in Arabia. Shortly the land of the "Arabian Nights" will realize in a natural way changes far more wonderful than those of the fairy tales which entranced our childish imaginations. The great Sahara Desert, also, has been examined by engineers, who have ascertained that much of it lies below sea level. At comparatively small cost it can be inundated and brought to a high state of cultivation. The speaker also said that the Scriptures prophesy that the Dead Sea will one day be connected with the ocean.

Pastor Russell then applied Isa. 35:3 to our day, and declared that he is trying to carry out its commands. The Scriptures show that before the world can receive its share of blessings, the Church of Christ must first be gathered and changed to spirit beings by the First Resurrection.

After this has been accomplished, mankind will receive earthly blessings through the Messianic Kingdom. These will surpass anything which humanity has ever dreamed.

Then he showed that Jesus' miracles were merely illustrations of the work of His Second Advent. During the Millennium, our Lord and His Church will remove, not only physical blindness, deafness, lawlessness, etc., but also human weaknesses and frailties resulting from the fall of Adam. What a new aspect earth will present when sin, sickness, sorrow and death will forever have passed away!

A HIGHWAY SHALL BE THERE

The context mentions a Highway of Holiness to be established. This will distinctly differ from the broad road and the narrow way. Everything will be removed that will hinder human progress back to perfection.

The reward at the end of the way will be very different from that given to those who now walk the narrow way of self-sacrifice. Adam was a man, not a heavenly being. God changes not. He made Adam king over earth, with dominion over its creatures. God's purposes are the same today as in the beginning.

Christ died to redeem humanity. In due time, all will awake from the sleep of death to an opportunity to return to perfection as human beings

ADAMS SIN PUNISHED, THE DEATH-CURSE

“Every one that committeth sin is the bondservant of sin.” John 8:34

Adam’s first sin brought the penalty specified in this lesson. The Bible proposition is that God, having made Adam perfect, required perfect obedience as the condition of everlasting life. One act of disobedience broke the covenant between God and Adam. (Hos. 6:7, Margin.) Immediately he dropped from favor, under the sentence, “Dying, thou shalt die.” Nothing that Adam or his children could do subsequently could recover covenant relationship with God. The death penalty was the limit.

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By the law of heredity, Adam transmitted to his race a share of what he possessed, good and bad. As Adam could not erase his penalty, neither can his children. But as Adam could, by obedience to the Divine Law, prolong the process of his dying, so may his children. But the impairment wrought by sin has so progressed that many of Adam’s children die in infancy; and few maintain the struggle for existence for a hundred years.

DEATH THE CURSE NOT TORTURE

Our forefathers during the Dark Ages misunderstood the Heavenly Father’s character and Plan. Misunderstanding the Bible to teach that God arranged for the eternal torture of all except the Church, they sought to copy their misconception of Jehovah by torturing their fellow-creatures. Because God’s people have been gradually getting back to the teaching of His Word, the horrible practises of the past are no longer approved. But many have much yet to learn respecting the true teaching of the Bible.

The curse which God pronounced against our race is not eternal torment at the hands of devils; but as the Apostle says, “The wages of sin is death.” The remedy is a resurrection, secured through the Redeemer’s death at Calvary. “The gift of God is eternal life, through Jesus Christ our Lord.” All experience the death penalty. All will have opportunity sometime of regaining everlasting life through Messiah’s redemptive work and His Kingdom.

For a Little Flock, who in this Age have obeyed the Master’s Voice, God has provided glorious things, far superior to anything that Adam lost. To those who walk in Jesus’ footsteps, God promises a share with the Master in His glorious Kingdom.

THE LESSON OF THIS STUDY

If our Christian forefathers could properly have appreciated today's lesson, they would have known what the Bible teaches respecting the "wages of sin," and have seen how seriously public thought had drifted away from the Divine testimony, to "doctrines of demons." How distinctly God forewarned our first parents that eating the forbidden fruit would bring upon them the death penalty! After they had disobeyed, God drove them out of Eden, that the penalty pronounced against them might be accomplished. Had they continued in Eden, eating of its life-sustaining fruits, they would have lived indefinitely.

WHY EVIL WAS PERMITTED

God foreknew the fall of man, before the foundation of the world, and provided the Lamb of God to take away the sin of the world. God had a glorious purpose interwoven with His permission of sin, which the majority but faintly discerned until lately. Jesus intimated that shortly before the establishment of His Kingdom His Church will understand features of the Divine Plan previously kept secret they will have an appreciation of God's purposes, and His reasons for having permitted sin and death for six thousand years.

THE TEMPTATION OF EVE

How Lucifer and the holy angels became disloyal to God we will inquire into later. In this lesson Lucifer, or Satan, is shown as seeking to alienate our first parents from the Creator, that he might enslave them as servants. A spirit being, he would be unseen to Eve. It suited his purposes to possess a serpent, through which to tempt Eve. The serpent doubtless spoke by signs; as we sometimes say, "Actions speak louder than words."

The serpent ate of the forbidden fruit in the sight of the woman and then manifested its wisdom. The woman perceived. She craved knowledge. Could it be that God wished to keep them in ignorance, and for that reason had forbidden their eating of the fruit? Such disloyal thoughts should have been promptly spurned. But the insidious poison worked. She was not deceived as respects the wrongdoing, but regarding the result. Seeing that the serpent was not poisoned by the fruit, she did not realize that the poison to her was that of disobedience bringing the death sentence. Adam's eating of the fruit was with full knowledge of the result. In love with his wife, he ate knowingly, preferring to die with her rather than to live without her.

January 20, 1913

SLAVES SET FREE RETURN TO BONDS

Washington, D.C., January 19-Pastor Russell preached at Washington Temple today his third sermon on Union Depot texts. Today's text was; "The Truth shall make you free." (John 8:32) He said:

Truth is the great Emancipator. All enslavers oppose the Truth, knowing its power on the minds of their victims. 'Me taskmasters of today would fain hide the truth from wage-slaves, but find it impossible-so great is the power of the press-and there are publishers who have not sold their moral sense for sordid gain. When chattel slavery prevailed, the master found it advantageous to educate his slaves and thus increase their value, but disadvantageous to instruct them along the lines of human rights. The feudatory lords were very willing that the common people consider them demigods, not subject to law as others.

The same principle apparently prompted the emperors to proclaim themselves, "pontifex maximus," and to encourage their people to worship them. The natural selfishness of man ever prompts him to take advantage of others; and ignorance has been the chain which has bound the masses.

The Bible has been the great Emancipator of slavesmental, moral and physical. It is the Torch of Liberty, lighted by Divine Providence. The Bible alone tells us that all humanity are of one blood, creatures of the same God, amenable to Him. While the Bible instructs that Kings and all in authority should be recognized, it also tells that the king is amenable to exactly the same laws as his most menial slave, and that if he violates these laws he is as sure to be punished.

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Moreover, the Bible points out that the present is related to the future life as cause to effect. It shows that every act, word and thought bears upon character-development, and prepares us for higher things in the life to come or gives us more difficulty in reaching perfection and everlasting life.

HOPE THOU IN GOD

Looking into the past, we see Israel, sodden with fear of their Egyptian taskmasters, not daring to take steps for liberty. But after the Exodus, after God's Covenant with them at Sinai, they were a changed people. The hopes inspired by the Scriptures preserved them as a nation when contemporaneous civilization perished.

The Jews undoubtedly destroyed their own nationality. The Romans merely performed the funeral rites in destroying Jerusalem, A. D. 70. The Emperor evidently claimed that the Jewish religion must necessarily be at the foundation of their ungovernable character. Their liberty, used contrary to Divine instruction, led to discontent and anarchy.

CHRIST'S FOLLOWERS SET FREE

The Message of Jesus and the Apostles attracted some "Israelites indeed," anxious to serve God. The early Christians courageously suffered persecution and carried the Gospel everywhere. The Roman emperors, Nero and Diocletian, perceived that Christians had a courage which they feared would be infectious, and persecuted them horribly. But the Master had freed them from fear of death.

Then came a long period of darkness, when the Scriptures were forgotten, and only the words of bishops were

heard-words misunderstood to be of Divine authority through Apostolic Succession. Next came centuries under control of creeds and church councils. Darkness, ignorance and superstition prevailed, although God had His witnesses throughout that long period.

Finally the Bible again emerged, when printing came into use. God's time had come for the Bible again to be the Torch of Liberty, and independence proportionately came forward. Today Britain, Germany, Scandinavia and America lead the world, because of the light from the Word of God.

DANGER NOW, AS TO THE JEWS

The danger that the Jews encountered in the end of their Age confronts us. Not all receive the Truth in the love of it. Not all, therefore, are sanctified by it. Few have turned to the Lord, to become followers of Jesus. Hence we are on the threshold of a great disintegration. Liberty is about to turn to license-anarchy; our civilization is about to be ruined, as was the Jewish polity, by liberty unrestrained by the Spirit of the Lord.

St. Paul declared that the Gospel had set him free from all other bondages but that he surrendered his liberty to Christ, to do, not his own will, but the will of his Redeemer. Forcefully he states that in so doing he became a bond-slave to Christ.

Blessed is the condition of those who gladly surrender all to become followers of the Lord! Such can rejoice, because they know that all things work together for their good to prepare them for the Heavenly glories.

January 31, 1913

WILL PUNISHMENT BE EVERLASTING?

Pastor Russell had crowds to hear him here today. He spoke twice. We report his discourse from the text: "These shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25:46

The speaker approached his subject reverently, declaring that all mankind recognize two great facts: (1) that all are sinners, imperfect, willingly or unwillingly; and (2) that all realize the propriety of a just penalty for sins in proportion to their willfulness, knowledge being a prime factor. All this can be admitted by even those who deny that we have in the Bible an inspired message telling us the origin of sin, its penalty and the conditions governing the Divine judgment of sinners.

WHAT THE BIBLE DOES TEACH

The Bible declares that all transgression of the Divine law is sin, and that all sin is punishable with the same penalty death. Thus Adam's disobedience in eating the forbidden fruit brought upon him the sentence of death, which by the laws of heredity he has transmitted to all mankind. All our sin and sickness, sorrow and death, therefore, come as the penalty of Adam's sin. St. Paul specifically says that by one man's disobedience sin entered into the world and death as the result of sin; thus death has passed upon all men, because all are sinners. (Rom. 5:12-19) Although men may multiply the transgressions, they cannot increase the penalty, because the Divine law has only one penalty for sin the death penalty extinction.

But Divine mercy has arranged for man's redemption by providing that Jesus should pay the penalty for Adam's sin. This He did when He offered Himself and died, "the just for the unjust." The life of Jesus, as a corresponding price for the forfeited life of Adam, guaranteed the cancellation of Adam's sin; and this means an opportunity for Adam to return to the Father's house as a son, in due time, under the assistance of Messiah's kingdom. Or, neglecting these privileges when they shall come to him, Adam would be counted as refusing the grace of God and would die the second death, from which there will be no redemption and no resurrection.

But before Adam can refuse God's grace he must be made intelligently aware of it. He could not know of it during the 930 years of his dying under the curse, because it was not yet accomplished. Christ had not yet died. Adam could not be aware

of God's grace in Christ since Jesus died, because Adam has been asleep in death, wholly unconscious, waiting for the morning of the new dispensation

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and the awakening and the knowledge which will reach him then.

What is thus true respecting Adam will be true respecting every member of his posterity. They all lost God's favor and came under the curse of death, by heredity, through Adam, and the redemption of Adam will mean the redemption of all humanity, the payment of the penalty of original sin for every member of Adam's race. The setting up of Messiah's kingdom will not be for the purpose of further punishing them, for under the reign of sin and death they were already under punishment.

Having purchased mankind with His own sacrifice, our Lord will inaugurate the Messianic kingdom for the very purpose of helping mankind up out of sin and degradation, back to the perfect image and likeness to God originally bestowed upon Adam. The Millennial age is spoken of as a thousand year day of judgment, but this does not signify a judgment for Adam's sin. That sentence was pronounced 6,000 years ago.

During Christ's Millennial kingdom mankind will go on trial for judgment to ascertain whether or not, after attaining full knowledge of God, they will avail themselves of Messiah's assistance to come back into harmony with the Creator. The willing and obedient will be perfected again in the flesh and the remainder will be destroyed in the second death as followers of Satan.

The Church will be associated with her Lord in that great work of dealing with the world. In order to prepare her for that great glory and honor, her calling and election must take place in advance of the coming of the King, her Bridegroom. It must take place, therefore, before the end of this Gospel age.

The Scriptures clearly teach that some will during the Messianic reign receive stripes or chastisements for their development in righteousness and that the fullest penalty, second death, will come only to willful evil doers. And here we may note the Divine arrangement in respect to all willful sins of the present life. Each willful sin makes its mark makes the conscience more calloused and the heart the more stony. In this manner evildoers treasure up for themselves wrath against the day of wrath the day of judgment, the day of just retribution.

As the doing of righteousness produces a good character, the doing of unrighteousness willfully produces an evil character, and will necessitate the more stripes, which, if unheeded, will bring upon the evildoer the second death. In this connection we can remember St. Paul's words: "Some men's sins are open

beforehand, going before to judgment (the penalty), while others they follow after.” (1 Tim. 5:24) Not merely the Church receives tribulation in the present time, but justice sometimes overtakes evildoers and works a measure of reformation in the present life, leaving proportionately fewer steps to be retracted in the life to come.

GOD’S LAW OF FORGIVENESS

God has made provision for the forgiveness and reconciliation of Adam and all of his children. Some during the Gospel age are privileged to come to God through Jesus as their advocate and by becoming His true disciples to have full forgiveness of sins and full reconciliation to the Father. For the remainder of mankind God’s provision is different. Divine justice will forgive the world en masse at the instance of the great Mediator, and will turn the world over to Him, that He may restore them to perfection and make it possible for them to be received back again into God’s family. Thus we see that God’s forgiveness is directed by principles of justice. But He commands His people that, being imperfect themselves and recipients of His mercy, they shall not attempt to deal with their fellows wholly on the basis of justice, but shall forgive one another, even as God for Christ’s sake has forgiven them. Divine mercy purposes to embrace every member of Adam’s race in the glorious provision through Christ.

Our text is the summing up of the parable of the sheep and the goats. Only Bible students, apparently, have noticed that this parable does not belong to the present age; but is a description of conditions which will prevail during Messiah’s kingdom. This is indicated by the setting. We read: “When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of his glory; and before Him shall be gathered all peoples and He shall separate them one from another as a shepherd divideth his sheep from the goats.” (Matt. 25:31, 32) Another scripture assures us that when the Redeemer shall appear in glory, His Church will appear with Him for the accomplishment of the blessed things foretold respecting that glorious Kingdom and its work of blessing all the families of the earth.

The Lord’s sheep of the Millennial age will be the willing and obedient, who rejoice to be in harmony with God. These will be gathered to the right hand of the King the place of favor. The goats, correspondingly, are placed on the left hand Messiah’s disfavor, because of their persistence in waywardness so well illustrated by the goats wayward disposition.

At the close of that thousand year day of blessed opportunities the whole world of mankind will be found in either one class or the other. Then will come the final settlement. The day of Christ

is divinely appointed for the putting down of sin in its every form and the death, destruction of all who love or sympathize with sin Satan and all other wayward ones.

Jesus said to some in His day: “Ye are of your father the devil, for his work ye do.” The goats will be of Satan’s company, because, like him, they choose the way of sin and opposition to God, truth and righteousness. Our text might be more literally rendered: These (Satan and his followers, including the “goats” of the parable) shall go away into everlasting cutting off from life, but the righteous (the “sheep” of the parable) shall be ushered into life everlasting.

The Lord does not say that either Satan or the goats will be sent to everlasting torment, but into everlasting punishment everlasting death a death from which there will be no resurrection. They shall perish like natural brute beasts. 2 Pet. 2:12

The Greek word here rendered punishment is kolasin, which means pruning, as a husbandman prunes the dead wood from his orchard or vineyard. So Satan and all his hosts will be cut off finally from God’s blessings, and be destroyed in the second death. Another use of the word kolasin in classic Greek is to restrain; as, “The charioteers

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restrain (kolasin) their fiery steeds.” So God, through Christ, declares that the second death shall everlastingly restrain Satan and all who have his goat-like, wayward disposition, after having had full knowledge and opportunity to develop opposite disposition.

In a previous verse the same parable puts the results of the trial of the nations for life or death, during the Messiah’s kingdom, in different language. It declares that the reward to the sheep will be, “Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world.” This is the Kingdom which was originally given to Adam, but lost through disobedience.

This is the Kingdom which Jesus by obedience to the law had a right to claim for Himself, but which He sacrificed for the benefit of humanity. The Father gave to Him and to the Church, His Bride, a heavenly kingdom, not founded when the earth was founded, but “from before the foundation of the world.” Messiah, during the Millennial age, will prove who of mankind are worthy of everlasting human life at the end of His thousand year reign. The Lord will deliver to God the dominion, or the Kingdom of earth. Mankind will thenceforth be responsible directly to the Heavenly Father, as we read in 1 Cor. 15:24.

MAN'S WONDERFUL ACHIEVEMENTS

Panama-Colon, February 23 Pastor Russell manifested a keen interest in the great Panama Canal work, which is speeding to completion. He took for his text Psa. 8:4, "WHAT IS MAN?" He rehearsed human engineering feats of the past the Tower of Babel; the great city of Babylon; the Great Pyramid of Egypt, full of scientific accuracy and symbols of Heavenly things. Solomon's Temple and Herod's, the Cathedral of St. Peter's at Rome and other great cathedrals, each wonderful in its way, were referred to as examples of man's skill in the past. All, he declared, glorify man's intellectual power, intelligence and acumen, no less than do some of the legal statutes of the past the Mosaic Law, the Laws of Lycurgus, etc. All of these achievements of the past refute the thought that our forefathers were monkeys or only a step or two in advance of that condition.

However, in our day practically within the past half century human intelligence seems to have bounded forward in a most remarkable manner. The telegraph, the telephone, the wireless, steam power, electric power and light have given talents a wider scope than ever before was known, and have forwarded the art of printing, which, in turn, has stimulated the education of the masses. Intelligence has increased demand, utilized inventions, and is making the world fabulously rich. Millions everywhere are on the alert to associate themselves with the new things and with the financial prosperity which they are bringing.

THE CANAL ILLUSTRATES ALL THIS

Our modern cities with their multiplied conveniences, palatial structures and office buildings more than forty stories up into the clouds, are fresh reminders of our text, "What is Man!" Our tunnels, or subways, under cities, and all the conveniences they stand for are well calculated to amaze us. As we look about us and realize that these things have come suddenly within fifty years, we repeat, "What is Man!" How wonderful the intelligence which has been able to grapple with the affairs of nature, its minerals, its laws, etc., and to master them! Is not man a great king in all the earth?

Nowhere is this power of man to deal with earthly conditions more strikingly manifest than here on this Canal Zone. We have here an illustration of mountain-moving faith. Six tons of Trojan powder exploded at one instant, crumbling an entire hill, is certainly a wonderful record. These great steam shovels moving with so great rapidity these enormous masses of loosened earth are marvelous. If only a few years ago some one had told us that a man, by moving a lever, could lift six tons of earth, transport it

an eighth of a mile and load it upon cars, all in three minutes or less, we would have thought him insane. Who would have believed a short time ago that an eighty-foot gate weighing six hundred tons would have been practicable or possible!

History tells us that the desirability of this canal was recorded by Galvao in 1550. He had ambition. If he had had our modern appliances and the wealth of our day to back them, no doubt he had the intelligence necessary for the work. But the time was not ripe. Forty years ago our government realized the desirability of this work, but dared not undertake it. Thirty years ago the work was started by a courageous Frenchman, but abandoned because of the tremendous difficulties encountered. Ten years ago the United States government undertook the work, which is now nearing successful completion.

TELLS OF MESSIAH'S DAY

The advance of human intelligence in the power to overcome the obstacles of nature is shown thus. What was impossible in the hands of skillful men thirty years ago is possible at the hands of similar men today, because, in the interim, human intelligence in respect to the use of steam and electricity and the application of mechanical principles, has made rapid progress. This canal, therefore, not only honors Colonel Goethals, whose genius has had so much to do with the wonderful accomplishment, but it honors mankind in general; for here we find at work machinery invented and manufactured in all parts of the world. The Scotch suction dredge and the French ladder dredges co-labor with American machinery in drilling, boring, blasting, digging, accomplishing.

Our first lesson from what we see is that present achievements out-rank those of the past not so much in skill as in opportunity. Ancient masonry, found south of us here, like that in the Great Pyramid of Egypt, tells of a skill with which we cannot yet compete, in that great stones were so

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truly squared and so accurately laid as to make it difficult to find the crevices between them.

We must credit our great progress to God. His time has come for lifting the veil of ignorance and superstition. He has been gradually favoring the increase of knowledge along every line. We today are merely taking advantage of this more extended knowledge, carried into all the homes and offices by means of steam printing-presses, railroads, steamships, postal service, etc. Instead, therefore, of trying to belittle our ancestors, let us confess that we have drawn and are still drawing from them deep inspiration along various lines the Bible, Shakespeare and other writings.

Let us accredit our progress, not to Evolution, but to the more reasonable proposition that God's time has come to give us the blessings promised in the Scriptures the blessings which are heralding Messiah's Kingdom of "peace on earth, good will toward men." We have waited for it, prayed for it and sung about it for centuries. And now that we are beginning to enjoy its blessings, now that the dawning of the New Day is visible on every hand, let us make no mistake. While learning from each other, let us not forget to be taught of God, reading in the signs of the times the fulfillment of the predictions of forty centuries.

WHAT WILL MAN BECOME

Our text asks, "What is man that Thou are mindful of him?" intimating what we all acknowledge that man is poor, weak, imperfect, fallen, unworthy of his Creator's favor and blessing. He is not deserving of eternal torment, but deserving of the divine sentence, "Dying, thou shalt die," because of degradation through the fall. Yet God is mindful of man.

God has made provision for man's recovery from sin and death. The foundation for the recovery was laid by the Sin-Atonement Sacrifice at Calvary. The blessings of that Atonement have been extended thus far only to a small number. They have been limited to such as would take up their cross and follow in the Savior's footsteps. As the Scriptures declare, these are few, a "little flock" not many great, wise, rich or noble.

But the selection of the Elect to be associates with Messiah in His glorious Kingdom is only the beginning of God's favor toward mankind. The Elect will soon be completed. The saintly followers of Jesus from every nation and denomination will soon become His Bride and Joint-heirs in the Kingdom. Then that Kingdom will be established by Divine Power in authority and dominion, not to crush mankind, but for human uplift out of sin and degradation, ignorance and superstition, back to the full image and likeness of God.

If mankind in the fallen condition, and imbued with sin and selfishness, can be influenced by knowledge and ambition to accomplish the wonders of our day, what will not be possible to the restored man, as gradually he reattains the image and likeness of his Creator! The eyes of our understanding open widely as we consider the great length and breadth of human possibilities, under those favorable conditions which God declares will obtain during the thousand years of Messiah's Kingdom, for which we pray, "Thy Kingdom come; Thy will be done on earth, as it is in Heaven."

LITTLE LOWER THAN THE ANGELS

Our context declares that man was made "a little lower than the angels"; that is to say, man as an earthly, or animal being, is on a lower plane than angels, who are spirit beings. Yet there is one

respect in which man is treated from a standpoint superior to that of angels. Of man God said, "In Our likeness let him have dominion over the earth." So man was to have the earth as his little universe. But no dominion, so far as we know, has ever been given to the angels.

Man's ruling power was neutralized by the sentence of death which came upon him. As the dying process continued, man's power to rule his dominion waned. Whereas originally he was able by mere exercise of his mind to control the beasts, he has since been obliged to cope with the beast by brute force and superior cunning. Finally by invention, fire arms, etc., he has gained the mastery in the world by force.

Doubtless the lessons of experience in all these six great Days (six thousand years since the fall) will ultimately inure to man's benefit. His exercise of his ingenuity in battling with thorns, thistles, beasts, etc., has served to quicken, to energize, to give him force of character. But alas! this force of character is not in any way advantageous; for in many respects it is contrary to the highest standards contrary to the image of his Creator.

During the great Day just beginning (the seventh of the great Thousand-Year Days the Sabbath) man will have weighty lessons to learn. The selfish and animal propensities of his nature have become so strong and the higher moral faculties have become so dwarfed that a large proportion of human effort will necessarily be along the lines of self-control and the development of the godlike mind. The advantages of this godlikeness will not only be clearly set before man in the Millennium, but he will be assisted in forming such character, because the laws of Messiah's Kingdom will thoroughly estop sin and every form of selfishness which will attempt to do injury to another.

Every evil purpose will be nipped in the bud. Every evil deed will be promptly punished in its incipency, without being allowed to progress to the injury of others. Soon the great lessons of the glorious rule of Messiah will be recognized and appreciated; and as development will be made in the reattainment of the Divine likeness, all of its beauties will be appreciated and every where seen.

JUDGING QUICK AND DEAD

All those experiences of humanity under Messiah's Kingdom are in Scriptural language declared to be judgments; that is, testings, provings. That great Day of Messiah, a thousand years long, is Scripturally styled the Day of Judgment. The Church will not be on judgment, or trial, then; but the world. The Church, walking by faith, and not by sight, is having her trial now. The faithful of

the Church now on trial, if found worthy, will be given the reward of glory, honor, immortality, and will be made the judges of the world. "Know ye not that the saints shall judge the world?"--1 Cor. 6:2.

St. Paul referred to that Thousand Year Day, and described it as the future Day of Judgment, saying, "God hath

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appointed a Day in which He will judge the world in righteousness by that Man whom He hath ordained." (Act. 17:31) The Christ will have the judgment of the world in His hands. The Christ has Jesus as its Head and the Church as its Body, as St. Paul has declared. Eph. 1:22,23.

The judgment of the world will not be in respect to whether or not they have been sinners; for that God has already determined. As the Scriptures declare, all men are sinners. That coming judgment will not be to see which of these sinners is really worthy of life and which worthy of death; for that also was determined by the Lord long ago, when He passed the sentence of death upon all, without exception. Because all were sinners it was necessary that all should be redeemed in order that they might have that coming judgment. The very object of the redemption was to settle for ever (Heb. 10:12) the death sentence pronounced against Adam and inherited by all of his race.

All were redeemed, and all are to be set free from that Adamic condemnation. The moment they are set free from the condemnation of the past, they will be put on trial, or judgment, for themselves. From that moment their responsibility will begin, the result of which will be either everlasting life or everlasting death Second Death. And the rewards of that trial will be in respect to their course after they are freed from the Adamic sentence. The past will figure only as it has meant opposition to light and knowledge.

HE WHO SINS, SUFFERS

Only the Church at the present time are on judgment, or trial for everlasting life or everlasting death, because only the consecrated are set free by the Redeemer. As it is written, "We were children of wrath even as others." (Eph. 2:3) Nor will the world be on trial, or judgment, for everlasting life until they shall have been brought to a very clear knowledge of God, of His arrangements for them, and of their opportunities.

However, there is another law operating, which affects every member of Adam's race. Whoever sins a little suffers proportionately. Whoever sins much suffers proportionately. But such punishments for sin are not unto eternal death. They are merely transitory and on account of misdeeds, and have no bearing whatever on the original sin unto death and the redemption from it. The man or the woman who transgresses a

law of nature suffers. If he transgresses a moral law, he suffers also. He who steals or who murders or slanders another, and seemingly meets with no retribution in the present life, nevertheless does not escape not even if his conscience becomes seared and he can forget his misdeeds.

It is a law of our nature that the very finest of our powers are the most easily injured. Thus he who injures his conscience damages that which is most difficult to repair. Those who have seared their consciences will, during the thousand years, have the most difficulty in regaining the image and likeness of God, without which they can never have everlasting life.

St. Paul, after assuring us that “As all in Adam die, so all in Christ shall be made alive,” adds, “Every man in his own order” or class. (1 Cor. 15:22,23) This suggests that God has the world identified by classes, as well as individually. The Church class will be first the Chief Resurrection. (Rev. 20:6) None will be in it except those accounted worthy to share in the Messianic Throne and Kingdom.

Later on will come the resurrection of the worthy ones of ancient times Abraham, Isaac, Jacob and all the Prophets. Their resurrection will be to human perfection, as examples of what all men can attain, if they will be obedient to Messiah’s righteous requirements.

Then will come the world, “every man in his own order.” All will be awakened. Each will have an opportunity of coming to a knowledge of the Truth. Each will have opportunity, by obedience, to arise out of degradation, thus demonstrating his worthiness or unworthiness to participate in complete Restitution and everlasting life.

Thus each individual of Adam’s race will take his place, either at the right hand of the Majesty of the Kingdom or at the left either at the place of favor or disfavor. He will be thus deciding for himself, according to the Divine standards, whether he will have everlasting life, or the penalty of opposition to God—“everlasting destruction” the Second Death.

[The Weekly Inter Ocean, March 9, 1913](#)

THE GRANDEST OF INAUGURATIONS

Washington, D. C., March 9 Pastor Russell arrived here this morning on his return from Panama, Kingston, Havana, Key West, Tampa and Pensacola. His coming was eagerly awaited by the Washington Temple Congregation. He took for his text Jesus’ words, “When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the Throne of His glory.” (Matt. 25:31) He said:

When six thousand years ago man transgressed the Divine command and came under the sentence, "Dying, thou shalt die," he was cast out of Eden, that in the unprepared earth he might pay the death penalty, with labor and sweat of face going down to the tomb. Even then, in the declaration that the Seed of the woman would eventually bruise the serpent's head, God implied an ultimate victory for humanity, over Satan and sin and its death penalty.

Later, God's Covenant with Abraham told that the victory would come through his posterity, but still did not explain how. Centuries later, Abraham's favored posterity became the Jewish nation, and came into covenant relationship with God through Moses, the mediator of the Law Covenant. Their hope was that they could so thoroughly keep God's Law as to merit everlasting life; and that learning how to practice this self-control, and gain the victory over sin, they would be competent to teach all

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nations, and to deliver mankind from sin and death. However, centuries of effort proved that none were able to keep the Divine Law satisfactorily; for all continued to die.

The next Divine lesson was one of faith in God. Israel could not keep the Law Covenant satisfactorily could not, therefore, have everlasting life. Hence they could not teach others to do what they could not do. The lesson of faith was that they should look forward to a coming Messiah "A Prince and a Savior." Through Him all the promises would be fulfilled. For Centuries they waited for Him, and sought to apply Moses' words: "A Prophet shall the Lord your God raise up unto you from amongst your brethren, like unto me [the antitype of Moses]; Him shall ye hear in all things whatsoever He shall say unto you. And... every soul, which will not hear that Prophet, shall be destroyed from amongst the people." Acts 3:22, 23

Various were the hopes and imaginings respecting Messiah. He was to be the antitype of both David and Solomon, the antitype of Aaron and Melchizedek very great! He was to reign from sea to sea. (Psa. 72:8) Ultimately, so successful would be His reign that the knowledge of the Lord should fill the whole earth, as the waters cover the deep. (Hab. 2:14) Not only Israel would be blessed by Him, but all nations, peoples, kindreds and tongues. Unto Him every knee would bow and every tongue confess to the glory of God. Phil. 2:10, 11

The hearts of Israel looked forward with pride to that day when Messiah would exalt them very highly in the earth and associate them with Himself in the ruling and blessing of all people. Ah! they thought, the inauguration day will come, when as King of kings and Lord of lords Israel's Messiah will wield a scepter which all will recognize and under which all will receive a blessing! These good hopes held together the "chosen people,"

as no other nation or people have ever been held together. They are waiting still, though disconcerted by the length of time and by the various evidences that others are in some respects more favored than themselves.

MESSIAH AND JUBILEE AT HAND

At last Israel's Star of Hope is rising! At last the prophecies tell that the morning of joy is about to dawn and "the desire of all nations shall come." Not merely Jews are claiming that Messiah's day is nigh, and that the Divine blessing is about to come upon Jerusalem and all the people of God, but Christian Bible students see the same. Mohammedans are claiming the same. Free Masons are claiming the same. All men are in expectation of something wonderful, just at the door.

The blessings multiplied upon us in the inventions of the last half-century all bespeak the New Dispensation, the reign of the King of kings. And if the preparations are on so grand a scale, what will be the grandeur of the inauguration and of the reign itself! Truly the Scriptures say that "eye hath not seen, nor ear heard the things that God hath in reservation for them that love Him." 1 Cor. 2:9

INAUGURATION SCENE OF OUR TEXT

Leading in the grand procession picture is The Son of Man, following whom will be all the holy messengers; but with Him upon His glorious Throne will be His Bride class a saintly few. Thus it is written, "When Christ... shall appear, then shall ye also appear with Him in glory" (Col. 3:4); again, "To him that overcometh will I grant to sit with Me in My Throne." Rev. 3:21

Through the Prophets of old the picture was given us of the triumphal entrance of Messiah, saying, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and the King of glory shall come in... Jehovah of Hosts, He is the King of glory." (Psa. 24:7, 10) It is Jehovah's Kingdom that is to be established when Messiah comes; for Messiah is the godlike One, Jehovah's Representative, who for a thousand years will rule the world for the abolishment of sin and death, and the uplifting of Israel and all the nations.

Messiah is spoken of as the Seed of David, who should inherit his throne. (Luke 1:31-33) He who was according to the flesh David's Son is according to the Spirit David's Lord, and He it is that shall sit upon the Throne. But as the throne upon which David sat was the Throne of Jehovah, so the Throne of Messiah will be Jehovah's Throne also.

*"Oh, that will be a crowning
Such as earth has never known,
When Christ His Kingdom shall receive,
Before the great white Throne!"*

Grand as have been the inaugural services of the past week, they were as nothing in contrast with the glorious crowning Day for which the earth has been waiting 6,000 years. Happy, earnest and hopeful as were the faces that greeted the President, the picture was tame as compared with the light and joy and confidence that will fill the world when mankind come to realize that during the past 6,000 years God has been making preparation for this great Day that is even now dawning.

Then gratitude will go up to the Lord from faithful hearts. Then truly on the grandest possible scale all that trust in Messiah will shout, "Hosanna to the Son of David. Blessed is He that cometh in the name of the Lord! Hosanna in the highest!" Then Messiah will take His Kingdom as God's Representative, His Holy One to rule the earth, and to dispense the blessings which God promised in the Abrahamic Covenant and reiterated "by the mouth of all His Holy Prophets since the world began." Acts 3:21

WHEREIN DID THE JEWS FAIL

The Jews did not fail. All the promises of God made to them are still theirs. He never offered them spiritual favors. He never suggested that He would take them to Heaven. The strongest promise made, even to Abraham, was that all the land which could be seen would be given to him and to his seed. All the blessings of Israel were to come through Messiah, whose Kingdom is about to be inaugurated.

What God did for the Jews at the First Advent of Jesus was something more than He ever promised to do for them. He foretold through the Prophets that Messiah would suffer; yea, that "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." The Jews merely fulfilled a part of the Divine Program. Had Messiah gone to another nation, doubtless there would have been similar results. No other nation, indeed, was so

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well prepared as the Jews by Divine instruction through the Law and the Prophets.

What God did for that nation more than He promised to do was that He gave them an opportunity of becoming more than the natural seed of Abraham. He gave them the opportunity of becoming spirit beings members of Spiritual Israel. So many as received Jesus, and became consecrated to be His disciples, were received of the Father, begotten of the Holy Spirit, received into the family of God as Spiritual Israelites, as the Spiritual Seed of Abraham. But these were few.

Then Divine favor turned to the Gentiles, and gave to them a similar opportunity of coming into membership with the Spiritual Seed of Abraham. This work has required nearly

nineteen centuries and is now about completed. In other words, we understand that the Messiah class is about complete Jesus the Head, faithful Jews next, the faithful from the Gentiles next.

Jesus the Head long ago entered into His glory. Some of His members have already entered in and soon the last members will pass beyond the veil. Then the preparatory work of making up the Messianic class will be completed.

Immediately on the inauguration of the Messiah, His work of ruling and blessing will begin. At that point, according to the Scriptures, Natural Israel will return to God's favor, and be granted the chief blessing under the new administration. And through the Kingdom of Israel, as the earthly representative of Messiah's invisible, Spiritual Kingdom, the blessing of Jehovah will reach to all the families of the earth. Genesis 12:3; 22:17, 18

WHAT ISRAEL DID NOT SEE

The Jewish people failed to note those portions of prophecy which foretold Messiah's sufferings. As a sheep before her shearers is dumb, so He would neither open His mouth nor use any of His superior powers to hinder the accomplishment of God's will in respect to His death. (Isa. 53:7) The chastisement for human sin was borne by Him, in order that, as man's Redeemer, He might have the right to forgive human sin and to raise mankind out of their degradation and bring them back into harmony with God's Law, fully justified through the blood of the Redeemer. Not only the Jews failed to see the necessity for a dying Savior, but the whole Gentile world may be said to equally fail to grasp the import of Jesus' death.

The death of Jesus was necessary for two reasons: (1) As man's redemption price; (2) As evidencing His own faithfulness to God, His own loyalty even unto death, and consequently His right to the Divine promise of a glorious exaltation, compensating His devotion, His self-sacrifice, and honoring His name above every name making Him partaker of the Divine nature. Without His redemptive work, the penalty of Divine Justice would have rested forever upon the human race, and none could have been resurrected from the dead. The sentence of death upon man would bring him to the same condition of nonentity as the dying of the brute accomplishes in him. But God knew in advance of His own purpose to arrange for mankind the payment of the penalty through His Son, who died, the Just for the unjust, to bring them back into harmony with God.

It is for this reason that none living prior to Jesus were accepted to sonship in God's family, after Father Adam lost that privilege through disobedience. Only after the redemption could the invitation to sonship be extended. Those who accepted needed to wait until Pentecost to receive it. They waited until Jesus, who died for their sins, ascended up on High to make reconciliation on our behalf. Forthwith the Father accepted all who came unto

Him through Christ, and the Holy Spirit came upon such, inducting them into the Divine family as sons.

The difference between the Church and the world is that the Church is called out from the world now when everything is unfavorable, while Satan is unbound, while ignorance and superstition hold sway, and while the reign of sin and death is in progress. These circumstances make for the Church a narrow way of self-sacrifice in walking in the footsteps of Jesus. But because of this severer trial of the narrow way, the Church is to have the superior blessing also glory, honor, immortality, Divine nature, the First Resurrection from earthly to Heavenly conditions.

Then will come the general blessing which God has provided, through Messiah's sacrifice, for the world. All sinned in the one man Adam. All have been redeemed by the other Man Christ Jesus. (1 Cor. 15:21) All are to be awakened from the sleep of death. All are to have a full opportunity to come to a knowledge of the Truth. All are to be given everlasting life, who develop the spirit of holiness. Only the incorrigible, those who love iniquity and hate righteousness, will eventually be sentenced to the Second Death, from which there will be no recovery.

NECESSITY FOR CHRIST'S REIGN

More and more we realize that education will not do for the world all that we once hoped. Many of us hoped that the education of the heathen would make saints of them, forgetting that education in the home-land has not made saints very generally. There are good people, moral people, trustworthy people, who are not Christians at all. But they are the exceptions. The majority of people are not sufficiently strong of character to stand thus alone without the help of Christ.

The great mass of mankind seem to need something in the way of chastisement, punishment, to offset the downward tendencies of their own fallen flesh. A few possibly have been restrained by the absurd teaching of eternal torment at the hands of demons, presented for a long time in the name of Christianity. But the majority reason that whoever gets these experiences, they will not. Thus we find that nearly all the murderers imprisoned are such as have known the erroneous teaching of eternal torment, and yet have been unabashed thereby. In other words, they have given an outward assent to the teachings but really never believed it or been influenced by it.

What the world needs is a strong government which will hold in restraint the weaker and baser elements of society and seek to help them up out of their difficulties. But no government yet devised is either strong enough or wise enough to accomplish much along these lines. This is evidenced by the fact that crime increases in proportion with intelligence; so much so that using all of our modern

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appliances--telephones, telegraphs, dictographs, etc. we are scarcely able to keep even with law-breakers.

All who have anything to do with police affairs shudder at the thought of what might occur should the time ever come when the majority of a city should become stubborn and vicious through lack of work, want of bread, etc. They tell us that such conditions would let loose the tiger of human passions as it has never before been known in the world; for the tiger is now educated, and the masses are on a par with the masters social, financial and political.

What we need is Messiah's Kingdom the very Kingdom described to us in the Word of God. His rule will be that of justice and equity, and will give a fair opportunity to the poor and the needy. (Psa. 72:4) His Kingdom will subdue vice and crush it out, and punish sin, in both rich and poor. His Kingdom will lay righteousness to the line and justice to the plummet, and will sweep away the refuge of lies and subterfuges under which injustice is now so often cloaked. No wonder the Scriptures tell us that Messiah's Kingdom will be "the desire of all people!" Hag. 2:7; Isa. 33:17

[The National Labor Tribune, March 1, 1914](#)

JESUS HIMSELF DREW NEAR

"It is Christ that died, yea rather, that was raised from the dead."
Rom. 8:34

Today we study one of Jesus' most striking manifestations to His disciples after His resurrection. Early that morning He had appeared to the women who came to embalm His body. They had communicated the news to St. Peter and St. John, who hastened to the sepulcher, but found it empty. The disciples were perplexed. Although Jesus had told them that He would be crucified and would rise from the dead on the third day, they had not comprehended the teaching.

That afternoon, as two of the company were walking home, discussing their disappointment, Jesus overtook them. They knew Him not, because of His resurrection change. St. Peter tells us that He was "put to death in flesh, but quickened in spirit." This we understand in the light of St. Paul's explanation of the Church's resurrection: "Sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spirit body." 1 Cor. 15:42-44.

The same thought is impressed again by the Apostle's statement: "We shall all be changed, in a moment, in the twinkling of an eye"; for "flesh and blood cannot inherit the Kingdom of God."

The change which the Church is to experience is the same which Jesus experienced when He was raised from the dead, a life-giving Spirit no longer a Man.

Our Lord's title, "Son of Man," still belongs to Him, as goes the title, "the Logos." When the Logos was made flesh, the identity was preserved; and likewise when Jesus became a spirit being again. Respecting our Lord's human experiences we read: "A body hast Thou prepared Me" for the suffering of death. (Hebrews 10:3-10.) When He had accomplished that purpose, He no longer had need of human nature; but as He had foretold, He ascended to where He was before to the spirit nature and, later on, to Heaven itself.

To assume that Jesus is a fleshly being in Heaven, bearing wounds and scars to all eternity, is to imply that the Father never really exalted Him to the glory which He had before the world was (John 17:5), and is unscriptural. The Scriptures plainly show that the Father highly exalted our Redeemer "far above angels, principalities and powers."

"JESUS SHOWED HIMSELF"

St. Luke declares that Jesus showed Himself alive after His resurrection (Acts 1:3). In every way He manifested the fact that a great change had taken place with Him. He appeared and showed Himself not only in different bodies, unlike each other, but also in different clothing. When He suddenly disappeared, the clothing disappeared also.

The stranger who overtook the two disciples en route to Emmaus inquired, Why so sad? Astonished that He did not know, they explained that the chief priests and rulers had delivered up and crucified Jesus, a prophet mighty before God and the people. Their hope that He was Messiah had been crushed. Then they told the events of that very morning that some women of their company had found His tomb empty and had seen angels, who said that He was alive.

This gave Jesus opportunity to explain quietly that their experiences were part of the Divine Plan; that it was necessary that Messiah should thus suffer, in order to become King of Glory and bless mankind. He pointed out from Scripture what God had foretold respecting Messiah's experiences. He probably showed that when Isaac was offered up by Abraham, he foreshadowed Jesus' death and resurrection; that the smitten rock represented Messiah, who must be smitten in order to give the Water of Life to humanity; that the serpent lifted up in the wilderness typified Messiah's crucifixion; and that the passover lamb typified Jesus, "the Lamb of God, which taketh away the sin of the world." No wonder their hearts burned within them!

“THEY KNEW HIM HE VANISHED”

When the travelers arrived in Emmaus, something in their guest's manner of asking the blessing at supper reminded them of Jesus. Their eyes of understanding began to open. Then, having fulfilled the purpose of His Materialization, Jesus vanished clothes and all.

Unable to sleep, the disciples returned to Jerusalem, and there learned that Jesus had manifested Himself to Peter. Then they told their experiences; and faith, hope and joy began to grow in all their hearts.

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During the forty days following our Lord's resurrection, He only twice appeared in a form similar to that which they had seen, bearing the marks of crucifixion. On both occasions He appeared and vanished while the doors were shut

[The New York World, May 31, 1914](#)

THE LORD'S ASCENSION

Pastor Russell's famous photo-drama of creation beautifully pictures our Lord's ascension and the subsequent outpouring of the Holy Spirit at Pentecost. The educational value of pictures is well known; and the public are very appreciative of the drama as a means of instruction along biblical lines. Wherever it is presented, large crowds are in daily attendance.

The pastor's text today was: "When He ascended up on high, He led a multitude of captives." Eph. 4:8, margin.

It is appropriate, began the pastor, that on this day, celebrated as the anniversary of Pentecost, we should have well in mind what we celebrate. Ten days ago was the anniversary of our Lord's ascension. In one sense of the word, our Lord Jesus ascended at the time of His resurrection from the dead; for then He left the human nature and the tomb for the divine nature and immortality. He tarried, however, for the space of forty days after His resurrection, that He might establish and instruct His apostles.

During that time He was invisible to them, except when He manifested Himself by appearing miraculously in various forms to convince them that He was no longer dead, and that He was no longer confined to human conditions that His resurrection had made Him a spirit being again, on a higher plane than He was before He took human nature for the suffering of death in order to redeem humanity.

The pastor went on to explain carefully that during the period between His resurrection and His ascension our Lord taught His

followers not alone by His words but also by His conduct. They had not yet received the Holy Spirit, the speaker declared, and hence could not understand or appreciate spiritual things. They could therefore receive instruction only along natural lines.

Jesus was raised from the dead a spirit being, far above angels, principalities and powers. Had He gone directly to the Father without manifesting Himself to His disciples, they would not have been able to understand the truth of the matter. Hence their lessons were given them largely in pantomime, corroborated by the Master's words, explaining that it was necessary for Messiah to die in order to redeem the world, and that it was also necessary for Him to rise from the dead and to ascend on high and re-enter the spiritual plane of existence in order that from that higher plane of being He might be the more capable of filling the great office of prophet, priest and king for mankind.

THE PENTECOSTAL BLESSINGS

After forty days during which He was invisibly present with His disciples, except on the few occasions when He manifested Himself for a few moments each, our Lord ascended to heaven. Ten days afterward the Holy Spirit came from the Father upon the waiting household of faith. The outpouring of the spirit evidenced to them that they were justified freely from all things through the merit of the Redeemer's sacrifice, that their consecration to sacrifice themselves had been accepted of the Father, and that thenceforth they might count themselves as joint sacrificers with Christ, members of His body, members of "the church of the first-borns, written in heaven," members of the seed of Abraham, in whom all the families of the earth are to be blessed.

The pastor then demonstrated that only Jews received the pentecostal blessings. Until three and a half years thereafter, in harmony with a divine promise made to the Jews, the gentiles were excluded. Then the time came for the gospel to go to the gentiles. The record informs us the Cornelius was the first gentile to be received into spiritual relationship with God. Until God's due time for "the middle wall of partition" between Jew and gentile to be broken down, he could not receive the spiritual blessings. Even then he was received not because of his works and prayer, but because of faith in the redemptive sacrifice offered upon Calvary.

SEEN BY SAUL OF TARSUS

The apostles were to bear witness to the resurrection of Jesus; but Judas, having lost his place, which was given to St. Paul, it was proper that the latter should also be able to bear witness to Jesus' resurrection. Recounting those who had seen our Lord after His resurrection, St. Paul says, "Last of all He was seen of me also, as of one born before the time." Jesus appeared to St. Paul in the glory of His spirit being, "shining above the

brightness of the sun” at noonday. The sight caused injury to Saul’s eyes.

The pastor then pointed out how inappropriate and unsatisfactory such a manifestation would have been if the Redeemer had so appeared to the eleven during the forty days following His resurrection. They could not possibly have identified the glorious personage who shone above the brightness of the noonday sun with the Lord Jesus, their friend, their teacher. But to Saul of Tarsus the revealing in fiery light, above the noonday glare, was very appropriate. It convinced him in a manner that no human appearance could have equaled that Jesus was no longer a man and that He was no impostor. St. Paul’s conversion was instantaneous.

It should not cause us to marvel that Jesus ascended, as He declared, “up to where He was before,” said the pastor. It should not surprise us that the apostle declares that our Lord ascended in dignity and station far above angels, principalities and powers, and above every name that is named. On the contrary, it would be both equitable and Godlike that the great Jehovah should highly honor His

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faithful Son, the first and last, the beginning and the ending of the creation of God. Could we, he asked, for one moment suppose that our great Creator would permit this faithful Son, or any servant, to lay down life in the divine service and to suffer loss as a consequence of his obedience? Is it not much more rational to believe, as the scriptures declare, that “Him hath God highly exalted”?

EXTREME HUMILIATION AND EXALTATION

Pastor Russell called attention to the apostle’s phraseology in the context that the one who ascended had previously descended, and that the descending and ascending were related as cause and effect. The one who has ascended on high completely fills the highest position in the great divine government of the universe as head of principalities and powers, angels and men next to the great Jehovah. Yet, as the apostle warns us, we must not identify this glorified one with the one who in obedience to the Father’s will came down from heaven and as a man humbled himself unto death, even the ignominious death of the cross. The apostle calls attention to these two extremes of humiliation and exaltation both accomplished in the Son of God, the Logos, the Messiah, the Christ.

The pastor then showed that if some of us at one time had supposed that our Lord Jesus ascended to heaven in a physical condition, as a man, we had entirely misunderstood the scriptures. To suppose that Jesus went to heaven a man, the pastor maintained, is to mistake the significance of His title, the

Son of Man, which He preserves as identifying Him with His great redemptive work as one of His many titles. To suppose that Jesus is in heaven a human being, he declared, is to suppose that He is still, as when on earth, “a little lower than the angels,” whereas the scriptures state that He has ascended far higher, so that not only men but also all the angels of God are commanded to worship Him. To suppose Jesus in heaven a human being is to suppose Him out of all harmony with heavenly surroundings and spiritual conditions.

Moreover, the speaker queried, are we not told that the Church of Christ will be changed from the human condition to the spiritual condition in the resurrection, and that this change will make them like their Redeemer, so that they may see Him as He is, not as He was; that they may see Him in glory, honor and immortality exaltation and not as the one who in humiliation was made flesh that He might sacrifice His flesh on behalf of the race of Adam? Answering his own question, he declared that when we so thought we forgot the scriptural assertion that “flesh and blood cannot inherit the kingdom of God.” This statement of scripture implies that all who become partakers of the divine nature and share in the heavenly kingdom with their Lord and Redeemer must be made like Him by the power of the first resurrection.

DIFFICULTIES OF UNBELIEVERS

The pastor declared that he had found worldly wise people very skeptical respecting the descent of the Logos, the Son of God, to earthly conditions, but that Christians seem to have more difficulty than does the world to comprehend the ascension of Jesus to the spirit plane and its excellent glory. Both points, however, are important. Whoever is unable to see that the Logos, the glorious Son of the Highest, humbled Himself, divested Himself of the spirit nature and took instead the human nature, cannot see that Jesus was sinless. And those who cannot recognize that He was holy harmless, undefiled and separate from sinners, cannot believe in the sacrifice of Jesus as being a ransom for Adam, to effect his release and that of his posterity from condemnation to death.

Pastor Russell went into considerable detail respecting the method by which the Logos was transferred from heavenly conditions to earthly conditions. He showed that the purity of the Logos, His perfection of organism, His freedom from sin, was preserved, notwithstanding the fact that He was born of an earthly mother who was not free from the blemishes of the Adamic race. The speaker proffered his hearers, free on application, a treatise entitled “The Undefiled One,” which he believes shows scientifically the process used of God by which the Logos was changed from the higher to the human nature, yet preserved immaculate.

A SERIOUS ERROR AMONG CHRISTIANS

The error of supposing that Jesus is still a man was shown to signify the denial of His statement that He would ascend up where He was before, and of St. Paul's teaching that He has been highly exalted to glory and distinction the divine nature, instead of the human nature. This error, the pastor declared, has led to other errors, one of which he cited, namely, that made by many Christian people of expecting the second coming of Jesus in the flesh as a glorious man and not as a glorious spirit, partaker of the divine and altogether disassociated from human nature. Thinking of our Lord at His second advent as a glorified man, they associated Him with a material throne and an earthly court. The unreasonableness of this error leads other Christian people in an opposite direction. Realizing that such an earthly kingdom would be a step backward rather than forward, they deny the second coming of Christ to establish the long promised Messianic kingdom.

The proper thought, the speaker declared, is that Jesus accomplished in the flesh the work which the Father had given Him to do when He sacrificed His earthly life. The Father rewarded Him gloriously by exalting Him to the highest spirit plane. Now our glorified Lord is waiting for the gathering of His elect, His church, His bride. These are to share in His resurrection to the divine nature and to sit with Him in His throne. Then the kingdom of Messiah, so long promised, will begin to bless the world, using as its earthly representatives, visible to men, Abraham, Isaac, Jacob and all the ancient worthies mentioned in Hebrews 11.

A MULTITUDE OF CAPTIVES

The pastor then showed that his text figuratively represents the ascension of our Lord from the earthly plane to the heavenly as the triumph of a great conqueror. Sin had gained ascendance over Adam and his race, and had brought them down to the dust, mentally, morally and physically. Moreover, this victory over mankind had been gained in a legal manner through the one man's disobedience. The Logos divested Himself and His glory on the spirit plan, was made flesh, fulfilled the demands of

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the law, proved Himself competent to pay the sinner's ransom price and "gave Himself a ransom for all, to be testified in due time." Having finished His sacrificial work, He was again received to the spirit nature with exceeding glory and to the right hand of God.

Thus, he continued, the great conqueror is seen returning to the heavenly state, acclaimed by the heavenly host, and far down the centuries the prophetic view sees following Him a great procession. First comes the church, the royal priesthood, His brethren, delivered from the power of sin and death through the

merit of Jesus' blood. These are only the vanguard of an advancing host; they are "a kind of first fruits to God of His creatures," rescued from sin and death. Later on, for a period of a thousand years beyond the deliverance of the church, the prophetic pen foretells countless hosts of every nation, people, kindred and tongue, to be delivered from the power of sin and death through the merit of Him who died on calvary.

Then will come the glorious consummation, the pastor said. When all who will have refused divine grace shall have been destroyed in the second death, then shall be heard every creature in heaven and on earth saying, "Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."

THE ACCEPTABLE YEAR OF THE LORD

The pastor then explained that at our Lord's first advent began "the acceptable year of the Lord" the time when God, having accepted the sacrifice of Christ Jesus, became willing to accept the sacrifices of all who desire to become His disciples to take up their cross and follow Him through good report and evil report, even unto death. The entire gospel age, he declared, antitypes Israel's atonement day; and the sacrifices of our Lord and the church are the "better sacrifices," foreshadowed by the bullock and the goat offered typically by the Jews. This antitypical atonement day is "the acceptable year of the Lord," as Jesus pointed out, God's faithful people of this acceptable day are glad to be invited to "present their bodies living sacrifices, holy and acceptable unto God." In the end of this acceptable day will come the end of all opportunity thus to sacrifice the human nature and become joint heirs with Jesus Christ our Lord.

TIMES OF RESTITUTION

After the gospel age has passed away, the pastor declared, there will be a new period introduced styled in the Scriptures "The Times of Restitution." The acceptable day for the sacrifice of the church has lasted for nearly nineteen centuries, he said; and the Scriptures clearly indicate that the times of restitution will last a thousand years. St. Peter tells us just when these times of restitution will begin. They will begin as a result of the second establishment of His kingdom. Then "times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you; whom the heavens must retain until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:19-21.

[The New York World, June 7, 1914](#)

STUDY TO SHOW THYSELF APPROVED UNTO GOD

The Photo-Drama of Creation, which is being exhibited throughout the United States, is awakening new interest in the Bible. Many who have seen the photo-drama have expressed their satisfaction with its beautiful presentation of the prominent features of scripture and with its clear explanation of some points which long have puzzled critical people. Whoever sees it thereby obtains a grasp upon the Bible as a whole. The public are certainly grateful to Pastor Russell, through whose instrumentality this wonderful work of art is being exhibited.

Today the pastor's text was, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

We are all sadly aware that not many of the people of God have the full assurance of faith mentioned in the scriptures, the speaker said. Indeed, we must all admit that the great majority are losing, not only their faith, but also the foundation of faith. For years the great colleges of Christendom have been undermining faith by undermining belief in the Bible. While they do not make an attack upon faith itself, while they all admit that faith may have its place as a grand quality of character, and that the scriptures instruct for faith, yet they proceed to do the very same kind of work that Robert Ingersoll and Thomas Paine tried to accomplish to undermine confidence in the Bible as the word of God. That confidence is the very basis of all faith.

After we have lost our confidence, what have we left for a foundation of belief? We have merely what is called higher criticism and evolution; and this means that after a little process of reasoning along these lines many would conclude that the Bible is merely a collection of choice pieces of ancient Jewish literature, written by men who really knew less than we do.

The pastor then demonstrated that those who reject the Bible as the Word of God have no other foundation for whatever faith they may possess than the guess of this or that man, or of themselves. He pointed out the well-known fact that all men are more or less imperfect in judgment; and that if men were to picture God there would be as many different styles of God as there are different persons.

The speaker illustrated his point by calling attention to the numerous creeds formulated during the dark ages and to the different kinds of Gods those different creeds have pictured. The noblest minds of that time were deceived into worshiping the worst kind of images that could be made. He declared that while

the heathen nations were making their ugly idols out of wood, stone, clay or metal, the nations of Christendom were printing atrocious descriptions

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of God the like of which could not be molded out of clay or fashioned out of anything else. He was not finding fault with our forefathers, but with the real instigator or the creedal misrepresentations of the Almighty. As St. Paul declares, "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ should shine unto them."

THE CAUSE OF THE FALLING AWAY

Then the pastor showed that the eyes of many Christians are not wide open for the same reason that St. Paul gave the Corinthian church. The god of this world has fastened the bandages so tightly that it is with difficulty that any get the eyes of their understanding open. Again, St. Paul foretells that in the end of this age "many shall depart from the faith, giving heed to seducing spirits and doctrines of persons." The pastor declared that we have come to the time when many have denied the faith and others are denying it good people, intelligent people, ministers of the gospel in the various pulpits, professors theologians, college presidents confessing that they have lost the basis of their faith.

We are not to suppose for even a moment that these people who are falling away from the faith are wicked. On the contrary, they are well-intentioned many of them fine people. But they have gotten under a delusion. In the light of the New Dispensation the delusions of the past are coming up constantly for criticism. Indeed so great is the conflict between the light of the gospel and the darkness of the creeds that people "see stars," so to speak, and are so astonished that they do not know what to think.

Next the pastor demonstrated that the great difficulty with people who are losing their confidence in the Bible as the word of God is that they are not familiar with its contents. Many are still holding to the scriptures in a blind way, hoping against hope that they may not lose their faith. They are afraid to read and afraid to think, lest they lose the very small amount of faith which they possess. If only such knew it, they never really have had a well-established faith.

FAITH VERSUS CREDULITY

The pastor proceeded to point out the difference between true faith and that which is often misnamed faith, but which in reality is credulity. The faith commanded in the scriptures is that which relates to things which God has promised. Our forefathers, he declared, had too much confidence in men. They swallowed the creeds of the dark ages; and the more absurd the proposition the

more faith they thought they had. They should have asked: "Where has God declared such things?" He maintains that we should accept by faith only what the Lord has assured us of in His word.

We have made a great mistake as to what faith really is, he thinks. Faith must have a basis, and that basis must have some intelligent presentation. To believe in the Bible as the word of God merely because our parents did so is not faith at all; heathen peoples do just as well as that they believe as their parents did, without investigation. But to have faith in the Bible we must have proof that it is of God; and to have that evidence we must understand the word.

The pastor holds that most people are so perplexed that they do not know what to believe. And yet, he declared, at this very time when higher criticism is undermining the foundation of all faith, and when many intelligent people are afraid to think along scriptural lines, Bible Students are finding the word of God to be the most wonderful book in all the world. God's plan for human salvation was never so well understood as just now, in the midst of all the turmoil in the denominations, in the great institutions of learning and in the world.

PROOFS THAT THE BIBLE IS INSPIRED

The pastor then discussed some of the so-called findings of higher criticism that Moses did not write the Pentateuch, nor Isaiah the greater part of the prophecy which bears his name, etc. These critics, he declared, are trying to prove something by the outside of the Bible.

Their so-called findings he believes to be a matter of mere guesswork, although, as some of them are very bright men, they put up a strong argument in some things. They will undertake to prove that Jesus was mistaken when He declared that Isaiah the Prophet said thus and so; that St. Paul was also mistaken when he quoted from the Prophet Isaiah and said Thus saith the Prophet; that Daniel did not write the book which bears his name or, if he did, that it was fulfilled before the Christian era, notwithstanding Jesus; assertion to the contrary.

The pastor, like all reasoning Christian people, relies upon the internal evidences of the Bible that it is the word of God. That internal evidence cannot be doubted. The Old Testament prophecies and the teachings of the Lord and the apostles so interlock and depend one upon the other that no human being could possibly have thought out the great plan therein found.

All the way from Genesis to Revelation the parts so co-ordinate and fit together that one great, harmonious plan of the ages is the result.

Another strong proof of the inspiration of the Bible is furnished in present day conditions, which were foretold by the prophets thousands of years ago.

BIBLE NOT MAN-MADE

Then the speaker considered some of the objections to the Bible usually brought forward by infidels. He showed that it is a weak argument indeed which credits priests and knaves with writing the sacred book. If Catholics had made the Bible, they would naturally have put into it many things which are not there; for instance, they would have told about the mass, about purgatory, hell-fire and eternal torment, of which there is nothing said; they would also have intimated that we should use beads and images in worship; they would have had something about the immaculate conception of the Virgin, and about St. Peter's being the first pope, etc.

If, on the other hand, Presbyterians had written the Bible, they would have put in a great deal about hell, about elect and non-elect infants, etc. Methodists would have left out all about election making one's calling and election sure, the very elect, etc. for they do not know what to do with these texts. Our Calvinistic friend would have left out the texts about free grace; for these do not fit with their ideas of election. All these denominations would

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have inserted something in regard to "the trinity;" for they all hold that this doctrine is the very essence of faith, although it is not mentioned once in the Bible. The pastor's conclusion is that clearly the denominations did not make the Bible.

From its own standpoint, the speaker continued, the Bible is very simple and fully explains itself. He did not wish to be misunderstood as "poking fun" at the denominations; for he realizes that these dear people meant well, and he loves all who love the Lord. But he believes that the whole world is greatly injured by the false conception of God's character handed down from the dark ages, and that many people are going after sin today who would, if they had a right knowledge of God, be following after righteousness. Many men have been led to drinking and all sorts of debauchery and sin merely by reason of not seeing the real God, for if any one see Him, he is sure to love Him. Mankind is so made that worship is natural.

Notwithstanding the 6,000 years of falling, there is in every man's brain, unless he be an idiot, the quality of reverence, which impels him to desire to worship his Creator. But, according to St. Paul's argument in his letter to the Romans, although man was created perfect, there came a time in the history of the fallen race when men were unwilling longer to retain God in their minds; and then the Almighty gave them over

to reprobate minds, to do improper things and to sink lower and lower in degradation. Then it was that the “doctrines of demons” were inculcated into the human mind, so as to keep men in ignorance, darkness and superstition. The god of this world blinds the minds of those who believe not blinds them by these various false doctrines which once God’s people believed.

The pastor then gave the two views of the Almighty which once obtained in the thoughts of many Christians. One side of our minds, as it were, pictured God as the great representative of satanic energy, bent upon destroying nearly all the creatures whom He had brought into the world.

The other side, somehow, imagined Him as kind, loving and merciful. But we did not know how to balance these two sides. Fortunately for us, however, we got the devilish side subordinated, and thought of God as loving, and by going to Him daily in prayer we tried to forget the devilish part. The whole world has been more or less in this condition.

But thank God! said the pastor, we are in the time when the path of the just is shining more and more unto the perfect day. That day is now so near that we can almost see its dawn. In a little while the Church of Christ will have been fully gathered out of every people, nation, kindred and tongue, out of all denominations.

FULL ASSURANCE OF FAITH

The pastor then explained how the consecrated people of God may have full assurance of faith. In His word God tells us that by nature we were children of wrath even as other; that Christ tasted death for the whole world and that by and by He will give human life restitution life to all who will receive it; but that meantime the call is for those who will separate themselves from the world and be “a peculiar people, zealous of good works” of everything that is God’s will and ready to lay down their lives in doing that will. Those who know that such is that teaching of scripture have a good basis for faith. Those who have taken the steps of repentance of sin, of trusting in the Redeemer for salvation, of consecrating themselves to God, now have by faith all those graces of character reckoned to them which the world will actually receive during the thousand years of the reign of Christ. To the consecrated the Father has fulfilled His promise by giving them a measure of His holy spirit.

Lest any should misapprehend his meaning, the pastor explained that the Holy Spirit is not now manifested in the same way that it was in the early church. At that time it was manifested in a miraculous way with outward evidences, such as tongues, miracles of healing, etc., attesting that those who received these gifts were acceptable to God as members of His church, and had been begotten of the Holy Spirit. But after the church had been established, there was no further need of such manifestations.

Throughout the remainder of the gospel age the Holy Spirit has manifested itself only by the fruits of righteousness meekness, gentleness, patience, brotherly kindness love.

When the miraculous gifts ceased, these fruits and graces of the Spirit continued.

The pastor concluded with an exhortation that the people of God see to it that they daily grow in grace and in knowledge, becoming more and more like the Lord Jesus in character. Our Lord said that every tree is known by its fruit. Are we bearing good fruit? he asked. Are we having more and more fellowship with God and with our Lord Jesus? Are we getting into deeper and broader sympathy with all of the household of faith? Are we coming more and more into sympathy with the poor world in its fallen condition, and with every good effort to help them up out of such condition? If so, then we have evidence not only that we have believed in the right book and in the true God, but that we are the children of God and heirs joint heirs with Jesus Christ, our Lord.

We shall be tested as to our willingness to suffer with our Lord. This does not mean suffering for wrong-doing; for ST. Peter reminds us that a Christian who suffers as a busybody in other men's affairs is not suffering for Christ's sake. Perhaps one-third of the suffering in the world and in the church results from busy-bodilying. But the people of God are not to suffer as evil-doers, but such suffering is not for evil-doing, even if they be so blamed. But "if any man suffer, let him suffer as a Christian." The speaker reminded his hearers that Jesus himself was accused of being an evil-doer, a blasphemer, an injurious person; and so were the apostles all their persecutions were on that score. But what the Apostle Peter says is that if you suffer let it be for something right that you have done, in harmony with your covenant with God, in harmony with God's word and will. Those who suffer as Christians should rejoice therein; for the Spirit of God and of glory rests on all such, and they may have full assurance of faith.

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[June 14, 1914](#)

THE GREAT TEACHER AND HIS SCHOOL

London, June 14 Pastor Russell is here, and in the Princess Theater today presented his famous "Photo-Drama of Creation." It received a royal welcome. This was the opening exhibition of a program on this side of the Atlantic which includes the principal cities of both Great Britain and the continent.

Pastor Russell in his discourse chose that feature of his "Creation Drama" which relates to "The Great Teacher and His School." His text was "Learn of me, for I am meek and lowly of heart." Matt. 11:29.

The pastor began his discourse with the statement that there is only one way by which to get rid of one's sins belief in the Lord Jesus Christ. But mere intellectual belief, he declared, does not accomplish this result. The Bible says that devils believe and tremble. They are not justified by their believing. Neither are we justified by merely believing. We must do something more. The believer who acts on his belief and who shows that he really means what he says will make a full consecration of himself to God. From the standpoint of the scriptures a believer is a disciple, a follower, a pupil.

The pastor went on to demonstrate that the school of Christ is not open to everybody. The whole world of mankind are not in the school of Christ, with some taking more lessons and others fewer. There is one definite way of entering this school and becoming a pupil of the great Master Teacher. Hear the terms in His own words, "If any man will come after Me (become My disciple pupil), let him deny himself, take up his cross and follow Me." Only those who present their bodies a living sacrifice, holy, acceptable unto God through the merit of the Redeemer imputed to them and received by faith, are enrolled in the school of Christ. In other words, only the members of the church which is the body of Christ are in His school, being taught of God through His word.

Addressing the church, St. Paul says: "We are His workmanship." God has been working in the church by His providences and by His word of truth, working in us by our experiences, which He made for us and which He gives us. All these things are designed by the Lord to bless us and to develop us into His own character likeness that, as the Master said, we may be like unto our Father in heaven that we may be holy, even as He is holy that our intentions, our aims and our desires may be exactly like those of God.

THE PRIMARY LESSON

The pastor reminded his audience that when a child enters school for the first time he has merely put himself into the hands of his teacher for instruction. It requires years of patient training and study before he can be said to have an education, and still more instruction before he can become a teacher himself. This, he said, is exactly the picture which God gives us in respect to the church. During this gospel age He has invited the church class to enter the school of Christ and prepare for the great work of human uplift during the incoming age.

The royal priesthood will all be teachers. Under the Jewish arrangement the priests were all teachers, instructors of the

people, helping them in every way in respect to morals. The royal priests will also have authority to rule the world for its good. None but those whom God can intrust with this great power will be qualified to use it to uplift the world.

The pastor than explained that those enrolled in the school of Christ are taught a great variety of lessons. The first of these is meekness teachableness. None will be qualified for the great work of the future who has not been thoroughly taught this valuable lesson. He declared that there is probably a greater lack along the line of teachableness than along any other line. Self-conceit and self-will are qualities which prevent their possessors from being teachable meek.

Those who are good pupils in the school of Christ will hear the Master's voice instructing them that of themselves they are nothing and can do nothing; that they need His assistance all along the way; that they need first of all to be taught of God through the great Teacher whom the Father has appointed to give them instruction. Through the prophecies and through His word He teaches all who are in His school. The voice of Jesus comes to all His pupils, speaking to them through the scriptures and the various experiences of life.

Those consecrated children of God who have not learned the lesson of meekness have not learned even the primary lesson. Whoever says, "Lord, I want my own way; this is what I prefer and what I intend to have," is certainly not teachable, and cannot make progress in spiritual things. The Lord will not force such to do His way; during this age He is not seeking those who must be forced to do His will. He will use force on those who need it during the next age.

Throughout the gospel age the call has been for those who declare in their covenant that they desire to do the will of God, and who will sacrifice their lives in order to do that will. After they have made this contract with Him, and He has accepted them and sealed the contract by giving them the earnest of the Holy Spirit, they cannot repudiate their agreement. They must either go on to everlasting life or perish in the second death.

OTHER LESSONS TO BE LEARNED

The pastor dwelt for some time upon the subject of meekness. Some people, he declared, find this a difficult lesson to learn. But things are pretty well balanced. The man who is naturally very meek and teachable usually has disadvantages in other ways. People will impose upon him; for they are apt to impose upon the meek, as we all know. The man with a great deal of self-esteem and only a little meekness will get along better by himself, but will have his difficulty in coming under the hand of the Lord. The speaker reminded his hearers that they cannot alter the

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shape of their heads. Those who were born with a proud spirit have so much more to battle against. Those who were born with a humble mind will have difficulties along other lines, but will find it easier to learn meekness than will the proud-spirited. But since the Lord puts meekness first, no one will make progress in the school of Christ until he has learned to be meek; for meekness signifies teachableness.

The pastor then went on to the other subjects taught in this unique school. Next in order come humility, gentleness, patience, long-suffering and brotherly kindness. Gentleness is very important. Whoever is rude and boisterous will not be ready to learn, and therefore will not be in a proper condition to be used of the Lord until he has learned brotherly kindness, until he can be kind to all the brethren and love them all. He must be gentle toward all so as not to offend or hurt them or stumble them. Whoever is gentle will always desire to be assistful to the brethren; this is characteristic of the spirit of the Lord. Whoever is devoid of these qualities which go to make up love must acquire them if he would be graduated from the school of Christ.

Then, lest anyone should be discouraged, the pastor explained that the flesh of some who are really overcomers may never become as gentle as that of others who naturally possess this desirable quality, but that they must have this quality in the mind or will; for the Lord will judge them by their desires, their endeavors, their efforts. Whoever will be of the kingdom class must be meek and gentle, no matter what he may be according to the flesh.

HOW LESSONS ARE LEARNED

The pastor illustrated the methods by which the Master teaches His pupils to acquire these essential graces of the Holy Spirit. If a disciple of Jesus does something wrong, the Master expects him to be meek enough to go to the person injured and acknowledge that he is wrong. This discipline will be good for the unruly pupil, and will help him to be more meek the next time he is tempted. If a follower of the Lord has been rude in some respects, he should offer suitable apologies. This will teach him to be more gentle in the future.

So by their difficulties the pupils in the school of Christ learn the required lessons. If they cannot learn in one way, they must try another, for learn they must. Otherwise they will not be fit for the kingdom; for these are qualities of heart and mind which the Lord demands from all who would be acceptable to Him. If the Lord finds that the pupil's mind is meek, humble, gentle, patient, kind and loving, He will make allowance for the faults of the body; and in the resurrection He will give that pupil a body which will carry out the intentions of the mind.

The pastor urged all who know themselves to be disciples of Jesus, pupils in the great Teacher's school to keep their hearts right with God and then to do the very best that they can do. He advised such to see to it that the body gets the proper discipline. The new mind must keep the body under control. If it was rude to somebody, humble it, teach it to be meek by saying "You must go and tell that person that you are sorry for what you have done." Of course, he declared, this will go "against the grain"; but it is better to yield and thus learn the needed lesson than to lose the kingdom. All such self-discipline is part of the process of preparation for the kingdom work.

The standard of character development which the pastor upholds is very high. He declared that whoever would be graduated with honors from the school of Christ must be so meek, so humble, so teachable, so patient, that he will be ready to receive instruction from the Master in whatever way He may see fit to send it whether through trials, difficulties, sickness, etc., or through books, hymns, or in any other way. No matter how it comes, if it brings us "the light of the knowledge of the glory of God," if it scatters our darkness, ignorance, superstition, if it brings us out into His marvelous light, we may be sure that God has done it for us, because we could not have done it for ourselves.

COMMENCEMENT DAY IS COMING

The pastor then showed that ultimately two classes will be graduated from the school of Christ. One class will receive very high honors glory, immortality, joint heirship with our Lord Jesus Christ in His millennial kingdom. The other class will be servants of God and will serve Him by rendering assistance to the kingdom class. Under another figure these classes are designated in Psa. 45, as "the king's daughter" and "the virgins her companions, that follow her."

The speaker next showed why there are to be those two classes and what has made the difference between them. The first class is constituted of those pupils that are so intent upon learning their lessons and of being graduated with honors that they not only study carefully their textbook, the Word of God, but they watch the Lord's eye, as it were, bent upon seeing what is His will concerning them. To these He has given the precious promise, "I will guide thee with Mine eye." Their reply is, "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God, until that He have mercy upon us." Psa. 123:2.

The thought is that this class are all attention to see what they can render to the Lord, watching to see what He wishes them to do. They do not wait until He disciplines them severely. This little flock class will be composed of such as can be guided by the will of the Lord, such as are so anxious to do His will, so

alert, so willing, to do anything they can do at any time He may choose, as to be “instant in season, out of season,” to themselves. Those who possess this spirit will be of the first class to be graduated from the school of Christ.

The second class to be graduated will be very large in number, the pastor said. It will consist of those pupils who are rather slow, and who busy themselves with unimportant things. In figurative language, they are inclined to play during study hours and to forget the rules. Yet they are neither bad nor unruly. They are well-intentioned pupils, but somehow they do not properly study their lessons. They are inclined to study a little, then play a little, then study a little more, etc. These pupils require to be “kept in” after school frequently, and occasionally need a little switching. But they finally finish their course and are graduated.

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Dropping the figure of the schoolroom the pastor discussed this second class for a time. These, he declared, will not be on the throne, as will the little flock class. Instead of wearing golden crowns, this great company will have palm branches in their hands; instead of receiving the divine nature, they will be of a spirit nature like unto the angels. But their condition will be very blessed, for anything which the Master has to give will be good.

This class, the speaker said, will be composed of very good people, well-meaning people; but they are not up to the standard which the Lord desires for the Kingdom class. Whoever would be of the highest class should see to it that he reaches that standard. Those who will get the first place are those who catch the spirit of the Master and are loyal to Him and His cause, thus proving themselves to be worthy of His love. As He has said, “He that loveth father or mother more than Me is not worthy of Me. And he that taketh not his cross and followeth after Me, is not worthy of Me.”

AFTER COMMENCEMENT--WHAT

The pastor then declared that according to the Scriptures we are on the eve of a great change of dispensation, that the One who redeemed the world is about to take His great power and reign. Those pupils in the school of Christ who are most attentive to the Master’s voice speaking through the Word of God are hearing wonderful things pertaining to God’s plan of salvation. Those who are obedient to what they hear are getting a clearer understanding in proportion to their obedience. Those who are in-attentive and those who refuse to hear will not understand, but will surely suffer in the coming time of trouble—”such as never was since there was a nation“; “no, nor ever shall be,” as Jesus said.

By way of conclusion, the pastor exhorted all consecrated Christians to greater earnestness in striving to make their calling

and election sure. He reminded such that they were not called merely to make a consecration, but to enter the school of Christ, to learn of the Master, to be taught by Him, in order to be developed in heart and mind and in every way qualified to be with the Lord and to share with Him in His glory, honor and immortality.

To accomplish this result, they must receive chiseling and polishing blow after blow, experience after experience, trial after trial. To all who are rightly exercised by this discipline the blessed result will be character-likeness to our dear Redeemer, who as a new creature was also “perfected by the things which He suffered.” With all such who are faithful to their Lord the experiences of life will develop meekness, gentleness, patience, long suffering, brotherly kindness and love. And thus, having finished their course in the school of Christ, there shall be ministered unto them an abundant entrance into the everlasting kingdom of our Lord and Savior, Jesus Christ.

[New York American, 1914](#)

GOD HATH QUICKENED US TOGETHER WITH CHRIST

On the Atlantic, Homeward Bound, June 21 After successfully launching his famous Creation drama in Princess Theater in London last Sunday the first of a series of exhibitions that will extend throughout the principal cities of the United Kingdom and the continent Pastor Russell is on the Atlantic homeward bound. While abroad the pastor also lectured in many cities and was the principal speaker at a general convention of the International Bible Students' Association held in the British metropolis. Today the pastor's text was, “Even when we were dead in sins, God hath quickened us together with Christ.” Eph. 2:5.

The pastor began with a review of the trial of Adam in Eden. He proved conclusively that our first parents were created perfect, in the image and likeness of their Creator. Adam disobeyed God, and thus brought upon himself and all his posterity the sentence of death, “Dying, thou shalt die.” “So death passed upon all men“; for all men are members of the race of Adam. All are under the curse of death, which came upon the world as the result of sin.

The speaker also showed that we were not condemned personally, for we were not on trial personally. Father Adam alone was on trial, and when he failed he was sentenced to death. God's great Law declares that “all unrighteousness is sin“; that “the wages of sin is death,” and that “the soul that sins shall die.” Adam's children were born in sin born after his fall from

perfection. Therefore it naturally follows that they partake of imperfection; and if the perfect man did not keep God's perfect law how could imperfect man keep it?

Having demonstrated that all mankind are under the curse of death by reason of Father Adam's disobedience, the pastor next discussed the proposition which the Bible sets before the race. That proposition is not a question of heaven or hell, but one of life or death eternal. To those who are in harmony with God, who delight to do His will, He is pleased to give life everlasting. But to those who are not in harmony with Him He has decreed to give death eternal, they shall not have any place whatever in all His universe.

For instance, God's provision for the angels was that since they were perfect, they should, if they maintained their perfection, live everlastingly. From God's standpoint, to live everlastingly the only way that He would have His intelligent creatures live at all is to live happily, to enjoy life, to live in pleasure. All the holy angels are happy, perfect and blessed; for they have not transgressed the law of God. So then, the speaker continued, we see why the scriptures teach that mankind are under the sentence of death. In fact, the Bible speaks of all mankind, the world in general, as a dead world not that there are no people who are active, not that all have gone down into the tomb, but that those who have entered the grave have merely preceded the others to the place whither all are going, because of the one sentence upon all.

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GOD'S LOVING PURPOSE

The pastor next showed that, according to God's righteous law, mankind are now unfit to live under the perfect conditions which He has prepared. Even with the best of intentions, imperfect beings continually make trouble for themselves and others. In the present imperfect condition of the race, humanity would make trouble wherever they may be. This is contrary to the Divine will; God purposes to have a universe in which everybody shall be happy, everybody good, everybody perfect.

With some the question might arise, "Why did God make us imperfect?" The speaker, after propounding the question, then answered it: The Bible declares that God's work is perfect (Deut. 32:4). Humanity in their present imperfect condition are not God's work. God made Father Adam perfect. After Adam had become a sinner and had brought the curse of death upon himself, he propagated a race by the law of nature. Therefore all of his posterity were born in sin, and for 6,000 years have been falling, sinking lower in degradation. This is the scriptural explanation of human imperfection; this is why the very best of the race cannot do perfectly.

The pastor then declared that God does not expect humanity to do perfectly now, in their present fallen condition. The Creator gave the law to Israel for the very purpose of showing them, and incidentally proving to all men, that “by the deeds of the law no flesh can be justified in His sight.” God has decreed that none but the perfect shall have everlasting life, for none but the perfect can keep His righteous law. He has proved conclusively that no fallen human being can keep that law. Therefore none of us could have everlasting life if God had not done something for us. The story of what our gracious Creator has done is the “old, old story, of Jesus and His love” and the Heavenly Father’s love, also.

In the past we have failed to realize that God is love, even though we read, “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life.” The proper thought is not that which is frequently given to children and frequently held by older persons that God is angry with us, and that He was about to send the entire race to eternal torment, when Jesus stepped in and saved us from so terrible a fate. This view makes our Heavenly Father appear most unloving and unjust, in that when He knew that we were imperfect and therefore could not do perfectly. He held us accountable for what we could not do. All Bible students are getting rid of this wrong conception of the Almighty Jehovah.

The right thought is that from the very foundation of the world God had a loving purpose in respect to mankind. He knew that the race would sin, but He also knew how in His great wisdom He could overrule the experience of these 6,000 years of sin and death, so that good would ultimately result. If God had not permitted sin, men would not have known how wrong it is and what evil conditions it promotes. Adam probably had no idea what would be the result of his disobedience. He did not know that it would bring sin, sorrow and mental and moral depravity into the world. He could not foresee the insane asylum, the prisons, etc. Not even the angels would have known the effect of sin if God had not permitted it to enter the universe.

PERMITTING SIN--CAUSING SIN

The pastor then showed the wide difference between permitting sin and causing sin. He declared that for God to have caused sin would have been for God to do evil. God does no evil; He tempts no man. He was not responsible for the entrance of sin into the world. God permitted Satan to have his own way and become a rebel against the divine government. He permitted him to pursue his downward course in order to let the angels see the result of sin. Therefore He did not hinder Satan from misrepresenting the divine character.

When Mother Eve came under temptation, God did not interfere. He let her alone. She knew His command; she had her full

testing; she ate, and disobeyed. God also permitted Adam to disobey. Thus the reign of sin and death came into the world, with their tremendous influences for evil. Then He also permitted the angels to be tempted to sin in connection with mankind. After the deluge, God started a new order of things and let mankind and angels try again under somewhat different conditions.

Next the pastor declared that this reign of sin and death has illustrated certain principles. It has demonstrated what righteousness is, and has showed the necessity for obedience to God. It has also proved that there can be no happiness aside from perfect harmony with the Creator. Both men and angels have learned that whoever sins will suffer.

ISRAEL'S EXPERIENCE UNDER THE LAW COVENANT

The pastor next traced the history of Israel, and showed the purpose of the covenant made at Sinai, with Moses as mediator. Two thousand years after man's fall God made a covenant with Abraham that some day He would bless the world through Abraham's posterity. Still the angels had room to doubt; for Abraham was old and as yet had no child. Years passed by and finally Isaac was born. Still the world was not blessed. In due time God declared that the blessing would come through Jacob. When he died God indicated that Jacob's posterity would be heirs of the promise. But instead of blessing the world they became a nation of slaves. At length God raised up Moses, who led the nation through the wilderness to Mount Sinai, where they entered into covenant relationship with God. The terms of their covenant were that if they would obey the law they would become great, and all the world would come under their sway.

But it was only a little while before they found that they were sinners, for they could not keep His commandments. Then God arranged for them an annual day of atonement, on which sacrifices were offered to cover their sins for one year. So they tried year by year to live without sin so that they would not die, but be worthy to be the people of God. Yet they died, generation after generation. At last they realized that the fault was with themselves; they had entered into a contract which they could not keep. They had agreed to keep the law of God, and were not able to do so.

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That was the very lesson which God declared, and not only Israel, but all humanity. The apostle explains that in dealing with Israel God was dealing typically, so that His people of the gospel age would get the lesson by seeing wherein Israel failed, and by realizing that had we been in their place we would have failed for the same reason.

By and by, through the prophets, God promised to give Israel another covenant, at some future day. This new covenant will be more favorable to them. The difference between the old law covenant and the new law covenant will not be in regard to God's law, for His is perfect. The scriptures declare that the difference will be in regard to the Mediator. Although Moses was faithful in all his house, yet he was a member of the fallen race of Adam, and therefore imperfect. He could not give the people life; for he had no real life rights to give any more than had anyone else. As a typical mediator he offered typical sacrifices, which could not really take away sin. But the mediator of the new covenant will be empowered to lift the curse of death and to restore not only Israel, but all mankind, to the image and likeness of God, from which they fell.

THE PURPOSE OF JESUS' DEATH

The pastor next discussed the work of the gospel age. About 2,000 years after the covenant made with Abraham, the Logos was made flesh, in order to become the seed of Abraham and bless all the families of the earth. Throughout the gospel age a most important work has been carried out. The new law covenant cannot be inaugurated until there is a mediator of that covenant. This mediator, the speaker showed, is to be Christ the Head, and the church His body.

In the typical ceremony, Moses could not institute the law covenant until first he had sacrificed bulls and goats. In the antitype the great antitypical Moses must first offer the "better sacrifices." Jesus first of all sacrificed Himself; now He must sacrifice the church. This work requires all of the gospel age. At Jordan, when He offered Himself in consecration, He killed the antitypical bullock; and later, He was "led like a lamb to the slaughter." At Pentecost our Lord began to deal with the antitypical-goat class the church. When the offering of the members of the church which is Christ's body is ended, then the body of the antitypical Moses will be complete. As St. Peter declares, "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you."

The time for the new covenant, the pastor believes, is near at hand. When the antitypical Moses brings in this covenant, He will remove the curse of death. According to the scriptures, it will take Him exactly 1,000 years to accomplish this work, to overcome sin, to dissolve the hard hearts of humanity, and to give instead the warm, tender, gentle, sympathetic heart that was lost in Eden 6,000 years ago.

ALIVE IN CHRIST

The church, the pastor declared, were dead in trespasses and sins, like the rest of the world. But God has quickened them

made them alive through the imputation of the merit of Christ, in advance of the world. God's purpose in so doing is that He wishes now to select a special class from amongst mankind. But not everybody has been invited to be of this class. Millions in heathen lands have never heard of Jesus Christ; and all over the civilized world, there are people who have heard with their ears, but not with their minds. They do not comprehend that they are sinners, that God has provided a Savior and that He is now inviting some to come into covenant relationship with Himself. Prejudice, superstition, false teaching and false theories prevent many from receiving the truth.

The pastor holds that all of the creeds of Christendom contain false doctrines. The Bible, he maintains, says that the devil put these erroneous doctrines into the creeds. Should anyone ask why it is that the devil could have part in the making of our creeds, the pastor replies that the adversary misled our forefathers through his wiles; for he is deceitful. Whenever they thought to do something very zealously for God; Satan would lead them past the right mark into something very much to God's discredit and to their own deception.

Looking over the pages of history, the speaker can see that the devil has been working hard with all who have ever tried to get out of darkness into light. Therefore it behooves the people of God to watch continually. The only safe course is to try to walk very near to the Lord, in humility of mind, in full confidence in His power, trusting only in His word. If anything seem to lead off into guessing for ourselves, the only thing to do would be to say: "I have the Word of God; I will stand by what is written."

"OUR LIGHT AFFLICTIONS"

In conclusion the pastor reminded his hearers that the Bible urges God's people to walk circumspectly; that is, to look well around. It does not mean to be in abject fear and dread, for to be so would mean lack of faith in God. The people of God are not hoping to come off conquerors and to win the great prize by any strength of power of their own. On the contrary, their confidence is in God. He who has begun a good work in them is well able to finish it. But each one is to walk in fear in the sense of having such respect for God and His promises and such anticipation of the grand outcome that each will be very careful to avoid transgression. If coming days should bring severe trials, then coming days will also bring increased joy; for as the apostle says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

[The New York World June 28, 1914](#)

THE GOSPEL MESSAGE FOR THE MEEK

Asbury Park, N. J. Pastor Russell is here in attendance at a big general convention of International Bible Students' Association, which began its session Friday and will continue twelve days. Three general conventions of this association are now in progress, the other two being at Columbus, Ohio, and Clinton, Iowa. Upwards of 2,000 delegates are in attendance at each convention. Being president of the association, Pastor Russell expects to be present three days at each of the assemblies.

Two sessions are held daily in each of the cities, and the pastor's famous Creation Drama is exhibited each evening. There being four parts to the drama, three full presentations will be given.

Pastor Russell's theme today was one of great interest. The discourse set forth the philosophy of the untold sufferings of Christians throughout this gospel dispensation. Part IV. of the Photo-Drama of Creation, now on exhibition, both at home and abroad, depicts the unwritten history of the church of Christ and enables those who see it to realize to some extent what it has cost true Christians to "follow His steps." The pastor's text was, "Jehovah hath appointed me to preach good tidings to the meek, to bind up the broken-hearted." Isaiah 61:1.

The pastor opened his discourse by drawing attention to the statement that the gospel message is for the meek, the broken-hearted. During the millennial reign of Christ God will take away the stoniness of heart from mankind and will give, instead, hearts of flesh. Under the blessed conditions of the kingdom, hard, selfish hearts will gradually become soft, tender, kind, gentle. But now, in advance of Messiah's kingdom, God is seeking those who are seeking Him. Those who are not especially seeking Him are not likely to find Him.

Preaching the gospel to the meek is the work of this age. This is the only class which God wishes to have now. He is seeking the class that desire to be the bride of Christ, Jesus' joint heirs in the Messianic kingdom. Therefore the message is not such as would suit the hard-hearted. Only the tender-hearted care to know about the love of God, the mercy of God, the forgiveness of sins, the privilege of returning to the Father's house and of having Jesus as their Savior.

The pastor believes that in the past we have had a wrong idea as to whom the gospel message is to go. We went out into the highways and byways to find those who were very wicked blasphemers, etc., thinking that these were etc., thinking that

these were the ones with whom we were to deal. The scriptures do not authorize any such idea. A person living in unrepented sin is not in the proper condition to receive God's great plan of the ages, the speaker claimed. God has declared that "none of the wicked shall understand." He does not wish them to do so. The very reverse is true. His purpose is to bind up the broken-hearted.

God's message speaks peace to those who are in trouble and who are looking to Him, seeking the righteousness which He provides. Some apparently have made a great mistake in thinking the gospel is a sledgehammer with which they are to break men's hearts. The speaker does not know of any scriptural commission for any of the people of God to break the hearts of men. On the contrary, he thinks that the devil does most of such work.

THE TWO CONVERSIONS

There are two conversions, declared the pastor. The first is a turning from sin; the second, a turning to God. Those desirous of approaching God are seeking to leave sin. Those who are living in sin wish to be away from God. We cannot go in two directions at once. The course which God would have any pursue is this: When one finds that he is a sinner, he should repent and turn away from sin; then, when he learns that God has made an arrangement by which sinners may be reconciled to Himself, he should ascertain what steps he should take in order to obtain his share in that reconciliation.

While turning from sin may in some respects be called a conversion, yet it is not the principal conversion. Only those who take the step of full consecration to the Lord may receive the Holy Spirit and obtain a clear view of the divine plan. As the apostle says: "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Then the pastor explained that those begotten of the Holy Spirit are scripturally called children of God, heirs of God, joint heirs with Jesus Christ. If faithful unto death, they will be glorified in the first resurrection. Meantime they are to grow in grace, knowledge, love and all other fruits and graces of the Spirit grow by their trials, by their obedience, by striving against the world, the flesh and the devil. All this must be done before this class will be ready for their resurrection change. In the present time, however, all who are begotten of the Holy Spirit not only belong to the church in general, with all others of the people of God, this one brotherhood of Christ on the spiritual plane, but they are also reckoned as members of the body of Christ on the fleshly plane the earthly plane.

From this viewpoint, Christ has been suffering in the flesh throughout the gospel age. St. Peter says that the prophets of Israel testified beforehand of the sufferings of the Christ and of

the glory to follow; and hence he urges the church to arm themselves with the same mind that Jesus had. St. Paul speaks of filling up that which is behind of the afflictions of the Christ all the members of His body. After these sufferings are filled up, then the glory will follow. The sufferings are not yet complete.

The speaker went on to explain how trials and discipline are means of developing Christian character, preparing the child of God for future service in the kingdom. The privilege of suffering with Christ in the flesh is something to be appreciated. Whoever has trials in the flesh because of Christ, because of being His disciple, has occasion for rejoicing. Such should continue faithful, in order that by

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and by as a polished jewel he may be ready for a glorious setting in the immortality of the future. An uncut, unpolished jewel is not worth much. Its real worth is brought forth in the cutting. So the Lord gave His jewels the cutting and polishing necessary to enable them to reflect the glorious light of the goodness of God.

Jewels do not all require the same amount of polishing, declared the pastor. A small diamond can be cut and polished more easily than can a large one. Those of the people of God who undergo severe trials and afflictions may hope that they will be accounted large jewels in the hands of the Lord. The larger the diamond, the more work in cutting and polishing.

CONFESSING OR DENYING CHRIST

Then the pastor discussed the terms upon which one may make his calling and election sure to a position in the glorified body of Christ beyond the veil. From the time when one's consecration is accepted by the Father and he is begotten of the Holy Spirit, his name is written in the Lamb's Book of Life as written a member of the body of Christ. To these our Lord declares that if they are faithful He will not blot their names from His book. These are to remain faithful to what they agreed to do to give their little all in sacrifice. On that condition they were accepted and had their names recorded.

But if any such deny Christ, He will deny them. If they continue to confess Him, He will confess them. To confess Christ is to live for Him day by day confessing Him in the way in which one uses time, influence, money, talents; confessing Him in business, in everything that is either said or done. But if any consecrated child of God should deny Christ by seeking to live after the world, by neglecting the covenant of sacrifice, such would thus demonstrate his unworthiness of a place in the bride class the church in glory.

Should anyone ask the pastor why he lays so much stress upon consecration, he would reply that, according to scripture, God is not now dealing with the world in general; that in order to bring

our petitions to the throne of heavenly grace we must get into relationship with God; and that there is only one way by which this can be done consecration. To emphasize his point the speaker used the illustration of a wedding in the time of our Lord. On such occasions it was customary for the host to furnish all the guests with a plain white linen garment, which was to be worn over their own garments. Whether the guests wore rich or poor raiment, the wedding garment covered everything, and made them all brethren for the time being; for they were guests of the same host.

Applying his illustration, Pastor Russell explained that all consecrated Christians have accepted God's invitation to the marriage of the Lamb the Son of God. But no matter how well we may arrange our own garments, each must put on the wedding garments, or else remain away from the feast. The moment of consecration is the moment of receiving the robe of Christ's righteousness, and only those who continue to wear that robe will have entrance to the wedding. By nature mankind are sinners. There is only one way to get rid of sins by belief in the Lord Jesus Christ, and full consecration to do the will of God. Whoever really believes that Jesus died for his sins will act upon his belief by presenting his body a living sacrifice.

“GARMENTS UNSPOTTED FROM THE WORLD”

Continuing the figure of the wedding garment, the pastor declared that the robe put on by the Christians who desired to have entrance to the marriage of the lamb was white and clean, representing his full justification at the moment of consecration all blemishes of the flesh being covered with the merit of Christ. The scriptures tell us that those who ultimately enter into the marriage will be those who have kept their garments unspotted from the world. Since all unrighteousness is sin, every sin is a spot upon the robe, whether it be committed willfully or ignorantly. All faithful children of God should use all diligence in keeping their garments free from blemish. This may be done by daily thinking about the robe, and nightly asking the Lord to remove each spot to forgive each failure made that day. The blood of Jesus Christ keeps cleansing all who ask that they be cleansed.

This is the heavenly Father's arrangement for His children. He desires them to walk circumspectly, watching where they tread. Thus they learn every detail in respect to their own imperfections. No one can live for even one day without trespassing upon the perfect law of God; for by nature we are all imperfect. In heart the child of God does not sin; the new creature does not sin. It is merely that the flesh is weak. But we have the comforting assurance of the scripture that “if any man sin we have an advocate with the Father, Jesus Christ the righteous.” Our Lord is there to make good with the Father for all the Adamic weaknesses.

The pastor then discussed two kinds of sin, one of which he declared to be forgivable and the other unforgivable. If to any extent the mind consents to the deed, to that extent the sin is willful. Then only that portion which was not willful will be forgiven. Whatever part was not forgivable is punishable. The individual will receive stripes, punishments of one sort or another, proportionate to the degree in which the will consented to the sin.

There is naturally much sympathy between the flesh and the mind that sometimes even the will of the new creature permits the flesh to take it by force, as it were. This should not be; the will is responsible, and because of its carelessness will receive stripes of some kind. But so long as the individual feels sorry as soon as the yielding to temptation has passed, he may know that his will does not love sin. Should his will ever change and prefer sin, he would not be sorry after the sin was committed.

HOW TO BE AN OVERCOMER

It was then shown that every consecrated child of God must be an overcomer in fighting the good fight of faith, and in obedience to God must put down everything that pertains to sin an unrighteousness in himself, and stand for that which is pleasing in the sight of God. This is the test of our loyalty to Him and to principles of His righteous government. Many sins are really weaknesses of the flesh which overcome the will momentarily. Just here the new creature must conquer in the fight. He must get the victory over the flesh. If we sin, if we trespass, we must go to the fountain of grace and be forgiven.

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The great difficulty, the pastor declared, seems to be that after we have had some experiences of this kind, we properly enough feel ashamed that we have not done better. This is the time when the Christian is in danger. He is liable to fail to ask forgiveness at the throne of the heavenly grace; for he feels that already he has been forgiven perhaps many times for the same trespass. Therefore he may try to forget the spot, to forget the "robe," almost to forget the Lord. Gradually a veil comes between him and God; the Father is not so near and so dear as once He was. While He is still his Heavenly Father, while still the erring one trusts in Him, nevertheless there is a lack of the fellowship of the Spirit. Earth-born clouds have hidden the Father's face.

This is the experience of hundreds of the people of God; for they cannot be in His presence with spots upon their robes, and they do not resolve that they will not live away from Him. They cannot have fellowship with the Lord while their robes are spotted nor can they have proper Christian life while absent from the Lord. The lesson on this point, the speaker declared, is that we watch and keep humble. To come to the Lord and say, "O Lord, another time I have failed! How ashamed I am!" is to take

the right step. Humility is one of the very foundations upon which all other graces must be built. So the Apostle Peter says: "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time."

THE CLEANSING BLOOD OF CHRIST

The number of those without spot or wrinkle or any such thing is very small, said the pastor. Many Christians have not kept their wedding robes with sufficient care, and thus have shown their lack of appreciation of the wedding and of their invitation to attend. If the attention of such be called to the spots they try to put them out of sight, to ignore them, to declare that everybody has spots on his robe. This is an unwise procedure, for the robe is our passport into the kingdom. If the spots are not removed they gradually become more and more a hindrance to those who seek to be accounted worthy of a place in the bride class.

The pastor then reminded his audience that when the Christian first received his robe it was pure white, with a certain design stamped thereon; and that he was expected to embroider it with the character likeness of the Lord. If he has gotten the robe spotted and bedraggled he should go to the Lord in prayer and persist until he has assurance of forgiveness and cleansing. We read, "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." It is not merely a matter of love, but of justice, on our part. The Heavenly Father made the arrangement; Jesus has died, paid our penalty and imputed of His own merit sufficient to cleanse all unintentional spots. Forgiveness is to be had for the asking.

[July 12, 1914](#)

REFUSE NOT HIM THAT SPEAKETH FROM HEAVEN

The photo-drama of "Creation" is now being produced daily in more than eighty cities, both here and abroad. From all sides come words of commendation. The Bible is being opened up to popular understanding as never before. Pastor Russell's text today was, "See that ye refuse not Him that speaketh... from Heaven.." Heb. 12:25.

The pastor introduced his discourse with a comment upon the opening verses of the Epistle to the Hebrews. There the apostle is contrasting the message which God sent through the Lord Jesus Christ with those messages sent previously through His servants Moses and the prophets of Israel. The apostle elsewhere tells us that God speaks peace unto us through His Son. This statement suggests that previously there had been war. Away back in the days of Eden, when Father Adam and Mother Eve were on trial, Mother Eve was misled by Satan's suggestion and disobeyed

God's command. Then Father Adam, leaning to his own understanding, sinned willfully, that he might have fellowship with his wife rather than with God. Thus the entire race were brought unto rebellion against the Creator and were condemned to death in Adam.

Then the pastor went on to trace the history of the rebellious race of man. Cut off from fellowship with God, falling deeper and deeper into sin, degradation and death conditions, none were fit to be called children of God. About twenty-five centuries after the fall the Almighty gave the Israelites opportunity to come into harmony with Him. There He spoke to them especially, through Moses and the law covenant, directing that whoever would hear Moses and obey might come closer to their Creator. So we read: "They have Moses and the prophets; let them hear them." God had not spoken to mankind in general; only to the little nation of Israel had He given a message. To them He had not spoken in any other way than through the law and the prophets. The apostle tells us that those who disobeyed Moses' law died without mercy. Moses was God's mouthpiece; and therefore whoever disobeyed him came under the penalty of death.

The apostle's argument, the pastor declared, in this: Now, brethren, review the history of Israel, and see how from time to time they neglected the messages which God sent them at the mouth of angels and of Moses, and note how disasters came on them because of that negligence. If, then, there was such a penalty inflicted for negligence respecting the words of Moses, what should be the result of refusing to hear Him who speaks from heaven itself? If those who rejected Moses' law died without mercy, how much severer punishment should they receive who would count the blood of the covenant wherewith they were sanctified a common thing, and who would do despite to God's spirit of favor? Surely we may expect that there would be nothing further for those who reject God's arrangement for man's salvation!

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THREE CLASSES IN THE CHURCH

The pastor next showed the consecrated people of God will finally be found in one of three classes. The little flock, to whom our Lord declared it is the Father's good pleasure to give the kingdom, is a limited number so far as we can judge probably 144,000. Then comes the great company, "whose number no man knows" God not having revealed it a class unworthy of a place in the little flock, but yet loyal in heart to God and the principles of righteousness. Last of all, is the class that go into the second death, the class that do despite to the covenant of grace. Formerly the pastor was inclined to think that this class would be very small, but of late he realizes that according to the experiences of the typical people the number will be much larger

than he once had thought; for many Israelites fell in the wilderness on account of having rejected the testimony of the Lord, and their death was typical.

No one is on trial for life, the pastor declared, except those who have gotten free from the sentence of Adamic death. No one has a standing with God except those who have turned from sin and have presented their bodies in full consecration to Him. Those who have taken these steps have been accepted by the Lord Jesus Christ in harmony with the Father's great plan. Immediately after our Lord has accepted them He counts them as His flesh, and then the Father also accepts that flesh, for, as the Scriptures point out, the flesh of Christ has been in offering throughout the gospel age. Jesus first offering His own flesh. When He had finished that work He appeared in the presence of God and made satisfaction for the sins of the church, beginning with the apostles. Then the Father indicated His acceptance of their sacrifices by giving them the holy spirit.

Throughout the gospel age, the pastor continued, all believers have received the holy spirit just as soon as they have been accepted of the Father through the great advocate. All through the age the members of the body of Christ have been coming to Him, and the flesh of the church, the consecrated ones, has been counted as the flesh of Jesus. This flesh has been suffering for nearly 1,900 years Christ suffering in the flesh.

Thus we see fulfillment of the Scripture which declares that the church is filling up that which remains of the afflictions of Christ. "If we suffer with Him we shall also reign with Him." And "the sufferings of the present time are not worthy to be compared with the glory which shall be revealed" in the church which is the body of Christ. The prophets of old, says St. Peter, spoke of the sufferings of the Christ and of the glory that shall follow. All who share the sufferings will also share the coming blessings glory, honor and immortality.

THE THREE BODIES OF CHRIST

Then the pastor pointed out that those who are received of the Lord are in spirit all one as new creatures. There is one body of Christ in the flesh of the church. Then there is the other body of Christ, the new creature body, composed of the new natures of all who are begotten of the holy spirit as new creatures, and these new creatures inhabit this flesh of Christ. Here are two bodies of Christ then the body of Christ in the flesh and the body of Christ spiritually, which is dwelling in these earthly tabernacles and seeking to bring them to the sacrificial point day by day in everything. He also showed that the final body of Christ beyond the veil will be composed of the "more than conquerors" only Jesus, the captain, and all who voluntarily lay down their lives in following His example.

Thus there are three bodies of Christ. The final one is taken out of the other two. Those who are left constitute the great company and those who go into second death. But those who constitute these bodies are the only ones with whom God is dealing the only ones whom He has yet received. And even these were not received until they had come to the full point of consecration and were begotten of the Holy Spirit as new creatures. Therefore it is the new creature that is on trial not the flesh. Throughout the entire gospel age only the new creatures in Christ have been on trial for life or death eternal.

WHO MAY REJECT CHRIST

The pastor then explained that no one can reject Christ in the full sense of the word and go into the second death unless he had fully come into Christ and had become His disciple. While many have heard of Christ and have been drawn toward him, yet until they offer themselves to God in consecration and receive the begetting of the Holy Spirit, they do not really hear Him who speaks from heaven. Those who are begotten of the Holy Spirit get a new understanding, a new hearing, new ears as it were, and new eyes. As new creatures they see, hear and understand differently from what they formerly did. As St. Paul says, "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." No one can discern spiritual things until he has been begotten of the Holy Spirit.

But there is such a thing as rejecting Christ after one has heard about Him. One may turn his back upon the world, and turn his face toward God and start in the right direction. Every step of the way he will receive a little blessing. But if, when he has progressed to the place where he sees consecration clearly, he should turn back, it is a question whether his former progress in the right direction has not done him harm.

The pastor illustrated this point by referring to the tabernacle in the wilderness. If one going toward the tabernacle had entered the court, had recognized the sacrifice of atonement upon the brazen altar, had progressed to the laver, representing the purification of the flesh, and then had halted, he could not have seen the beauties of the tabernacle. Even if he had come up to the very door of the tabernacle, if he should then stop all his previous progress would count for nothing.

So, if one should seek to put away the filth of the flesh to live as moral a life as possible, to become cleaner and cleaner in his daily conduct unless he present himself in consecration to God his morality is of no avail in the matter of bringing him into covenant-relationship with God. Only by faith in the blood of Christ can he approach the mercy seat. "There is none other name given under heaven amongst men whereby we must be saved."

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Any one who gets a glimpse into the future when the millennial reign of Christ and his church shall have begun and who hears of the goodness of God, but is not melted by his own imperfections and his need of a savior, will, the pastor believes, be much disadvantaged. Whoever hears the voice of God speaking peace through the Lord Jesus Christ should press on to know the Lord. If even a little glimpse of the coming restitution, when the whole earth will become like the Garden of Eden and when all men will have the privilege of coming to perfection, does not appeal to one, that one is not in a very favorable condition of mind. Whoever does not love the God who has made so loving a provision for mankind is not in a favorable condition for further knowledge.

The pastor clearly pointed out that those who have never heard of the goodness of God have very little responsibility in proportion to those who do hear. The heathen millions who have not heard of God could not present their bodies in sacrifice. Our Lord declared that those who knew not would be beaten with few stripes in comparison with those who did know. Whoever therefore has heard, and who knows the will of God and the difference between right and wrong has responsibility, and will receive stripes for disobedience, even if he does not now come into a full test or trial for life eternal.

“THE CUP OF SALVATION”

The proper attitude of heart, the pastor declared, is that of appreciation of God’s mercies. As the Psalmist has said, “What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation and call upon the name of the Lord.” Whoever hears of God’s loving provision for the salvation of mankind should feel like removing from his heart everything that would hinder the love of God from flowing in freely and bringing forth the fruitage of love, devotion and appreciation. To those who especially love God and desire to know His will He has offered a cup, which represents His providences for that special class. Jesus Himself drank that cup, and set us an example.

The pastor then discussed the subject of consecration, and showed how reasonable it is for one who has come to a knowledge of the goodness of God to offer himself to the Lord. He declared that whoever carefully considered the matter would realize that all one has to offer is far too small. But God says to such, I know that you have practically nothing to give, but you must give all that you have be it much or little. In comparison with what Jesus gave, you have nothing; for what you have is imperfect and sinful, whereas His offering was holy and undefiled. But He will impute His merit to your offering, and thus make it acceptable.

In the typical tabernacle and its sacrifices, the pastor declared, this matter of consecration is represented by the offering of the two goats on the day of atonement. The goat represents the flesh of the one offering himself in consecration. Consecration is the tying of the goat at the door of the antitypical tabernacle. Then the high priest kills the antitypical Lord's goat. Henceforth the new creature, begotten of the Holy Spirit at the moment when the sacrifice was accepted, is represented in the body of the high priest.

Then, as members of the body of the antitypical High priest, the consecrated and spirit-begotten ones are privileged to enter the antitypical tabernacle, the spirit-begotten condition. There they may have fellowship with God as they partake of the antitypical bread of presence, and as they walk by the light of the antitypical golden candlestick, which gives them light respecting the deep things of the word of God. The things in the typical tabernacle were hidden from the sun; they were dark as respects outside light, but they had the interior light. Those in the antitypical tabernacle condition have also blessed association with the incense altar; not that they have anything, perhaps, to do with offering the incense, for that which was offered by the great high priest of their order was sufficient for all the members of his body and makes them acceptable in the most holy.

RESPONSIBILITY TO CHRIST

The pastor then dwelt on the responsibility resting upon all who have offered themselves as living sacrifices and have been accepted and begotten of the Holy Spirit. These have come under the Headship of Christ. His will is to be their will, His Spirit is to be their spirit. When they were baptized into that one Spirit when their spirits, their minds, were immersed into that of our Lord and He accepted them as members of His Body, they recognized themselves as under His Headship. This is what produced the oneness of spirit the sympathetic heart-oneness of all the members of Christ.

As long as the Headship of Christ is recognized, there must of necessity be much harmony among these members. But should any member get out of harmony with the Head, he is proportionately unable to get a blessing himself or to do good to others. The greatest blessing and usefulness comes from co-operation with the Head in whatever work He is doing.

In conclusion the pastor declared that only in proportion as we are in harmony with our Master, the great Head of the Church, can He use us as His members. The voice of the Lord is being heard throughout the earth today. Therefore all who hear it should see to it that they do not refuse the Message of the hour.

To all those who do refuse as most of them are doing and will do the tribulation that will come will be all the more sever—"a Time of Trouble such as never was since there was a nation," "no, nor ever shall be" hereafter.

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[August 23, 1914](#)

THE WEDDING FEAST

"O Jerusalem, Jerusalem, which killest the Prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not!"--Luke 13:34

Here we have another parable of the Kingdom. Today's lesson shows that God's promises and His providences toward Israel under the Law Covenant were designed to prepare that people to be God's holy nation, and especially to provide at the coming of Christ a sufficient number to constitute the elect church, His Bride. The parable shows that only a few were "Israelites indeed" not enough to constitute the Kingdom class; hence the call of this Gospel Age, selecting from the Gentiles a sufficient number of saintly character to be joint-heirs with the Jewish remnant in the Messianic Kingdom.

Jehovah Himself is the King who made a marriage for His Son arranging before the foundation of the world that there should be joint-heirs with Christ in His Kingdom. This marriage, of course, could not take place until the King's Son had, by His obedience unto death, made the way for His followers and for the Kingdom of which He was to be King. At the appropriate time God sent His servants to call them that were bidden to the wedding; but they would not come. John the Baptist and his disciples called to the attention of the Jewish people the fact that the King's Son was in their midst. Prophetically he foretold that the calling of the Bride class had come, although he himself could not be one of it. John 1:26; 3:29.

Then Jesus sent His disciples to the Jews saying, "All things are ready. Come to the marriage." But the people, under the guidance of the Scribes and Pharisees, the theologians of that time, made light of the Message and went their way one to his farm and another to his merchandise. Some did even worse. Not only Jesus was slain by the unbelieving ones invited to the feast, but His disciples were evilly treated and slain.

Then, as seen in another parable, Jehovah, wroth with Israel, sent forth His armies, destroyed those murderers, and burned up their city. The fact that it was the Roman army under Titus which destroyed Jerusalem in A. D. 70 did not make it any less the army of Jehovah; for He is able to use whom He may please as His messengers.

GENTILES CALLED TO THE WEDDING

Meantime God said to His servants, the Apostles, and others through them, the wedding is provide; but the Jewish nation, which was especially invited, has not been found worthy of the honor. "Go ye therefore into the highways and as many as ye shall find, bring to the marriage."

Highways represent public concourses the world over. The Lord's ambassadors were no longer to restrict themselves to Jews, but were to make known everywhere the fact that God is now calling out of the world a little company, lovers of righteousness, eventually to become joint-heirs with the Redeemer in His Kingdom. Be it noted that these ambassadors were not to take all people, but merely to urge upon all whom they met in the highways, the concourse, the great privilege of the open door to the wedding feast.

All attending this wedding must be covered with the merit of Christ's righteousness. The wedding is thus furnished with guests every place filled. Thus and otherwise the Lord indicates that the number of the Elect is a definitely fixed one; and that as soon as the special number has been found, the call will cease.

INSPECTING THE GIANTS

The custom of the Jews, arranged by Divine providence doubtless, was that at every wedding feast each guest was to put on a white wedding garment, covering his own garments. So all who come to God's great feast must come acknowledging that they have an insufficiency of merit to be acceptable to God, and must accept the merit of Christ as making them worthy of the honor to which they aspire.

Each guest entering the house was supplied with the robe, and was expected to put it on immediately. To appear without that garment would be disrespectful to the host. Indeed, for any one to appear at the wedding without the robe would imply that he had taken it off; for none were admitted without it. This is the thought given in the parable.

The man found in the king's presence without a wedding garment we understand to represent a class, and not merely an individual. So we might find just such a class today, professing to be waiting for the marriage of the Lamb, yet telling us that they no longer trust in the merit of Christ's sacrifice. These have rejected Jesus as their Redeemer, the Atoner for their sins. They retain Him merely as their Teacher, and then accept only a part

of His teachings. These are manifestly unfit to be members of the Bride of Christ.

The parable shows that all who reject the merit of Christ's sacrifice will be rejected from the kingdom class. They are unable to say how they came in without a wedding garment; for no one ever was admitted into the church, which is the bride, without first having on the wedding garment of Christ's merit, covering his imperfection. Those admitting thus that they have taken off the wedding garment are cast out summarily.

When our minds were filled with hallucinations of the Dark Ages, we assumed that the class represented by the man without the wedding garment would be cast into eternal torment. But now we perceive that as these guests came into the light of the wedding chamber from the darkness of the outside world, so the casting of one of them into the outer darkness would mean merely the taking from him of the knowledge and joys represented by the wedding chamber light.

Our Lord concludes the parable with the statement, "For many are called but few chosen." This does not mean, as we once supposed, that only an elect few will get any favor

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from God in the future, and that all the remainder of mankind will be eternally tortured. We must read it in harmony with the context. The Jewish nation was invited to the wedding and failed, except the few "Israelites indeed." For eighteen hundred years the message has gone to one nation after another of the Gentiles, until many have heard the call of the gospel age. Yet only a few have accepted and come into the elect condition; and of these there will still be a class which will be rejected.

The faithful Little Flock (Luke 12:32), composed of both Jews and Gentiles, will, later on, with their Lord be the Heavenly Father's agencies for blessing all the non-elect with the glorious opportunities of restitution to all the earthly blessings lost through Adam's disobedience.

[Peoples Pulpit, Volume 4, Number 8](#)

THE LOST KEY OF KNOWLEDGE

"Woe unto you, lawyers! for ye have taken away the Key of Knowledge; ye entered not in yourselves, and them that were entering in ye hindered."--Luke 11:52

In the New Testament the word lawyer has a very different meaning from our general usage. It applied to those religious teachers of the Jews who made special professions of sanctity of heart and earnest desire to know God's will, as expressed in the Mosaic Law, and to teach the same to the people. The

corresponding class of to-day are designated Doctors of Divinity. Our text, therefore, with this correction reads, "Woe unto you, Doctors of Divinity, for ye have taken away the Key of Knowledge; you entered not in yourselves, and them that were entering ye hindered."

"COMMON PEOPLE HEARD JESUS GLADLY"

It was the custom amongst the Jews that lessons from the Law and the Prophets should be read every day in their synagogues. The people were thus familiar with the letter of the Divine Law and promises. The majority of them, of course, were illiterate, for educational facilities were not what they are now. As a result only a few claimed to have an understanding of the spiritual part of the Law and the Prophets. These were chiefly of the literary and wealthy classes. To these the common people looked for guidance respecting the Divine will and Plan.

As an illustration: When the common people heard Jesus gladly they were unwilling to trust their own judgments, but inquired, "Have any of the Scribes and Pharisees believed on Him?" Have the Doctors of the Law, the Doctors of Divinity, endorsed Him? They have made a study of these things and we would rely more upon their judgment than upon our own. But none of the Scribes and Pharisees endorsed Him, and hence comparatively few of the people believed Him and became His disciples.

The common people were hungry for the Message which Jesus brought. It is recorded that they said of Jesus teachings, "Never man spake like this Man." The nation would have gone over promptly to Jesus had the Scribes and Pharisees, the Doctors of the Law, set the example and given the word. Moreover, the teachings of Jesus harmonized the message of the Law and the Prophets over which the Scribes and the Pharisees and the Sadducees had long wrangled and disputed. Had the Doctors of the Law been as hungry for the Truth as were the people, undoubtedly all of their differences of interpretation of the Old Testament Scriptures would have speedily been solved in the light of the then Present Truth and knowledge of God, which was shining upon the Bible through the Holy Spirit, Jesus and the Apostles being Jehovah's mouthpieces.

THE KEY OF KNOWLEDGE BURIED

In our text Jesus charged the Jewish Doctors of Divinity with the responsibility of having taken away the Key of Knowledge, refusing to use it themselves to enter into the great appreciation of the blessings then due, and hiding it from the common people who trusted them so implicitly. We charge that the same thing is true to-day. Not only were the Jewish people typical of Spiritual Israel, and their Age typical of this Age, and their Harvest typical of the Harvest or closing time of this Age, but additionally, now as then, "God's people perish for lack of knowledge." (Hos. 4:6.) Now, as then, the Doctors of Divinity

will not use the Key of Knowledge themselves, to enter heartily into the wonderful privileges and blessings now due, and additionally they have buried the Key of Knowledge, hiding it from the people under a mass of forms and ceremonies.

BUT IS KNOWLEDGE NECESSARY

In our Lord's day the Jewish Doctors of Divinity, or Rabbis, contented themselves with telling the people what they should do and what they should not do, but they did not teach the people they did not help them to any understanding of the deep meaning of the Law and the Prophets. In our text Jesus said to the "D.D.'s." "You bind heavy burdens on the people, grievous to be borne," but you do not attempt to carry those burdens yourselves.

It is so to this day with the Jewish Rabbis, as well as with other Ministers; for instance, a minister stands as a representative and mouthpiece of the church creed, which in round-about terms declares that whoever does not live a saintly life will suffer an eternity of torment. Is not this a grievous burden to put upon any conscientious soul? Has it not caused untellable anguish to many of God's true people? And has it not repulsed and driven many from God and the Bible, thousands of the most intelligent minds in the world?

As the Jewish Doctors of Divinity carried no such burdens, neither do the Doctors of Divinity of Christendom. In private they acknowledge that they carry no such burdens. In public they give the inference that they do not so much by positive terms as by implication, tone and inflection of voice, and by the general fact that they stand for and as representatives of the creeds which so teach. It does not excuse these influential teachers for them to claim

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that in their official capacity they lose their personal responsibility and shift it upon those who made the creeds and those who adopted them. The people are no longer trusting the creeds. They realize that the creeds contain many inconsistencies, and that greater light is today shining, from the pages of the Bible, than shone in the days when those creeds were formulated.

The common people trust the Bible Jesus, the Apostles and the Prophets. They know that all of the creeds of Christendom claim to be built upon the inspired Record. They understand the Scribes and Pharisees of today, the Doctors of Divinity of Christendom, to give assurances that those creeds properly present the teachings of the Bibles. The credal chains would become ropes of sand if all the prominent Doctors of Divinity of Christendom came forward and publicly renounced them, as they nearly all do in private conversation.

It is this matter of misleading the people, deceiving them, that constituted the basis of Jesus' charge against the Doctors of Divinity of old, and we believe that His judgment is very similar to-day respecting the Doctors of Divinity of Christendom—"Ye have taken away (ye have hidden) the Key of Knowledge. Ye have not entered in yourselves, and them that were entering ye hindered."

Christian people today are so disgusted with the creeds which have separated them and their forefathers into six hundred different denominations that they are ready to discard them all, and come together as one Church of the Living God to study the Bible in its own light.

SYSTEMATIC KEY-HIDING

The Scribes and Pharisees of our day are proving themselves to be the anti-types of those addressed by Jesus in our text, and have a substitute for knowledge. Taking away the Key of Knowledge, they say to the common people. Do not bother your head about doctrines; leave doctrines to the clergy; let the clergy endorse all the creeds, however conflicting they be. We do this in order to lull you to sleep. There is nothing so calculated to disturb the Christian's rest as the discussion of the doctrines of Christ. If there be in any congregation those who cannot feel satisfied without some kind of Bible study, let them have it, but get them rather to discussing the geography of Palestine and the habits and customs of the people, etc., rather than the prophecies of old or the interpretations of them, as given by Jesus and the Apostles. We ministers will keep aloof from such Bible study; we will not let on but that we understand these prophecies thoroughly, but we will keep a watch upon the Bible classes, and interfere only if some brother therein is inclined to delve after the doctrines of Christ and the Apostles.

One minister, voicing this opposition to Bible study, especially along the lines of differences where it would be of special value, said, "The Church is like a great Hospital. Everything like doctrinal discussion must be banished and excluded, just as in a hospital all noise is forbidden, that the patients may sleep, or just as in a nursery noise is excluded that children may sleep."

Alas! it is too true that the nominal Church of Christ is like a Hospital, many of whose patients are blind and deaf and asleep and mentally confused. But the trouble is: These got into this condition because of a lack of healthful exercise; and keeping them quiet will but turn the present hospital into a Cemetery.

What the churches of all the denominations need is the Word of God as presented in the words of Jesus and the Apostles: "The words that I speak unto you, they are spirit, and they are life." The sin-sick and lame, the blind and deaf and mentally perplexed need to hear the voice of Truth—"Wonderful Words of Life" otherwise they will become more sick and will perish as

Christians, but to become alive perhaps as “lovers of pleasure more than lovers of God.”

An Episcopal minister in our hearing urged his congregation to simply rest, not to bother themselves about their own future or that of others. The Holy Catholic Church, he said, resembled a ship, in which the members should come as passengers to be carried to the heavenly destination. They need not examine the compass, nor the chart, nor the machinery. All they need is to sit down and enjoy the journey, trusting that their baptism and the Holy Spirit have given them a free ticket to a proper destination.

Why did not Jesus and the Apostles use such an illustration? Because it is not a correct one. Why do the modern Pharisees use such an illustration? It is because they wish to hide from the people the Key of Knowledge, and if possible to hinder them from hunting for it.

Many, alas! are satisfied with such unscriptural presentations and forget the exhortation of Jesus and the Apostles, “Strive to enter in” to the Kingdom. (Luke 13:24.) “So run as to obtain.” (1 Cor. 9:24.) “Fight the good fight.” (1 Tim. 6:12.) “Grow in grace and knowledge.” (2 Pet. 3:18) “Put off all these” works of the flesh and the devil. (Col. 3:8).”Put on” (Col. 3:12), all these fruitages of the Holy Spirit, desiring “the sincere milk of the Word, that ye may grow thereby,” and be not always babes but become strong men and partake of the “strong meat” of the Divine Word. 1 Pet. 2:2; Heb. 5:12-14.

So unsuccessful have the hospital and nursery methods proven that comparatively few nominal church members have their senses exercised enough to inquire of such Doctors of Divinity the logic of their advice. Few think to ask which of the 600 different denominational boats, with the several captains, different compasses, different charts, and different crews, is the proper one to take. Or, if they are all alike, and going to the same port, and equally safe, why the competition between them for passengers? Few ask, When were these various ships built? And therefore few get the Answer--that these theological systems were constructed during the Dark Ages. Few ask, Who gave this authority to the different Captains, seeing that Jesus and the Apostles quote, “One Lord, one Faith, one Baptism, one God and Father of all,” and one “Church of the First-born, whose names are written in heaven? Eph. 4:5,6; Heb. 12:23.

The illustration is not a good one, else doubtless it would have been used in the Bible. If the illustration were used at all in the Scriptures, it could only be applied to the one True Church of Jehovah, the different members of which would not be passengers, but would constitute the crew co-laboring together for the attainment of the desired haven.

NECESSITY FOR KNOWLEDGE

Knowledge of God, the Bible declares, is indispensable for the attainment of the Great Prize of the High Calling. Thus Jesus said, "This is life eternal, that they may know Thee, the Only True God, and Jesus Christ, whom Thou hast sent." (John 17:3.) We are not to understand this to signify that anyone who has merely been made acquainted with the fact that there is one Creator, and that Jesus is His Son, is on account of this knowledge to be granted everlasting life. Some think to be able to make void the various Scriptures which tell us of the necessity of making our "calling and election sure," by so running as to obtain the prize. 1 Cor. 9:24.

Our Lord's words do not refer to a knowledge about God, but to a knowledge of or personal acquaintance with God and His Son. And such an intimate acquaintance is not obtained merely by an introduction, but by companionship; it signifies an intimacy of acquaintanceship, a familiarity. Everything in the Divine Word encourages those who accept the Divine invitation to draw near to God, to come into fellowship with Him.

But this knowledge of God which will bring a saintly few to salvation on the highest plane stands related to God's Word the teachings of the Bible for thus God exalted His Word, by making it the channel for spiritual refreshment and personal acquaintanceship with Himself.

Thus Jesus prayed for us, His followers, "Sanctify them through Thy Truth, Thy Word is Truth." Any who neglect the Divine Word will fail of the sanctifying power and thus fail of the ultimate acquaintanceship with God which alone will guarantee everlasting life. The reason why the Lord has thus arranged the matter and made knowledge of the Scriptures essential, doubtless is that thus His faithful people may be benefited; and they alone receive the instruction which will profit them alone, but would more or less injure others. Thus it is written, "Ye shall know the Truth, and the Truth shall make you free."

To this class our Lord says to-day, as He said to His Jewish followers eighteen centuries ago, "To you it is given to know the Mysteries of the Kingdom of God, but to all outside these things are spoken in parables and dark sayings, that hearing they might not understand and seeing they might not perceive." To the outsiders the Doctors of Divinity is not permitted the Key of Knowledge. "Even so, Father, for so it seemeth good in Thy sight." Matt. 11:25, 26.

WHAT CONSTITUTES THE KEY

The Key of Knowledge consists of the faithful study of God's Word, with an honest purpose to know the things that are freely given unto us of God. This implies a consecration of heart, for

none others would really desire that they might do the Divine will. And this implies also a faith in our Lord's promise that He that doeth "the will of My Father shall know of the doctrine." (John 7:17.) It is this consecrated, conscientious Bible study that is lacking to-day that is being discouraged to-day by the great teachers and Doctors of Divinity.

Everything calculated to help Bible study, to get rid of the darkness of the creeds and superstitions of the past, is opposed but not openly. The Doctors of Divinity of our day, like those of Jesus' day, are wise and act as though they do know. But they do not know; they oppose real Bible study not openly, but secretly, "for fear of the people." (Mark 11:32; 12:12.) The great religious leaders of the Jews were marked by our Lord as being less conscientious, less honest, than the masses of the people. Concerning the people we read that "Jesus was moved with compassion when He beheld the multitude, that they were like sheep without a shepherd." Matt. 9:36.

And is it not so to-day also? Are not many of God's people hungering and thirsting for the Truth, and greatly perplexed and discouraged because, going time after time to the religious leaders, they have received instead of bread "a stone," instead of a fish "a serpent" a false doctrine, a devilish misrepresentation of the Almighty's character and Plan in respect to humanity? These devilish doctrines of the Dark Ages St. Paul calls "doctrines of demons," because the demons, the fallen angels, evidently have propagated them. They are to be found amongst all of the heathen, but nowhere in any worse form nor as bad as amongst Christians of all denominations. Is there not therefore a great responsibility resting upon every conscientious minister of the Gospel, that he should step out from amongst the mass of the Doctors of Divinity, who are hiding the Key of Knowledge and misleading the Lord's trusting sheep of nominal Christendom?

"IMPOSSIBLE TO DECEIVE THE VERY ELECT"

As we have already shown, they cannot keep penned, nor keep asleep, nor keep the knowledge from the saintly ones who constitute "the very elect." Our Lord, speaking of this time, said that the deceptions would be such that they would deceive, if possible, "the very elect," but in their case deception will not be possible, for the True Shepherd Himself will help them. But, oh, what weeping of disappointment, and what a chagrin and gnashing of teeth will come shortly to the "false shepherds," to the Key-hiding Doctors of Divinity, when they find that with all their endeavors to bolster up shams and superstitions in which they themselves do not believe, the entire fabric of Churchianity will collapse, as the Scriptures predict!

It is quite unnecessary that we press the lesson of this text; we leave the matter before you. God will urge and press the "Pearl of Great Price" upon no one. It is for sale to those who will give

the price all that they have. God has adopted plans and methods which will demonstrate and prove the class worthy of a share in Messiah's Kingdom.

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[The New York Weekly, Aug. 15, 1914](#)

WHEREBY WHEN YE READ— UNDERSTAND

The discourse of Pastor Russell today was unique in every sense of the word. He took for his text St. Paul's words, "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ." Eph. 3:4

The scriptures clearly teach that during this gospel age our God is preparing a great temple class, began the pastor. After this class shall have been glorified the divine power will operate through this temple. God will be in the church the temple and all nations will begin to draw near to their Creator. All classes Jews, gentiles, bond and free will come to the Father through this temple; for the glory of God will be in it.

The priests in this new temple of the future will be Jesus, the great High Priest, and the church, the underpriests. This High Priest will also be king—"a priest upon His throne," after the Order of Melchizedek. The underpriests are still in training for their office. The royal priesthood will consist of those alone who shall be declared worthy to sit with our Lord in His throne. As it is written, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

The Pastor then discussed the question, How may one become a member of this Order of Melchizedek these Knights Templar on the heavenly plane? The Church of Christ, he declared, is the most wonderful secret order ever known. The mystery of God is not yet finished, the revelator tells us; this mystery which God has kept secret from the foundation of the world will not be finished until the sounding of the seventh trumpet. This mystery, the scriptures teach, is the church. These members of the mystical body of Christ are in the world, but the world knows them not, even as it knew Him not.

THE DEGREES OF THE ORDER

It was then shown that the great condition for membership in this order is the absolute denial of self the giving up to the Lord of all that the candidate possesses, himself included. This condition is the most stringent ever known. The first degree in this order is the recognition of Jesus Christ as our Savior and faith in His

redeeming blood. Some merely take this initiatory step, and never go on to perfection. Those in the first degree know practically very little about the order; for, as the apostle declares, “the natural man (the world) receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” Since the secrets of this order must be spiritually discerned, whoever would know them must progress beyond the first degree.

The second degree, the pastor explained, is consecration, which is immediately followed by spirit-begetting. Those who have progressed thus far have become new creatures in Christ. To these “old things have passed away and all things have become new.” Thenceforth these should grow in grace and in the knowledge of our Lord Jesus Christ; and as they do so they are privileged to advance to higher degrees. In due time they may become Knights Templar. This degree is very honorable; those who have attained it have become leaders in the Church of Christ, especially functionaries in any matter pertaining to the interests of the temple. These know most about the things of the temple.

As these members of the order progress from one degree to another they learn more and more about the mystery of Christ. Those who have taken many degrees, therefore, know much more than do those who have taken but few degrees. The apostle urges all in the spiritual temple to grow in grace, in knowledge, in character-likeness to our Lord, the Grand Commander of the order, the High Priest of our profession, the One who died for us who not only redeemed us and gave us the opportunity of becoming members of this high fraternity, but who also set us an example how we ought to walk. Those who attain the highest degree shall be His associates and joint heirs in His Messianic kingdom. This highest degree, however, is limited to the number of 144,000 members, the body of Christ.

THE STANDARD OF THE CROSS

The pastor then showed that the members of the Free and Accepted Order of the Lord Jesus Christ’s commandery have for their standard not the cross on the head of the sword but the cross of Christ, with which they must be marked day by day. One of the very highest of this order was St. Paul, who boasted in one of his epistles that he bore in his body the marks of the Lord Jesus. These marks were not such as the world could appreciate, but were marks such as our Savior had, and such as all have who attain the highest degrees bestowed by this order.

The apostle elsewhere explains that as Jesus bore the marks of having been smitten, beaten, condemned and crucified, witnessing to His faithfulness to God and righteousness, so he was himself marked. Every order has its own marks, but only the captain of our salvation knows the marks borne by the soldiers of

the cross. Whoever receives these marks in His service will be rewarded abundantly more than he could ask or even think. These light afflictions, which are but for a moment, will work for these faithful soldiers a far more exceeding and eternal weight of glory beyond the veil, in the glorious temple now in process of construction.

This temple, the speaker declared, will be the greatest in existence. All other temples, all other societies, are but shadows, pictures, figures. No matter whence a candidate came, no matter who he was before he entered the lodge of our Lord Jesus Christ, after he has joined this order he has a right to the regalia and to all belonging to the order. There is only one way by which any one may become a member. There is also only one way by which one once in may be put out, and that is according to the arrangements made

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by the Lord; for there is a secret writing even of the names in this order. These names are written in heaven. No human being knows who are the members.

FREE AND ACCEPTED IN CHRIST JESUS

The members of this order, it was shown, are free from the domination of sin, free from the fear of death, free from that condition of alienation from God in which they were by nature, when they were “Children of wrath even as others.” They are not free to commit sin, however; in fact, they have no such inclination. Their very desire to come into relationship with God indicates that they do not love sin. The shackles of sin have fallen from them. “If the Son make you free, than are ye free indeed.”(John 8:36.) Every one thus made free by the Lord Jesus Christ, through the merit of the Redeemer’s sacrifice, and presenting his body a living sacrifice, and being accepted of God, is received into this fraternity, this royal priesthood.

Happy are all such; for the spirit of glory and of God rests upon them. The more attentive each of these is to the rules of the order, the more faithful each one is in laying down his life in the service of the brethren, the more progress will he make and the higher will be his station. He will rise from one degree to another until he shall have attained the highest rank, and shall have favor in the fullest sense with the Grand Master of the order.

In the typical language of the Scriptures the human nature of all new creatures in Christ is pictured in the goat. The Bible tells these new creatures that the “goat” which each one “rides” more or less daily is his own flesh. In the typical day of atonement two goats were brought to the door of the tabernacle and there tied. These goats typified all who offer themselves in consecration to God. After the lots were cast the high priest sacrificed the Lord’s goat, thus typifying God’s acceptance of the class represented.

Thenceforth the goat represented merely the old nature, the flesh; and the new creature was represented in the members of the high priest's body. "Ye are dead, and your life is hid with Christ in God," says the Apostle.

The pastor also showed that God has so arranged that members of His great secret order may tell all they desire about it and the hearers cannot understand, unless they are also of the order. God alone knows who are members of His secret society; for He alone knows whether at heart each is loyal and true. Others may wear the uniform, learn grips and passwords, but the Lord knows those who are His. In other words, there are many who have more or less outward appearance of being Christians, but who are not really such at heart.

Another point discussed was that all who become members of the royal priesthood—"living stones," from the Divine standpoint, to be chiseled and prepared for a place in the royal temple must enter by a narrow, difficult way. This Jesus set forth, saying, "If any man will come after Me (become a living stone in the temple, be a member of this high order), let him deny himself, take up his cross and follow Me."

THE FOUNDER OF THE ORDER

The origin of this order, commonly known as the Church of Christ, was next shown. The great master craftsman, the Lord Jesus Christ, laid the foundation and arranged all pertaining to it. He alone founded this great secret society. Members of the organization may indeed recognize assistants in the work, but there is only the one grand master, who has supervision of the whole. He Himself has said, "One is your Master, even Christ, and all ye are brethren."

The pastor then set forth the facts relative to our Lord's life on earth nearly nineteen hundred years ago. The world did not recognize the Great Master. Jesus alone, the founder of the order which is His church as the secret place for the great temple which God desired to have constructed. When He was crucified more or less of the mystery connected with the temple was lost. The Scriptures also intimate that certain features of that mystery were not to be completed until His return. So the members of this society have been waiting for the return of their Master, who gave His life in connection with the secret of the construction of the temple, the church.

Jesus preached in public, the pastor declared, and while thousands heard Him very few understood. So now, when the members of His church tell the glad tidings of great joy, very few understand; for only those who are called to join this order which Jesus founded have the power to comprehend the hearing ear. To His disciples the Master once said: "Blessed are you eyes, for they see; and your ears, for they hear." Only those who have come into this divine order have this spiritual insight and

spiritual guidance; and only these may know the things that are freely given unto the initiated. These things are freely given to one class, but are not intended for anyone else.

The speaker then showed the reason for this discrimination. During this age God is not dealing with the world. After He has built His great temple then he will deal with the world. But mankind will never be priests, members of the temple class. Nevertheless, they will have a great blessing restitution to human perfection, lost in Eden, redeemed on Calvary. He declared that it would never do for the world to know all about the secrets known only to the members of God's great secret order; otherwise mankind would interfere with the plan of God. He illustrated his point by referring to the scriptural statements that if the Jews had understood about Jesus, if they had understood His parables and dark sayings, they would not have crucified the Lord of glory. Then the scriptures would not have been fulfilled; God's plan would not have been carried out.

St. Peter called the attention of the Jews to this fact, saying, "Now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things which God before had showed by the mouth of His prophets, that Christ should suffer, He hath so fulfilled." St. Paul corroborates this statement, declaring, "None of the princes of this world knew; for if they had known it they would not have crucified the Lord of glory." The pastor praised the wisdom of God which withheld from the world a secret the knowledge of which would have increased their responsibility without benefiting them in the least.

TEMPLES OF THE HOLY SPIRIT

Next were quoted various passages of scripture which show that whoever receives the holy spirit is a temple of the holy spirit. This class is not of the world; for the world by

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nature knows not God. The world is under condemnation—"children of wrath" according to scripture. God has not yet begun to give humanity the blessing which He purposes to give them. He is now dispensing blessings only to the church, to those who have been initiated into the mysteries of His secret order. These alone have come into the position where He can deal with them.

The pastor explained that the church class have not received the Holy Spirit in full. When the great antitypical temple of God shall have been finished beyond the veil, then the Holy Spirit will be given in full; all these "living stones" which will constitute that temple will be filled with the glory of God. But there is a sense in which each one has received the Holy Spirit who has given up his own will in order to do the will of God; and in that sense the body of each of these has become a temple.

Wherever the Spirit of God Dwells, there is a temple of God.

This discourse was concluded with an earnest exhortation to every one who is conscious of having received the Holy Spirit of God. All such should ever be on guard lest they grieve the Spirit ignore it or live contrary to it. The apostle says, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." From the very time when one is begotten of the Spirit of God, that individual is marked with the seal of the Holy Spirit. The apostle also says, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." That is to say, the possession of the Holy Spirit of God constitutes one a temple.

The apostle's thought, the speaker declared, is that all such should regard their bodies very sacredly. Since God has honored them by placing His Holy Spirit within them, they should see to it that this sanctifying power operates throughout their members in their minds, their tongues, their hands and their feet. Whatsoever such shall do or say should all be done to the glory of God.

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[The New York World, August 30, 1914](#)

THAT WHICH HE HATH GIVEN, HE WILL PAY HIM AGAIN

Pastor C. T. Russell, widely known through his "Photo-Drama of Creation," which is being seen by thousands everywhere widely known, also, by his sermons in hundreds of newspapers, by his books and by his weekly Bible studies, preached today from the text: "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." Prov. 19:17.

The fact that I have been preaching for thirty-eight years and yet have never taken up a collection nor made any appeal for money in connection with my work may have led some to the erroneous conclusion that I am opposed to charities, said the pastor. Nothing could be further from the truth. During those thirty-eight years many thousands of dollars have passed through my hands voluntary gifts from grateful souls for the spread of the good tidings of great joy, which shall yet be unto all people. Moreover, it is my conviction that no one could be an acceptable Christian unless he possessed the spirit of charity, benevolence, unless he really loved to give for good purposes for the glory of God, for the benefit of his fellows:

The pastor declared that from his viewpoint missionary enterprises might properly be considered charities but not so church enterprises. The church, he claimed, is not a missionary society for the world's benefit, but an arrangement for the

benefit of the church members. Hence each member of this brotherhood should consider himself in duty bound to co-operate to the extent of his ability in providing the necessary expenses connected with the meeting place light, janitorage, etc. the blessings and comforts of which he enjoys. Yet even in this there should be nothing akin to coercion or demand. If the sum total were found insufficient, more humble quarters at less expense should be engaged as soon as possible.

It is wrong, said the pastor, for a congregation to aspire to a fine, expensive auditorium and general establishment beyond their own means. It is wrong for them to go outside and solicit money from the world, the flesh and the devil, in the name of God! Surely God never authorized such a proceeding; for just as surely as it would be offensive to any right-minded person to have solicitation for money made in his name, so it must be to the Almighty to have begging done in His name without His authority.

The Bible distinctly tells that God is very rich. No rich man would approve of begging done in his name, especially from the poor. And for us to promise God's special blessing and favor in return for filthy lucre is an outrage against divine justice, wisdom, love and power. The Lord's own word is that all the gold and silver are His.

But we are told, if solicitations, collections, pew rents, fairs, festivals, etc., were abandoned, all the churches would be closed, except such as are beneficially endowed. If this were the case, we believe that, nevertheless, the church would gain respect and influence with the world which would more than compensate. If one-half the churches disorganized, the other half, rightly supported in accordance with the divine precepts and the example of Jesus and His apostles, would accomplish more good than would twice the number under present conditions, in which they have considerable of the world's scorn. That scorn directly and indirectly reflects against the divine character and the divine word.

In illustration of this conviction the pastor cited the fact that the divine blessing has been with his work. He admitted that the money passing through his hands is really as nothing compared with the large sum spent annually by the various Christian denominations. He admitted that the International Bible Students Association owns no valuable real estate and cannot boast of large bank accounts. They have followed the plan of using actively and economically in God's service whatever money has voluntarily come to them not seeking to build temples made with hands, but

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to prepare the living stones for the glorious temple of Christ beyond the veil.

Under this arrangement they never spend more than what is in hand. God has blessed the work, and the unsolicited donations increase year by year. The activities incidental to the use of these funds extend now to all parts of the earth, preaching the message of God's love and helping to open eyes of understanding long blinded by creeds, philosophies, "so-called," and misunderstandings of the word of God.

GENEROSITY IS GODLIKENESS

In declaring generosity to be Godlikeness, the pastor wished his hearers not to misunderstand him to mean that gifts of money could purchase divine favor and relationship. He trusted that His views, following closely the scripture lines on this subject, are widely known; namely, that there is only one way into the Father's favor and into His family the way of renouncement of self and turning to righteousness of acceptance of Christ's redemptive work and of full consecration through Him to do the Father's will, even unto death. Only such spirit-begotten ones are acknowledged in the Bible as children of God. All others are Scripturally described to be "aliens, strangers and foreigners" from God and His promises.

But the speaker wished all to discern that there are noble-minded souls who have not entered this "narrow gate" and who are not, therefore, children of God, but who, nevertheless, by nature possess traits of Godlikeness, notwithstanding their share in the fall. Benevolence, generosity, charity in its true sense, wherever found is a trace of the Godlikeness in which our first parents were created. Noble-minded people of the world in practicing charity are imitating one of the highest qualities of the Divine character, and forthwith they experienced a blessing whenever they exercise their charitable instincts.

As for Christians, we find, as the apostle declares, that they are naturally a varied assortment; for they possess, some more and some less, of the Godlike qualities, and some more and some less of the depraved traits. But following their begetting of the Holy Spirit, these become more and more generous, benevolent, charitable. Under the instruction and discipline of the school of Christ, the spirit of love, the spirit of God, the Holy Spirit is more and more shed abroad in their hearts. For them the great lesson of life is this lesson of love, charity, sympathy for the truth, for one another and for the world.

BLESSED IN THEIR GIVING

God is the great giver of whom the apostle says; "Every good and perfect gift cometh down from the Father of Lights." The Lord Jesus Christ exemplified to mankind God's great love, and showed that He himself possessed the same spirit, the same loving, generous, kind nature so much so that He laid down His life on behalf of our sinner race. It is required of the church that each one shall be imbued with this same loving disposition as

their Savior had; for “if any man have not the spirit of Christ, he is none of His.” That love not only left the heavenly glory and riches on behalf of the sinner, but additionally endured the cross and its shame.

The Apostle John urges all Christ’s followers that, cultivating the Master’s noble, generous, loving spirit, they ought also to lay down their lives for the brethren. They ought also to be ready to count all things but loss and dross, gladly to be renounced in the interest of the Lord’s cause. With every sacrifice, these receive more than compensation of divine favor, besides the Master’s promise of eternal life on the heavenly plane. Mark 10:30

And now let us think of the world especially of those noble, generous souls who, possessing something of the original Godlikeness, take pleasure, not in cheating their fellow men, not in doing everything injurious to the interests of others, but frequently in contributing to the relief of suffering, to the maintenance and education of orphans, the protection and comfort of widows, as well as to hospitals, infirmaries, etc. Is there any provision of blessing for these?

These noble-minded, charitable people are being blessed by their generous course; for there is a law of retribution continually in operation. The principle “It is more blessed to give than to receive” applies to them as well as to the church. As these noble souls daily become more loving, more generous, they are developing characters which in the future will be helpful to them. If they do not come into vital relationship with God through Christ at the present time, if they have not the hearing ear and the responsive heart now, nevertheless the time is coming when they will share in the world’s blessing. It will be a great blessing, even though far inferior to that of the church, as human restitution is inferior to spirit perfection through the first resurrection.

When Messiah’s kingdom shall have been inaugurated and the whole world shall enter upon its trial for life or death everlasting, noble souls that have exercised benevolence, Godlikeness, will be in advance of others who, even with similar noble heritage, have failed to use, exercise, develop this quality of benevolence or charity. In other words, liberal souls not only experience a blessing in the present time but thereby prepare themselves for greater blessings by and by.

WISE AND UNWISE CHARITIES

Since the blessing of charity comes to the individual as a result of the exercise of that quality, it follows that the giver gets a blessing whether the gift is wisely bestowed or not, and whether the receiver is profited or not. Hence, even though we may subsequently know that some of our gifts were unwisely or unworthily bestowed, we need not mourn, but rather realize that according to the divine arrangement we have had a blessing,

nevertheless. However, no one will dispute that the spirit of a sound mind should be used in connection with our charities, as well as in all our other affairs.

Very frequently many of the provisions for the poor in our day are no longer rated as private charities but as public, and even sometimes as merely justice. For instance, provisions for the blind, for the infirm, asylums for the mentally weak and hospitals for the sick are now considered to be a duty of the community and are provided for by general taxation. Thus benevolence is asserting itself, and combining and dividing its honors with justice. That which

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previously would have been left to a few of generous disposition is now provided for by the whole community. Who can question that this is an advanced step; and if so, that all should co-labor along these lines and cease to encourage mendicancy, the solicitation of alms, the appeal to sympathy through the eye?

If our social arrangement has provided for such cases it should be considered a misdemeanor to ignore such provision. If our public charities, hospitals, city homes, etc., be not upon such a scale as to have the approval of generous, reasonable minds, then the entire system calls for reorganization, that it may be made right, proper, suitable for the use of any having need thereof. The community should be ashamed to provide for others what they would not be willing to accept for themselves under the same circumstances. The pastor expressed a hope that these reasonable sentiments might through the public press be brought effectively to the attention of poor boards, charity committees, etc.

GOD LOVES CHEERFUL GIVERS

God's gifts are given cheerfully. The Bible tells us that He appreciates a cheerful giver one who enters into the spirit of his gift, who accompanies the coin with a cheerful word, a kind look, helpful advice, or what not. If these cheerful givers belong to God's family, the Father will love them and manifest His love for them. Their cultivation of His spirit will bring them into closer relation with the Almighty.

How generously shall we give? some may ask. The Answer--is: God has given us our minds, our judgments, wherewith to decide all questions. The need of the needy, the amount of our surplus, the claims of others upon that surplus all these things should properly enough enter into our calculations and help us to decide how much should properly be given to charity?

In order to get a great blessing out of our charities we should give until we feel it. The person who gives one coin out of a thousand which he would never miss is not likely to get therefrom a great blessing. He must continue in the exercise of this Godlike disposition until his gifts shall necessitate his

restraining of his own luxuries or perhaps his own comforts. Then he begins to be really charitable and to really appreciate some of the joys which the Lord designs shall be granted to generous souls.

GIVING RELATED TO FORGIVING

Every advance in true charity has a bearing upon the character. Whoever is generous with his fellows will find it more and more easy to be forgiving toward those who do him injury. Charity, love, benevolence, affects the entire being. It tends to make its possessor more kind and gentle in word, action and judgment. It develops his sympathy. All this is a development of Godlikeness. The Apostles point this out in order, associating meekness, gentleness, faithfulness, long-suffering, brotherly kindness, charity all elements of the one great quality of love.

The Father's holy spirit of love is also the spirit of His Son, our Redeemer, and all who will be accepted as members of the bride, the lamb's wife, we are assured must be copies of God's dear Son. They must all have this kind, generous, charitable quality. We are not meaning to say that such a quality would be acceptable to God without Christ, our Redeemer, for the Bible clearly sets forth that no man cometh to the Father but by Him. (John 14:6.) But the Son's method of preparing us for the eternal glory after we have become His disciples is by instructing us along the lines of the development of this divine character likeness. If Christians could realize this more fully how kind and charitable they would be.

The Lord would have His people whole-hearted in their sympathies, broad, deep, generous. To give either money, forgiveness, sympathy or any other good thing grudgingly, half-heartedly, is to spoil the matter. True many of the Lord's people are by nature very narrow, mean, spiteful, contrary to what the Lord would approve. But He is willing to overlook all the natural defects if He sees the right heart condition sees that we are endeavoring to the extent of our ability to overcome our natural weaknesses and to put on Christ.

With us the first lesson is to learn to look into the mirror of the Lord's word and there to note our natural meanness and contrariness to God's character likeness. As we thus behold in God's word the true standard of character contrast with it our own and seek to copy the Lord, we shall, as the apostle declares, be changed from glory to glory. Step by step the transforming work will proceed.

We shall never be able to bring our bodies to that perfection of word, act and look which we desire, for our desires are perfect, copied from the grand example of our heavenly Father and our heavenly Lord, while our bodies are imperfect through the fall. We are encouraged, however, by the scriptural assurance that God will look on the heart and note our efforts to conform to the

heavenly pattern. We shall be judged not according to the flesh, but according to the intention. Thus alone can we have the righteousness of the law fulfilled in us while walking not after the flesh, but after the spirit.

[The Brooklyn Citizen, 1914](#)

PURPOSE OF CHRIST'S KINGDOM

Sept. 13 Pastor Russell took for his theme today the parable of the sheep and the goats. His text was, "These shall go away into everlasting punishment, but the righteous into life eternal." (Matt. 25:46.) The Photo-Drama of Creation depicts this subject of the destiny of humanity, and greatly assists the public to understand the Scriptural usage of the words Sheol and Hades, so long misunderstood and misrepresented. The Pastor said:

CLOSING SCENES OF THIS AGE

God has stated times and seasons for every feature of His great Plan for the Salvation of Mankind from sin and death

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conditions. In the end of each of these seasons there has been a finishing up of its work and a clearing off of the rubbish, preparatory to the beginning of the work of the incoming Age. Thus in the end of the Jewish Age there was a Harvest a separation of the wheat class from the chaff and a complete rejection of the latter class from God's favor. With the few judged worthy in the end of that Age a new arrangement began the Gospel Age and now we find ourselves amidst the closing scenes of this Age the Harvest during which the wheat class and the tare class are being separated. With the wheat class, of which our Lord Jesus Christ is the Head, a new Age, the Millennium, is about to be inaugurated. At the close of the Millennial Age there will be still another Harvest, in which the sheep class will be separated from the goat class, and ushered into the glory of the ages to follow.

In the past many of God's people have read their Bibles very carelessly. Our minds have been sluggish to spiritual things. For instance, the parable of the sheep and the goats was at one time applied to the church. We failed altogether to notice that it does not say even one word respecting the Church, but it applied to the world, the nations, the heathen. For many centuries the Jews had been accustomed to think of themselves as God's nation, God's people; all others they styled heathen, gentiles, the nations, the people; and in the Old Testament prophecies God has treated the subject from that standpoint.

In line with this usage, when Spiritual Israel was received into Divine favor as the Royal Priesthood, the holy nation, the

peculiar people, all the remainder of mankind were properly enough to be thought as the nations, the Gentiles. Following this thought, our Lord tells us in the Parable of the Sheep and the Goats what will befall the nations after His Kingdom shall have been set up after the selection of the true Church class to be the Bride, the Lamb's Wife.

THE PARABLE DESCRIPTIVE OF THE NEW AGE

That this parable refers to the work of the incoming age is clearly indicated in the opening verse. There the Master distinctly says, "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." The scene of this parable evidently is laid after the Time of Trouble, when the nations shall have been subdued, Satan bound, and the authority of Christ's Kingdom established. Before that time shall have come, the overcoming Church will have been seated with her Lord as His Bbide in His Throne. As the Apostle writes, "Know ye not that the saints shall judge the world?" 1 Cor. 6:2.

Then follows a description of the work of the Messianic Age: "Before Him shall be gathered all nations." All the people in the world, except God's holy nation. His peculiar people, the Church of Christ, will be gathered before the great white throne of Divine Justice, Mercy and Love. First will come the living nations; and then in their appointed time the dead of all nations will be called to appear before the Judgment Seat of Christ, there to receive a fair, impartial trial as individuals under the most favorable circumstances, the outcome of which will be a final sentence of worthiness or unworthiness of life everlasting.

Six thousand years ago, in Eden, Adam and his entire race were on trial for life. But Adam failed, and was sentenced to death. His posterity, sinning in him, were sentenced in him; and none of his race are worthy of everlasting life. All are sinners; "there is none righteous, no, not one." But in due time God sent His Son to die for Adam's sin, in order that "as by man came death (of the entire human race), by a man (Jesus) also will come the resurrection of the dead (the entire race of Adam); for as all in Adam die, even so all in Christ shall be made alive"—"every man in his own order." 1 Cor. 15:21, 22.

The first order to be made alive in Christ in the Church, which has been called out of the world, separated, begotten of the Holy Spirit. This class pass their trial, their judgment, for life or death everlasting in the present time. Hence the worthy ones, those whose characters are pleasing and acceptable to God, will be quite ready to be the Bride of the Messiah, joint-heirs with Him in His Kingdom and His associates in His work of judging the

world. He has promised that all who are faithful shall sit with Him in His Throne (Rev. 3:21) the very Throne pictured in the parable under consideration the Throne before which all the nations, all people outside of the Church, will be gathered.

GENERAL DESCRIPTION OF THE JUDGMENT DAY

The gathering of the world will be the result of knowledge. The Time of Trouble will lead on to great enlightenment; all the blind eyes will be opened, all the deaf ears unstopped, and the knowledge of the glory of God will fill the whole earth as the waters cover the sea. There will be some, however, who will resist this knowledge and will decline to accept Christ as their Mediator; this class will not enter into this judgment, but after one hundred years of resistance will be destroyed.

Those who constitute the two classes mentioned in the parable, the Pastor declared, are those who have accepted Christ's terms and desire to be on judgment, or trial, for life everlasting. This will include all that are in their graves; they will come forth, not all at once, but gradually. Messiah's Kingdom will exercise its power and disseminate the knowledge of God and of the principles of righteousness, with a view to encouraging, helping and uplifting all the willing and obedient. All such may arise gradually out of sin and death conditions up out of imperfection of mind and body, up out of immoral conduct to the full image of God, as possessed by Father Adam in the beginning.

The entire Millennial age will be required to bring this about. Righteousness will reign then, as Sin reigns now; that is to say, righteousness will be the in ascendancy, in the control. Then who ever sins will suffer promptly. Hence all mankind will avoid sin; and the world in general will be a grand place; "nothing shall hurt or destroy;" "the inhabitant shall not say I am sick;" the curse shall be gradually rolled away, and there shall be no more crying, no more sighing, no more dying; the blessings of God will prevail, bringing perfection. Surely it will be a happy day for Humanity; and all who live throughout the thousand years will receive great blessing.

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IMPORTANCE OF RIGHT HEART CONDITION

The Pastor then discussed the subject of punishment for sins committed in this life. He showed that will be equally as just for God to forgive the sins of the world for Christ's sake as it has been just for Him to forgive the sins of the Church for Christ's sake. If the one is just, so will be the other; for God is no respecter of persons, and is equally as willing to forgive the sins of the world as the sins of the Church, when the world repents and turns from sin, accepting Christ as their Redeemer.

This does not mean, however, that justice will be ignored. In the case of the Church, the sins of youth often leave their scar and sting to the end of life; and so we may reasonably assume that certain stripes, or punishments, will be permitted to follow the world in just the same manner. It will be from these weaknesses and frailties that they will be gradually raised up to perfection during the blessed thousand years of Christ's Kingdom, when Satan will be bound and unable to deceive anyone.

Some may reason that if conformity to the Divine Law in an outward way will bring blessings to all, there still may be an inward difference between people, some coming heartily into accord with the Father, and others merely assuming an appearance of harmony because this harmony will be the way to perfection. Undoubtedly this reasoning is correct. It is along this very line that the parable under consideration teaches. Outwardly the sheep class and the goat class will have much the same appearance and demeanor, except to the Judge, the King, who will read the heart and ultimately will manifest to all that there has been a real heart difference between the two classes, all of whom will have been on trial for a thousand years, receiving blessings from the Messiah's Kingdom.

CHARACTER THE BASIS OF JUDGMENT

Meantime each individual on judgment will be making character. This the Great Judge will fully appreciate, and will rate the individual either as a sheep or as a goat. All the sheep class will thus be received at the right hand of the great Jehovah; and all the goat class will be rated as out of favor with Him, even though all the while they will be receiving the blessings of the Millennial Kingdom and outwardly rendering obedience to its laws. Not until the close of the Millennium will the decision of the Judge be manifested. Then both sheep and goats will show great surprise at His decision.

To the sheep class the Judge will say, "Come, ye blessed of My Father (the kind that My Father is pleased to grant everlasting life), inherit the kingdom prepared for you from the foundation of the world." When God laid the foundation of the earth and planned for its human habitation, it was His design to give it to you. Now has come the time for you to enter into this kingdom and possess it.

This is not the Messianic Kingdom. On the contrary, it is the kingdom which God gave Adam, but which he lost through disobedience and which Christ redeemed by the sacrifice of Himself. It will be given only to those who will have developed the God-like character those who during the Millennium have become the Lord's sheep.

To the goat class He will say "Depart, ye accursed ones (doomed ones), into everlasting punishment." Granted all the privileges, blessings and experiences of a thousand years of contact with

righteousness, truth and the Spirit of God, you indeed render an outward obedience, but at heart you have not come into harmony with God. I cannot present you to the Father as blameless and irreprovable. You must be destroyed in the Second Death—”everlasting destruction.” The penalty upon you is everlasting, because there will be no further provision made for your redemption or your resurrection from this Second Death. You will be as though you had never been. You have failed utterly to appreciate the goodness of God and to copy His character-likeness. Eternal life is for those only who have the Divine likeness and spirit.

Both classes were surprised at what the King, the Judge, declared to be the basis of His judgment. To the sheep He said, “I was hungry, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me.” The goat class, He declared, had failed to meet these tests. Both sheep and goats claimed to have no knowledge of such experiences. But the Answer--was, inasmuch as ye did it unto one of the least of these, my brethren, or did it not unto them, ye did it, or did it not, unto Me.

THE RESURRECTION OF THE WORLD

Then the Pastor explained who these are respecting whom there will be a test upon the sheep class and the goat class, and how it is that there will be sickness, poverty, hunger and prisons during the Messianic Kingdom. With the establishment of the Kingdom all who come into harmony with it will have the great privilege of doing something to help others. The world is blind and starved now, for want of spiritual food and the anointing eyesalve of Truth. While the Millennial blessings will be showered upon those who accept the Lord’s terms, there will be others who will need assistance. Those who have the Spirit of God, the spirit of love, will be glad to carry the Heavenly Message of reconciliation to all humanity, glad to apply the eyesalve to the blind, glad to unstop the ears of the deaf, glad to help the sin-sick back into harmony with God, glad to help them to cover their nakedness with Christ’s merit.

Those who take pleasure in this work will thereby demonstrate that they have God’s Spirit and are co-laborers with Him. All these will be the sheep. But those who are careless respecting their Vow, and merely enjoy the Millennial blessings themselves, will be of the goat class and will thus mark themselves as goats. Correspondingly they will be out of favor with the King of kings, their Judge.

THE PRISON-HOUSE OF DEATH

The prison referred to in the parable is undoubtedly the great prison-house of death, into which approximately twenty thousand millions already have gone. All these are to come forth,

not all at once, but “every man in his own order,” as the Scriptures declare. Only the Church will be in the First Resurrection. During the Millennium the awakening from the sleep of death will, we believe, come about by Divine Power, of course, but in Answer--to prayer.

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Each family circle, as it can prepare for another and another member, will be glad to do so, and will make request for his return. Thus the race will come out of the prison-house in reverse order to that in which they entered, and will be acquainted with their friends and relatives, who will have prepared for them and will identify them.

While the blessing of the Lord will provide an abundance for all, nevertheless we may safely assume that the provision will be in the hands of their fellows. It will be the sheep that will be especially interested in those in the great prison-house of death, and who will be praying for them and preparing for them.

By so engaging their time and energy these sheep will be manifesting a purpose, a will, in harmony with that of the Creator. God has willed that all in the graves shall come forth at the command of the Lord Jesus; and those in harmony with God and Christ will be co-laborers with God in accomplishing the work for which Christ died. Whoever is not interested in that work will be lacking in God’s Spirit; and this is exactly what is charged against the goat class.

The King, having redeemed the world of mankind and having provided for the resurrection of all the redeemed, counts them as in a certain sense representing Himself, as He says in the parable. His reproof to the goat class indicates that they were not really interested in the things of God. Their interest was merely a selfish one. They had more or less of the spirit of selfishness, which is the spirit of Satan.

The Lord’s provision, as the Apostle points out, is, “The gift of God is eternal life through Jesus Christ our Lord,” but “the wages of sin is death.” Rom. 6:23.

[The Brooklyn Citizen, October 12, 1914](#)

WHY GOD’S WRATH UPON THE NATIONS

Last evening a splendid congregation listened spellbound to Pastor Russell at the Temple, W. 63rd Street. His address inquired into the reason why in God’s providence the world is being ushered into “a Time of Trouble, such as was not since there was a nation.” What special sins call upon Justice for extraordinary penalty? The Pastor’s text was, “And the nations

were angry, and Thy wrath is come.” Rev. 11:18

After some introductory comments upon his text, the speaker read a number of corroborative scriptures Is. 34:1-6; Jer. 25:15, 16, 27-38; Is. 66:15,16; Luke 21:24-26; Rev. 6:9-11; 2 Thess. 1:3-10. Commenting on the scriptures as he went, the Pastor claimed that their united testimony referred to the present time, mistranslated the end of the world; properly interpreted, the end of this Age, lapping upon and inaugurating the New Age—" the world to come."

God's people Israel typified Spiritual Israel. All others were called the nations, the people, the Gentiles, and were outside covenant relationship with God. Many of the Scriptures quoted had a double application: in a smaller sense, to the affairs of Typical Israel; in a large sense their fulfillment belongs to the end of this age. Of Natural Israel it was written, "They are not all Israel who are of Israel"; and similarly we might say today, not all are Christians who profess to be. Jesus emphasized this same thought when he referred to "Israelites indeed," and speaking of His Church, He referred to some as "the very Elect," thus distinguishing them from the numerous mass of Christians who in a formal manner say, "Lord, Lord," and draw nigh with their lips, when their hearts are far from Him.

ONLY JEWS, GENTILES AND SAINTS

Applying the matter now, the Pastor declared that the whole world are Gentiles, except the true followers of Christ, His saints, and the loyal-hearted Jews, who are still God's people under their Law Covenant. In classing the great mass of Jews and of professed Christians as a part of the world the Pastor meant no unkindness; for he declared that there are many noble characters amongst the Gentiles amongst those who are not in covenant relationship with God, who are neither under the Law Covenant nor under the Covenant of Grace. God has an eventual blessing for all who love righteousness and truth under the blessing of Restitution. Acts 3:19-23

However, to understand God's dealing in the present time, nominal Christians, or mere professors, must not be confounded with the "little flock" who have responded to the Gospel Call, "Gather My saints together unto Me, said the Lord; those who have made a covenant with Me by sacrifice" self-sacrifice. (Psa. 50:5; Rom. 12:1) If we shall recognize these saintly Christians of every nation and denomination as being the one true Church, "whose names are written in Heaven," and if we shall recognize all others as Gentiles, we shall be getting the eye of our understanding into true alignment with the mind of God as expressed in the Bible. From this standpoint only can the prophecies of the Bible be understood.

Thus seen, God is not merely calling nations to war, to battle, as nations; but in a more particular sense the call is to all Gentiles,

irrespective of national boundaries. And it is worthy of note that throughout the Scriptures, the great masses of India, China, etc., are comparatively ignored. Because they have not come into particular contact with God's Messages they are not so particularly included in the judgments, chastisements, troubles, foretold to be coming upon the earth at the close of this Age. In other words, unintentional ignorance of God is not a crime to be punished, but a defect to be corrected in due time by the blessings of Messiah's Kingdom.

The blow of the Divine rod is therefore to be expected upon the so-called Christian kingdoms upon nominal Christian people. The responsibility of those and their punishments will be in proportion to their knowledge and their failure to live up to the knowledge possessed. Ignorance is not wickedness in God's sight.

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WRONG THOUGHTS ABOUT GOD'S WRATH

When thinking of the wrath of God coming upon the world, we are not to think of the Almighty as having exercised great patience for centuries and finally losing His temper and wreaking vengeance upon His creatures. Such a thought might be gathered from some of the expressions of the Scriptures, because of adaptation of language to human comprehension, and because of more or less loss of the true sentiment in translating and through the mental gloss of the translators. In any event, let us remember that this wrath of God and the judgments coming upon the world are wholly different from the legends namely, eternal torture at the hands of demons, taught us by our creeds. Instinctively, a part of the dread we have of death in every form by war, famine and sickness is the fear, that eternal torture nightmare thrust upon us from childhood, inculcated by all the creeds of Christendom, but wholly without Bible foundation when the latter is properly translated and rightly understood.

Furthermore, we should remember that while God has foretold the troubles of the Day of Wrath for centuries and indicates that He will have to do with their precipitation upon the world, nevertheless elsewhere He also shows us that these troubles really come from ourselves that they are the outgrowth of human wrongdoing, and that these dire penalties of sin would have wrecked our social and religious fabric long, long ago had not Divine Providence forefended us holding back the storm of human passion and avarice, and permitting it to come only now, in the end of the Age, at the time when Divine Providence has Messiah's Kingdom in full readiness to take control. Just so soon as the storm of human passion shall have taught humanity its needed lessons, and shall have liquidated the long standing accounts, Messiah's Kingdom, with a clean state, will be inaugurated.

We have reached the end of this world the end of this Age. The long promised Day of blessing and Divine favor is already dawning. God through Jesus' sacrifice has provided for all human sin frailties traceable to original sin. These are all to be forgiven absolutely. Certain willful sins have been more or less punished during the lives of the sinners; and some of these, recorded in human weaknesses, mental, moral and physical, will be gradually gotten rid of during Messiah's Kingdom under the Restitution processes which will then prevail. All will have an opportunity of rising up, up, up to human perfection; and those who have willfully degraded mind and body will have the steeper path to climb and the longer one. Nevertheless, they will be able to come to the fullness of human perfection and everlasting life if they will, under the blessings and with the aid of Messiah's Kingdom.

ACCOUNTS YET TO BE SQUARED

At first this might seem to be a full settlement for all of the world's sins; but not so, according to the Scriptures. In Jesus and in His saintly followers all down through this Gospel Age, the world has had God's cause, the cause of righteousness and truth, more or less clearly manifested. Every persecution against these members of the Body of Christ is a crime against God and against righteousness. Of such sufferings the Apostle says, "If any suffer as a Christian, let him glorify God on this behalf; for the spirit of glory and of God resteth on such." 1 Pet. 4:14,16

As a blessing rested upon all the Lord's faithful people who have suffered unjustly, so correspondingly a Divine curse, or penalty, has rested upon all persecutors of these, their responsibility being gauged by the degree of their knowledge, and their punishment proportionate. On the books of Justice, however, God represents that the lives of all His faithful ones cry out for vengeance; and that while mercy comes to all mankind through the sacrificial death of the Savior, this does not alter the fact that Justice calls for certain punishments for crimes more or less wilful and therefore not included in the Savior's atonement.

Thus it was in the end of the Jewish Age, which may serve us as a pattern or illustration of the ending of this Age. St. Paul, writing of that time, says: "Wrath is come upon this people to the uttermost, that all things written in the Law and the Prophets concerning them should be fulfilled." The great time of trouble with which the Jewish Age ended was a righteous retribution for unsettled claims of Justice. The Just One had been slain, and although the merit of His sacrifice will yet avail for every Jew and for every other member of Adam's race, nevertheless Justice visited a punishment upon the people who said, "His blood be upon us and upon our children." (Matthew 27:25) Notice,

however, the vast difference between these Bible judgments and the eternal torment judgments falsely declared by every one of our creeds, which indirectly tell us that every Jew at death goes to eternal torment because he is not a Christian.

But the Scriptures declare that the punishments upon the Jews which culminated in the destruction of Jerusalem in A. D. 70 were, some of them, for sins committed long before. Notice Jesus' words, "The blood of all the Prophets, which was shed from the foundation of the world, shall be required of this generation; from the blood of Abel unto the blood of Zacharias, who perished between the altar and the temple." Luke 11:50,51.

Wherein was the justice in exacting all that of the people living in the close of that age? We reply that those people had far more responsibility than all who preceded them. They had a great Light amongst them, shining from Jesus and the early saints. In their treatment of these light-bearers, crucifying them and variously injuring them, that last generation of the Jewish Age partially exonerated their forefathers, who had done similar things with much less enlightenment, and upon the enlightened ones fell the "wrath."

THE RECOMPENSE OF ZION

The Bible indicates that similar aggregations of punishment are to be expected in the end of this Gospel Age. The great Time of Trouble, or Day of Wrath, is the "recompense of the controversy of Zion" the saints, the true Church. For eighteen hundred years has Jesus prophetically foretold that the Kingdom class would suffer violence; and the violent have usurped the place of the true by force. (Matt. 11:12) All the while, the violent have outwardly been posing as the True Church of Christ, while the saints of God in every epoch and in every century have suffered—

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"as deceivers, and yet true; as poor, yet making many rich; as having nothing yet possessing all things." (2 Cor. 6:8) "Heirs of God and joint-heirs with Christ" (Rom. 8:17), they have been counted "the filth and offscouring of the earth," "of whom the world was not worthy." Their names have been cast out as evil, and as Jesus prophesied it has been true, "They shall say all manner of evil against you falsely, for My sake." (Matt. 5:11) These are bid to rejoice and be exceedingly glad, knowing that their reward in Heaven is great.

But the sin of their persecutors must be liquidated, even though the persecutors themselves will all eventually be forgiven. From this viewpoint, the "Time of Trouble such as was not since there was a nation," and which is now beginning and gradually to be consummated, will be the squaring of God's accounts with the world, preparatory to handing the Kingdom over to Messiah, to

be blessed by His rule, as it is written, “I will give Thee the heathen (the Gentiles) for Thine inheritance, and the uttermost parts of the earth for Thy possession.” (Psalm 2:8) First must come the breaking in pieces as a potter’s vessel, and the great lessons which that tribulation will bring, in order that the world may be prepared properly to appreciate and “love righteousness and hate iniquity.”

As illustrative of this principle, note the lesson of Rev. 6:9-11. Following a great persecution, the Lord figuratively represents the martyrs of that period as crying out to Him, even as the blood of Abel is said to have cried out for vengeance. The cry is, “How long, how long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?” White robes were apportioned to them as indicating that from the Scriptural standpoint they were pure, holy, justified through faith and obedience; and the message for all the martyrs of Jesus was: Wait a little season; the vengeance will come, but not until all of this class shall have experienced their share of “the sufferings of Christ.”

To these martyrs the suffering brought polishings of character, testings of faith, Divine approval and an increasing glory on the spirit plane as members of the Bride of Christ the blessings to be given to them, in the First Resurrection the chief Resurrection, referred to by our Lord in Rev. 20:6. The closing of the Gospel Age will witness the martyrdom of the last members of the Body of Christ. Then the glory of the First Resurrection will signify the establishment of Messiah’s Kingdom, the time for the recompensing of Zion’s wounds in the Great Tribulation. Then will be accomplished the binding of Satan; and then Messiah’s Kingdom, with all its blessed and uplifting influences, will bless the whole world with the long promised “Restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began.” Acts 3:19-23

MODERN PERSECUTIONS DIFFER

We do not say that the persecutions of the last members of the Body of Christ will be literally cutting their tongues out, by literally burning them at the stake, by literally crucifying them or beheading them, as was done with some of the other members of the Body in the past. In our day there is a more refined process often used. Some are gibbeted by the pulpit, some are roasted in the public press, some have their tongues cut in the sense that their words are misrepresented, and that they are denied a hearing. And yet there are things in the Scriptures which seem to imply that there may be a literal assassination and destruction of God’s faithful people in the end of this Age, as well as a figurative one. But the Lord’s grace will be sufficient for them; and the more they shall suffer for His sake, for the Truth’s sake, the greater will be their glory and station in the Kingdom.

Who shall be punished for these crimes against the Saints of God? We answer, Babylon; and Babylon signifies what is today known as “the Christian world” a very anomalous term; for the world has no identification with Christianity nor Christianity with the world. The so-called “Christendom” of our day corresponds exactly to the Jewry of Jesus’ day. Then Scribes and Pharisees, hypocrites, were banded together with the Sadducees and the Herodians, the worldly and infidel politicians. Their object was one, namely, the perpetuation of their own institution, regardless of God’s arrangement. So here, the civilized world, misnaming itself “Christ’s Kingdom,” is intent upon the preservation of the great Babylon which it has constructed, and willing to do anything to avoid the destruction which the Bible declares. But nothing that Babylon can do can avert the overthrow of present institutions and the establishment of the new order of things which God has foreordained for the blessing of the world through Messiah’s Kingdom, for which His saints have long prayed, “Thy Kingdom Come.”

HYPOCRISY THE GREATEST OF ALL SINS

Taking into account the persecutions endured by God’s saints throughout this Gospel Age, there must be a heavy account on the books of Justice to be settled. Sainly Catholics, saintly Presbyterians, saintly Baptists, saintly Methodists, saintly people in and out of all denominations have suffered; and Jesus’ words still stand true namely, that whosoever would give to the least of His followers even a cup of cold water, would not fail of a reward, and that injury to even the least of these would be punished.

Are we asked what are the special sins of our day reprehensible in God’s sight? We reply that here, as in Jesus’ day, hypocrisy is the greatest of all sins. There were thefts, murders, adulteries and injustices of various kinds in Jesus’ day; yet while denouncing all these in spirit, He practically ignored them all in His denunciations of the hypocrisy of the religious rulers of His time. We believe that His judgment of so-called “Christendom” today is of the same order.

There was a time when the world ignorantly thought that the kings of earth were ruling as part of Christ’s Kingdom. There was a time when men really believed that their everlasting destiny was in the hands of the clergy, Protestant and Catholic, and that unless they had the good offices of these in baptism, marriage, funerals, etc., they would be eternally tormented. There was a day when all were so deluded as to believe that the entire human family was going down to eternal torment, except the mere handful, the elect saints. There was a time when such atrocious

doctrines were fully believed to be of God; but that day has passed a more enlightened day has come.

Our Bible is better understood: the clergy are no longer deceived. They know that the word Sheol of the Old Testament and the word Hades of the New Testament represent the state or condition of death, into which the whole world goes good or bad. They know that these words could not represent torture or fire in any sense of the word. They perceive that the kingdoms of this world are merely political institutions permitted for a time, in the same sense that God permits famines, pestilences, etc., waiting for the glorious epoch of Messiah's Kingdom to bring in the New Order of things.

But notwithstanding this knowledge, the Divine character is still blasphemed. The kings of the earth, told during the "dark ages" that they were the sword of the Lord and servants of the Church, have not been undeceived. Hence the Czar of Russia, the Head of the Greek Church, believes he is working out a Divine destiny; the British, under King George, are equally convinced that they are working out a great destiny as God's Kingdom. The German Kaiser is similarly deceived into thinking that he is the sword of the Almighty. Mark his latest reported proclamation to his army in Poland, which reads:

"I AM JEHOVAH'S SWORD," SAYS KAISER

"Remember you (my army) are God's elect. God's spirit has descended on me because I am Emperor of Germany. I am Jehovah's sword, His representative, the instrument of the Most High. Woe and death be to those who resist my will! and to all who do not believe my mission and to cowards in my army! The enemies of the German people shall perish. God demands their destruction. He it is who through me commands you to fulfil His will!"

These false doctrines of the "dark ages" are bearing a terrible fruitage in the present war. Similarly the teaching of eternal torment, misrepresenting and blaspheming God's character, are bearing an evil fruitage. Millions of people are being turned away from faith in a God of Love and from faith in the Bible as His Message by the most monstrous blasphemies of the "dark ages." I charge the responsibility of all this against the sects and creeds of Christendom. I charge that the ministers, whose eyes are now open to a saner comprehension, have neglected the Bible, have neglected the people, and, instead of helping them out of the darkness, are now leading them into darkness in an opposite direction into Evolution and Higher Criticism and everything contrary to the Word of God. God is still misrepresented in the world. The creeds of the Dark Ages are still hugged to the bosom in outward pretense, while inwardly they are loathed. A great fraud, a great hypocrisy, you say? I answer, Yes: the most astounding the world has ever known.

Two hundred thousand professed ministers of God and of Christ are standing before the world today telling the legends of the Dark Ages and seeking to hinder the people from coming to a knowledge of the Truth, meanwhile receiving the people's money and reverence. Does not such hypocrisy, such blasphemy against God, such deception of the people, such keeping of them in darkness, deserve a great punishment, and is it not nigh, even at the door?

What shall we do, do you ask? I answer, Be honest! Be true! Come out of Babylon. Stand free from all such slandering of the Almighty God and His gracious provisions. Stand for the Bible, the Truth, the God of Love and Wisdom, Justice and Power. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Cor. 6:17 Upon Great Babylon (Gentiles falsely calling themselves "Christendom") is to come a settlement of all the unrequited crimes against God's saints throughout this Age, "a Time of Trouble such as was not since there was a nation." "Reward her even as she rewarded you, and double unto her double, according to her works; in the cup which she hath filled, fill to her double. How much she hath glorified herself and lived luxuriously, so much torment and sorrow give her, Therefore shall her plagues come in one day (speedily), death, and mourning, and famine; and she shall be utterly burned with fire (destruction); for strong is the Lord God who judgeth her." Rev. 18:6-8

[The New York Times, October 15, 1914](#)

DISTRESS OF NATIONS FOLLOWED BY ARMAGEDDON

Montgomery, Alabama, Oct. 15 Pastor Russell who is the head of the International Bible Student's Association, and one of the most noted Bible lecturers and writers in the United States, spoke to a large crowd at the City Auditorium, Tuesday night.

His discourse on the Battle of Armageddon was based upon the words of Jesus respecting the "distress of nations with perplexity." (Luke 21:25, 26) He referred to the literal Megiddo, where many great battles were fought in ancient times and where God gave the Israelites a great triumph.

He pointed out that the Armageddon is used symbolically in the Book of Revelation to refer to the great climax of earth's strife. He declared that it would mean the final overthrow of the powers of sin, for thereafter Messiah's Kingdom will rule the world.

With the great conflict now in progress in Europe as his theme, Pastor Russell declared that the Bible pictures three distinct stages of the trouble with which this Age will end and the New Dispensation inaugurated. The present war, weakening the

nations and enlightening the people, marks the First stage through which the world must pass in its approach to the New Dispensation. Second, following the war, a great revolution, without precedence as to violence or scope, symbolically styled in the Bible an earthquake such as never was since men were upon the earth; and the Third and last stage of the present Age will be marked as a period of anarchy, resulting from man's inability to adjust himself to the new conditions.

With "The Battle of Armageddon" as the basis of his remarks he pointed out that this anarchy is in the Bible

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symbolically styled fire, "the fire of God's anger," which will consume the present heavens and earth not the literal earth, for it "abideth forever" (Eccl. 1:4) not the literal heavens, either. The symbolical heaven is the ecclesiastical systems and the symbolical earth is the social systems of the present. These will succumb to the fire of anarchy, which will destroy all present institutions and eventuate in the world's preparation for Messiah's Kingdom—"A new heaven and a new earth"—"the desire of all nations." Rev. 21:1; Hag. 2:7

As Elijah the Prophet typified the course of the true Church of God and her final taking to heaven, so these great events coming upon the earth were shown to Elijah in advance of his taking away. The winds that rent the rocks represent the present war. The earthquake represented the revolution. The fire represented the anarchy. Then followed the "still, small voice" of God, "speaking peace through Jesus Christ." This is the pure Message, in contrast with a confusion of creeds which have been preached and which have misrepresented the Divine character and plan. The knowledge of the glory of God will then fill the whole earth, until; none shall need to say to his neighbor, "Know thou the Lord; for all will know him..." Jer. 31:34.

The Pastor referred to the fact that all the creeds in Christendom had mistaken this fire to be a literal one, instead of symbolic, forgetting that fire is repeatedly used in the Bible to represent severe trial. "Think it not strange concerning the fiery trial which is to try you" the Church. St. Peter's words respecting the fire corresponds to the words of Zephaniah's prophecy. (1 Pet. 4:12; Zeph. 3:8, 9) There, after telling about the fire that would consume the social earth, the Lord declares that then He will turn to the people a pure Message, that they may all call upon His name to serve Him with one consent. Similarly, St. Peter, after telling how the present symbolical heavens ecclesiastical systems and the symbolical; earth the social order will pass away in this fire of anarchy, says that there will be "a new heavens and a new earth" a new ecclesiastical power and a new social order. 2 Pet. 3:13

Pastor Russell declared that this new heaven will be the Church in glory, the true Church of Christ in Millennial glory; and that the new earth will mean society reorganized on its new basis, in harmony with the Golden Rule of Messiah's Kingdom. He further stated that to think of the earth as being burned up at the Second Coming of Christ would mean to forget that St. Peter elsewhere declares (Acts 3:19-21) that at Christ's Second Coming, Times of Restitution and Refreshment would come to the world, and that this blessing had been declared by God through all the Holy Prophets since the world began. (The attention of the audience was remarkable also the fact that men predominated.)

Our Honorable President with praiseworthy intent has requested all Christian people to pray for peace in Europe. I have been asked to sermonize accordingly. However, I cannot concur with our Worthy President in this matter. Much as I appreciate peace and I have all my life labored to be a peacemaker I cannot pray the Almighty to change His plans to conform to those of our Honored President.

For twenty-five hundred years God, through the Bible Prophets, has been telling His people about this great war and concerning the more terrible Armageddon which will follow it; and can we expect Him to reverse the program at our behest? Rev. 16:13, 14, 16

The prayers of these millions praying for the prosperity of the Germans and the extermination of the Allies, and the prayers of other millions for the success of the Allies and the annihilation of the Germans, and the prayers of the Pope and of our President and other good people that this awful war shall promptly cease, will all go unanswered, if I read my Bible aright. The war will proceed, and will eventuate in no glorious victory for any nation, but in the horrible mutilation and impoverishment of all. Next will follow the Armageddon of Anarchy.

After that, peace, lasting peace, may be hoped for, because God has declared it. It will be brought in by Messiah's Kingdom, for which so long we have prayed—"Thy Kingdom come!"

For forty years I have been proclaiming this very war and its glorious outcome, by sermons, oral and printed, and in my books on Bible study in twenty languages. Now, when the very year has come and the prophecy is being fulfilled, could I consistently ask the Almighty to change His program? Nay!

Doubtless many will be shocked with my declaration that this war and the resulting greater calamity are of Divine permission and arrangement, clearly prophesied in Scripture. The gathering of the nations to the present struggle is referred to in the prophecy of Joel, where the weak nations are called upon to assert their strength and where all of them are commanded to go down to the Valley of Jehoshaphat the Valley of Graves the

cemetery outside of the city of Jerusalem being used by the Prophet in illustration of the terrible slaughter now going on. Joel 3:9-16

Surely this war has brought more to the grave than has any previous war; and it is only beginning. For years the nations, in harmony with Joel's prophecy, have been "beating their plowshares into swords and their pruning hooks into spears," in the sense that they have been spending for Military purposes money which should properly have been spent in agricultural implements and developments.

Apparently all the nations will yet be involved. Happy will it be if our own land shall escape! Our President and our Secretary of State are men of peace, and will surely do all in their power to avoid complications and war itself. Nevertheless, the great nations of Europe, realizing how much they will be weakened by this war, will do all in their power to ensnare these United States, lest at the conclusion of the war we should tower above the others financially and otherwise.

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[New York Times, November 2, 1914](#)

THE REGENERATION OF CHURCH AND WORLD

Pastor Russell, speaking last evening at New York City Temple, took for his subject. "The Regeneration of the Church and of the World. What are They? Why Different?" His text was "Marvel not that I said in part: unto thee, Ye must be born again. (John 3:7) He said in part:

In the past many of us have studied the Bible in a very careless manner, neglecting to give its inspired words the consideration and respect they deserve. In many cases the original thought has been utterly lost because of some fanciful interpretation. Consequently very few Christians have any concrete idea of the meaning of Bible statements respecting the future regeneration of the world.

Regeneration, or a second birth, is absolutely necessary if we would attain everlasting life. The fault is not that our Creator made us incomplete; for, as the Bible declares, "All His work is perfect." The fault is chargeable to sin. "By one man's disobedience sin entered into the world, and death as a result of sin; so death passed upon all men, because all are sinners."

This sentence of death upon Father Adam hindered him from giving to his children the perfection of life in which he was created. His entire race has been born into the world for six thousand years under a death sentence, or curse. The forfeited

life cannot be prolonged; the sentence of death cannot be set aside; the Supreme Judge of the Universe cannot for any reason set aside His own decision. But God could provide for the regenerating of Adam and his race.

To generate, as all know, signifies to bring into life. Adam failed to generate a race to life, he merely generated a great race of thousands of millions possessed of only a spark of life a dying race.

The Divine provision is that our Lord Jesus left the glory of the Heavenly condition and became a man for the purpose of ransoming, or redeeming. Adam and his race, which shared his condemnation. The record is that this sacrificed life laid down by Jesus is sufficient as a cancellation of all Adamic sin. On the basis of that sacrifice, and in the carrying out of the Heavenly Father's Program, our Lord was raised from the dead "a quickening Spirit," a life-giving spirit Personage, with a glory far higher than that which He had when He came into the world. "Him hath God highly exalted, and given Him a name which is above every name." Phil. 2:9

The glorified Jesus is Scripturally termed the Second Adam, the Life-Giver or Regenerator, and the Everlasting Father the Father who gives everlasting life. Throughout the thousand years of His Messianic Reign, it will be the work of Christ Jesus, as the glorified Second Adam, to regenerate Adam and all his race. The regenerating influences will begin with their awakening from the death sleep, in harmony with the Master's declaration, "The hour is coming in which all that are in their graves shall hear the voice of the Son of God and shall come forth." John 5:28, 29

THE REGENERATION OF THE WORLD

The coming forth from the tomb will be only the beginning of the regenerative work. The awakened sleepers will be in the same condition of mind that they were in when they fell asleep in a very similar condition to those who will be living on the earth at the time. Before they can be regenerated, they must be brought to a knowledge of the Truth. Their eyes and ears of understanding must be opened. The Scriptures assure us that this will be accomplished. (Isa. 35:5) "The knowledge of the glory of the Lord shall fill the whole earth." Isa. 11:9

The news of God's Love and of the possibilities of return to His favor through the atoning work of Jesus being clearly demonstrated to all, each will have the opportunity of deciding for himself whether or not he desires to return to human perfection and the blessed possibilities of everlasting life. To do so he must be begotten again by the Life-Giver; and the Life-Giver will beget again only those who desire the new life. Willful rejectors of the privilege, we are assured, will die the Second Death; while those accepting the Savior's proposal will come under helpful and disciplinary experiences which will

gradually lift them up mentally, morally and physically to perfection to all that was lost for them in Father Adam's disobedience and its penalty, and all that was regained for them by the obedience of our Lord Jesus and the Divine arrangement of His Messianic Kingdom for the regeneration of the world.

The words, beget, born and regenerated or born again associate themselves in our minds with our natural birth; but we are not to expect, as Nicodemus queried, that any would again be born as an infant from a mother. The begetting to a new birth will be in the mind a covenant relationship with the Life-Giver.

Nevertheless, there is a beautiful analogy; for while Adam was designed to be the life-giver, father, generator, of the race, Mother Eve was designed to be its nourisher, caretaker and instructor to bring the race up to complete development. So while Jesus is the Life-Giver in the sense that He gave His own life as a Ransom-price for Adam, it is also a part of the Divine Program that there should be both a Second Adam and a Second Eve.

The world will need not only the start of the new life during the Millennium; but also the care and nourishment necessary for their development and uplift for restitution to perfection. God's provision is that the Church, especially called and qualified for that purpose during the Gospel Age, shall be the Antitypical Eve the Mother of the world caretakers, nourishers, supervisors in respect to all regenerated or re-begotten by the life-giver Jesus. What a beautiful prospect of collaboration with the Savior in His great work of rescuing Adam and his race from the effects of Adamic sin and the death sentence!

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THE CHURCH'S REGENERATION DIFFERENT

It was not Jehovah's program for His Son that He should change to human nature permanently. On the contrary, we are distinctly told that the Logos took the form of a servant only for the suffering of death. This purpose having been accomplished, the Father raised him up by His own Power to spirit nature and glory—"where He was before," but to a still higher station on the spirit plane—"far above angels, principalities and powers, and every name that is named." This meant a regeneration or second birth, for the Lord Jesus for "flesh and blood cannot inherit the Kingdom of God." 1 Cor. 15:50

Our Savior exchanged His spirit nature for the human, but He could not exchange the human for the spiritual else there would have been no object served in His humiliation. His human life was to be given up sacrificially as the Redemption-price for Adam's life and therefore as the Redemption-price of the whole world, since all lost life through Adam's disobedience. The application of the Master's sacrificed life would have left Him

without life-rights as a man, but God provided for His regeneration His re-birth.

The sacrifice of Himself as a human being was made when Jesus was thirty years of age and was symbolized by His immersion. Immediately the Father begat Him again, not to be a human being but a spirit being. He was begotten of the Holy Spirit, which descended upon Him in a form like a dove. For three and a half years Jesus, as a New Creature, spirit-begotten, used His fleshly body, consecrated to death, having no other. In it “He was tempted in all points like as we are, yet without sin,” and after He had demonstrated His loyalty to God, even unto death at Calvary, the Father raised Him from the dead on the third day not a man, but a New Creature.

After His resurrection our Lord Jesus illustrated the lesson given to Nicodemus, of which our text is a part, He came and went like the wind. Some seven times during the forty days He appeared for brief intervals for the instruction of His disciples, just as angels have done. Later He ascended on High, “Now the Lord is that Spirit”—“the Second Adam.” 2 Cor. 3:17; 1 Cor. 15:45, 47

The Bible tells us that from the very beginning God had foreknown that our Lord Jesus would accomplish this work and become the Father of Adam and his race by regeneration; and the Apostle Paul assures that God foreknew also the Church as the Bride of Christ, His joint-heir in His Kingdom. To some of the earliest members of the Church class our Lord said, “In the regeneration (in the Millennium) ye shall sit upon thrones.” (Matt. 19:28) Elsewhere He declared, “To him that overcometh will I grant to sit with Me in My Throne.” Rev. 3:21

The Father purposed that the Bride class should be selected from amongst the members of the fallen race and should be prepared for their work of future glory before the regeneration of the world would commence. He purposed also that this Bride class should have a change of nature similar to that which our Lord Jesus experienced that it would begin with them as with Him at the time of consecration and spirit-begetting and would culminate with them as with Him, in the resurrection change.

Thus the Church has the promise that she shall be like her Lord, shall see Him as He is and share His glory. (1 John 3:2; Rom. 8:17) St. Peter speaking of the call of the Church, declared that God gave unto this class “exceeding great and precious promises” that by these promises working in their consecrated hearts to will and to do God’s good pleasure the class might become “partakers of the Divine Nature” 2 Pet. 1:4

LIFE AND IMMORTALITY BROUGHT TO LIGHT

It is manifest that this begetting of the Church to a change of nature is very different from the begetting provided for the world a regeneration or re-begetting to the human nature which Adam

lost but which Christ redeemed for the world. So also we have noted that the Church has a different Father. Jesus is not the Father or Life-Giver of this Divine life. He did not redeem it or secure it for anybody. He redeemed human nature and secured the right to regenerate the world to human nature. The Church's begetting or regeneration is by the Heavenly Father Himself; as the Scriptures distinctly say, "The God and Father of our Lord Jesus Christ hath begotten us." (1 Pet. 1:3) He alone can give this Divine Nature. This does not signify that the Church is not indebted to her Redeemer; for the Scriptures distinctly state that without Him we could do nothing: that "by His stripes we are healed," that before the Heavenly Father would deal with us at all before He would accept our consecration, or sacrifice it was necessary that our Lord Jesus should appear on our behalf as our Advocate and surety. Thus, as St. Paul declares, "Christ hath brought life and immortality to light through the Gospel" life everlasting to the world and immortality or the Divine Nature for the Church. Prior to our Lord's First Advent the way of life was not manifested; no provision had been made for it except in the Divine Promise. God had promised His friend Abraham that somehow, sometime, all the world would be blessed. This meant that all the world would be released from the curse of death and would experience the Divine blessing, which signifies life everlasting not that the world will be given this blessing unconditionally, but that the opportunity for it will be extended to every member of Adam's race and to himself for acceptance or rejection. The second part of this Promise to Abraham, that this blessing should come through his posterity, implied that some special members of Adam's race would bless the remainder of the world, their brethren. The Seed through whom this blessing will come, St. Paul most positively declares, will be The Christ Jesus the Head and the Church His Body.--Gal. 3:16, 29

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EVERYBODY'S BIBLE QUESTION BOX

Q.--Will the wicked be as correspondingly unhappy in Gehenna as the saints are happy in Heaven?

Answer--We understand that the word Gehenna, translated in our common version by the word hell, has reference to the final punishment of the willfully wicked. The Scriptures clearly state that all the wicked will God destroy. We should be inclined to think the word destroy would not in any sense mean preserve. We know from the Word that the wages of sin is death, and to the general understanding death means the opposite to life. We

are not, of course, forgetting that some theologians read the word death to mean a state of conscious existence in some form or other, but we think it would be well if we view the matter from an untrammelled standpoint. The Scriptures put it thus: "The dead know not anything," and in the day they die, that very day "their thoughts perish." We understand that the gift of eternal life is only for those who love God; consequently as the wicked do not love Him, it follows that they cannot have this gift of eternal life. The proposition is, therefore, one of life or death, not conditions of life in both cases; so the saints will live eternally, while the dead will be dead eternally. If the wicked cease to exist how can they experience either happiness or misery? The Scriptures say: "There the wicked cease from troubling." If they were allowed to remain there would be no end to their troubling. God will finally exterminate sin, and with the sin all those who love it to the extent of becoming willfully wicked.

Q.--Are there any traces of the "Flood" to be seen at the present day?

Answer--Geologists tell us that there are distinct traces of great forces of Nature in the form of rushing water, glaciers, or huge icebergs having cut deep ravines in mountains and hills of America and N. W. Europe. Huge boulders, too, are found perched in isolated positions, far from their parent rocks. The plains of S. E. Europe and West Asia are, on the other hand, covered with heavy deposits of alluvial soil. In Lake Baikal and the Caspian, both inland waters, are seals of the same species as found in the Arctic. In Siberia bodies of animals mammoth, elephant, deer have been found embedded in ice, with undigested vegetable food in their stomachs. This proves (1) that at one time the climate was temperate, if not even tropical; (2) that a sudden deluge of water overtook these animals; (3) that this was accompanied with a sudden fall in temperature. This was the flood. The temperature of the water vapor previously surrounding the earth gradually fell till it reached the condensation point. Then, as students of physics know, the canopy would suddenly fall as a mighty deluge. This canopy now being removed, the earth was more exposed to the absolute cold of space, the result being that ice fields were suddenly formed around the poles. These are being gradually dissipated through radio-activity and internal heat of earth. The deep deposits of black earth, under which stone implements have been found, show that in the vicinity where the Ark rested, the waters rushing mainly from the poles, lost their velocity and came to rest.

Q.--How shall we know the true followers of Jesus, of whom it is written, "The Lord knoweth them that are His?" In what are they peculiar and different from the general masses? By what name are they to be known? Are they a coterie of the rich or of the learned, or of the great?

Answer--To this latter question the Scriptures answer, no! and assure us that among them will be found not many great, not many wise, not many learned, but chiefly they will be of the poor of this world, rich in faith, heirs of the Kingdom. We must look then for some other sign, some other characteristics by which we may know these. Our Redeemer gives the key, suggesting the characteristics for which we should seek. He says, "By this shall all men know that ye are My disciples, if ye have love one for the other" (John 13:35). He emphasizes this, saying, "A new commandment I give unto you, that ye love one another as I have loved you" (John 13:34). Here we get the thought that the Church is a blessed brotherhood of all those who not only love God supremely so that they delight to do His will even at the cost of self-interest, but who also love one another as Christ loved them, which signifies to the extent of willingness to lay down their lives for one another. The Apostle Peter points out that the Lord's followers should "Love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing" (1 Pet. 3:8, 9). The proper brotherly love would not only submit to injustice without retaliation, but would return blessing. How few of us have ever realized the standard of brotherly love the standard that the Lord demanded of us when He taught us to pray: "Forgive us our transgressions as we forgive those who trespass against us." When all shall have reached that standard, the race will be in the "image and likeness of God."

Q.--Do those in the justified condition receive the grace of God?

Answer--The grace or favor of God is manifested in different ways. The most elementary knowledge of the Divine provision for human blessing is an evidence of having received that much grace or favor, and surely each justified one received much grace in the fact that they know of the "grace of God in Christ." But no doubt there are some to whom this most blessed knowledge concerning God's justifying grace has come, who nevertheless fail to see the import of such provision, and consequently fail to make the full and proper use of it. Such are said to receive the "grace (favor) of God in vain." Had such known the full value of justification they would have at once made it the means of whole-hearted consecration, and thus made vital that which otherwise would have been merely tentative. The Apostle beseeches believers to present their bodies a living sacrifice, and thus avoid the receiving of God's favor in vain.

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Q.--Has God in his wisdom provided any confirmation in the world that the Bible is true?

Answer--There are proofs all around us that the Bible is true. The prophecies of the Old Testament are being fulfilled before

our eyes. The Bible teaches the fall, condemnation, redemption, and restoration of man. We have not far to look to see the result of the fall. The whole creation is groaning and travailing in pain together until now, waiting for the “golden age of prophecy.” That a man called Jesus of Nazareth lived about the time indicated by the writers of the Bible is a fact of history outside the Bible, and also that he was crucified we know that he died to redeem man at his first Advent. He comes again to take possession of the purchased inheritance at his second Advent. We can now see that the time is near when “the desire of all nations” shall come, but we also see this will come through a time of trouble (see Daniel 12). Men “running to and fro” in motor cars, express trains, ocean-greyhounds, etc., and knowledge increased on all subjects, are convincing evidences that we are living in “the time of the end.” The fact that the prophecies have been opening up and are being fulfilled as they become due is surely confirmation that the Bible is true.

Q.--We read in Eccl. 1:4 “The earth abideth forever.” How can we reconcile this with 2 Pet. 3:10; Mic. 1:4; Isa. 11:6; Heb. 1:10, 11 and Rev. 20:11, 21:1?

Answer--In Eccl. 1:4 the reference is to the literal earth. In confirmation that the earth remaineth forever, see also Psa. 119:89-90; Psa. 115:16; Psa. 104:5. That 2 Pet. 3:10 refers to the symbolic earth is proved by the fact that it declares “the heavens shall pass away with a great noise, and the elements shall melt with fervent heat.” Now, if we understand the earth in this verse to be the literal earth, to be consistent we must also take the heavens in the same verse to be literal heavens where God is. But surely no one thinks that, else heaven would be no safer than earth, nor as safe, for the heavens are to pass away before the earth. The explanation of these references is that the “heavens” represent ecclesiastical powers, and the “earth” organized society, both of which are to be destroyed in the Day of the Lord now upon us. Zeph. 3:8 states the nature of that fire, “the fire of God’s jealousy.” That it is not literal but symbolical fire is proved in the verse following, which tells of the people turning to and serving the Lord with one consent, which, of course, could not be the case if they were burnt up.

Q.--Matt. 2:14 says that Mary, Joseph and the infant Jesus fled to Egypt because of the persecution of Herod. Luke 2:21-23 tells us that after forty days of purification specified in the Jewish Law (Lev. 12:2-4) Jesus was publicly presented at the Temple at Jerusalem. Can you harmonize these two statements?

Answer--There should be no difficulty in reconciling these two statements when we consider attentively the sacred narrative. In Matthew’s account it is stated that Herod, when he discovered that the “wise men” had left the country without informing him of the time and place of the Savior’s birth, was exceedingly angry. He sent and slew all the children that were in Bethlehem,

and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the “wise men.” Evidently, then, it was some time after the Lord’s birth, perhaps a year or more, before Herod resorted to the extreme measure of slaying all the children from two years old and under. Herod knew the time, approximately, of the Savior’s birth (verse 7) and therefore would have no reasonable cause for slaying the children up to the age of two years, unless nearly that time had elapsed from the appearance of the Star of Bethlehem announcing the advent of our Lord. It may have been several months after Jesus’ public presentation in the Temple before Joseph and Mary journeyed down into Egypt.

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EVERYBODY’S BIBLE QUESTION BOX

Q.--What did our Lord mean when He said: “I and my Father are one” (John 10:30)?

Answer--Oneness in mind and purpose is meant and not oneness in person, power or equality. The Lord said that His Father who gave the sheep to Him was greater than all, and that no one could pluck them out of His hand (power), or out of His Father’s hand (verses 28, 29). The Jews falsely accused Jesus of making Himself God, and of being equal with God, because He said that God (Jehovah) was His Father. Jesus denied this accusation (John 10:33-36; John 5:18, 19). The Scriptures show clearly that Jesus and His Father were two separate and distinct persons, and that the Father was greater than Jesus (John 14:28). Jesus prays to His Father that the believers of this age may be one as He and His Father are one (John 17:11, 21) surely not unity of person but of purpose.

Q.--Can you explain the cryptic remark in Luke 17:37: “Wheresoever the body is, there will the eagles be gathered together?”

Answer--Our Lord was asked when the kingdom of God would come (verse 20); and His Answer--was that it would be with His Second Advent, which should be so unobserved by the world that they would be going about their every-day affairs, even as it was in the days of Noah, and in the days of Lot, when the people were unaware of what was occurring until they were overtaken by the trouble. This, therefore, has special reference to the Harvest in the end of the Age the separating time. Our Lord explains that from all conditions of life one will be taken, another left. The disciples ask: “Where, Lord!” And this was His reply: “Wheresoever the body is there will the eagles be gathered together.” The explanation is that “in that day,” when the Lord is

gathering His "elect" from the four winds of heaven from every quarter of the earth he will attract them as eagles are attracted, by food, for which they have a keenness of vision and appetite. To the faithful watching ones in due time the Lord would provide the proper food, meat in due season, and His true people would recognize

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it and be gathered to it the ready and worthy ones attracted and the others left. See Luke 12:37.

Q.--Would you kindly explain John 20:17?—" Jesus said unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." Where could Jesus have been, if not with the Father?

Answer--We take your question to be, "Where could Jesus have been between his death and resurrection, if not with the Father?" Jesus had been with the Father in his pre-human state (John 17:5). He came down from heaven (John 6:51), became a human being (John 1:14) so that He might be a Ransom (a corresponding price) for Adam and all in him (1 Tim. 2:5-6), He died and remained in death for three days, and it was after His awakening that John 20:17 applied, when Jesus declared to Mary that He had not yet ascended to His Father. This would prove that Jesus was not in heaven while He was dead. Some have imagined that the soul or spirit of Jesus at death continued to live on, but there is no Scripture to support this view. On the contrary, the Bible shows that the soul dies, therefore it was necessary (if Jesus should accomplish the deliverance for man) that his soul should be made a sin-offering. "He poured out his soul unto death" (Isa. 53:10-12), and remained in this condition until his resurrection therefrom three days afterwards (Acts 2:31-32).

Q.--Would the Editor of the Bible Question Box give us his thought on Election and Free Grace, as there seems something wrong with the Calvinistic view of the former?

Answer--It is impossible to reconcile the doctrines of election and free grace unless by "rightly dividing the Word of truth" (2 Tim. 2:15). We must study to apply the various Scriptures to the ages and dispensations to which they properly belong. Election, which prevails during the Gospel Age, is not an arbitrary choosing by God of a few individuals for salvation and consigning the remainder of mankind to doom. It is the selection of a special class from among men to reign with Christ as His bride in the next, the Kingdom Age, to then bless the great non-elect class all the families of the earth. God has predetermined the conditions on which anyone may be accepted as a member of this elect class, and each must make his calling and election sure (2 Peter 1:10) by obedience and sacrifice (Rom. 8:17; 2 Tim.

2:11, 12). In this age, only those drawn by the Father, by learning of Him, can come to Christ (John 10:44, 45). The meek shall He teach His way (Psa. 25:9). After this elect class is complete, then free grace will be offered to the mass of the world. The Lamb's wife will have made herself ready. The Bride will say, "Come*** whosoever will, let him take the water of life freely." For then will the Son of Man be lifted up (exalted) and will draw all men unto Himself to receive the restitution blessings which He died to win for all the sons of Adam (John 12:32; 1 Cor. 15:21, 22).

Q.--Do you think there will be some who have consecrated during this Age, but remain in the justified condition, and will come up on the human plane in the resurrection?

Answer--We cannot realize that any who have consecrated themselves to God and His service, and whose offering of themselves has been accepted by the Heavenly Father can possibly be resurrected on the human plane in the coming Age, because they relinquished all right to human life in their consecration. Each consecrated and accepted one, as a result, becomes a prospective member of a new creation, i. e., such an one is begotten of the Holy Spirit, and experiences the start of a new life on the spirit plane—(the human having been sacrificed forever) which will culminate, if faithful, in the Divine nature. No gift that we can offer can possibly balance the great gift of God in Christ Jesus to us, so that if we offer ourselves entirely to God's service after knowing the greatness of His love for us, then the Apostle says it is only our "reasonable service" so to do.

Q.--Will you please explain what is the night and day the Apostle Paul is speaking of in Rom. 13:12:"The night is far spent, the day is at hand."

Answer--The night to which the Apostle refers is that dark period which, more than 4000 years previously, had settled down upon humanity after the Divine sentence had been pronounced, "Dying thou shalt die." Sin, sorrow, sickness, and death have fastened upon our race, and even now their chains are not removed; but when Jesus brought to light "life and immortality through the gospel" the "night" was far spent, the "day" was at hand. Our Lord was the "light of the world," and left His followers the legacy and privilege of keeping the light burning during the past 1,800 years. Thus the "day" which was at hand in the Apostle's time has been gradually dawning, and now at the very threshold of the Millennial Age of blessing we are prepared to see the "Sun of righteousness arise with healing in His beams," and so usher in the full daylight and dispel the darkness.

*Lift up your heads, desponding pilgrims;
Give to the winds your needless fears;
He who hath died on Calvary's mountain,
Soon is to reign a thousand years.*

*A thousand years, earth's coming glory!
'Tis the glad day so long foretold.
'Tis the bright morn of Zion's glory,
Prophets foresaw in times of old.*

*Tell the whole world these blessed tidings;
Speak of the time of rest that nears;
Tell the oppressed of every nation,
Jubilee lasts a thousand years.*

Q.--What is meant by Justification, and the purpose of it in this Gospel Age? Also explain the meaning of Sanctification and its object.

Answer—(1) Justification is bringing into accord with justice that which has fallen from the state of perfection. Adam was created righteous and able to keep God's perfect law, but he sinned, was condemned by God, and all his posterity have been "born in sin and shapen in iniquity." "There is none righteous, no, not one." Justification is the restoration of man to perfection, making him acceptable in God's sight. Man never could do this for himself. Therefore it is "God that justifies." The purpose of God during this Gospel Age is to call "many sons to glory," who shall become "joint-heirs with Jesus Christ." "Being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. 3:24), the

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chosen ones must appreciate their privilege and follow in His steps, making a full and willing surrender of all their earthly hopes and prospects. These never reach actual perfection in this life, but are regarded as just, legally righteous, because of the righteousness of Christ imputed to them by faith. The gathering of this company of joint-heirs being the purpose for which justification by faith has been offered, it follows that those who fail to make the necessary consecration unto death have "received the grace of God in vain." Theirs is a dead faith, not being accompanied by the appropriate works. "Faith without works is dead," therefore such cannot claim the offered justification. (2) Sanctification is setting apart to holy services. The original word is the same as for "holiness." To sanctify is to make holy. While in due time all will become holy and set apart to the service of God, His object in this age is to prepare for himself a peculiar saintly class for the blessing of all others. Sanctification has two parts: (1) "Sanctify yourselves ** be ye holy;" (2) "I am the Lord which doth sanctify you" (Lev. 21:7, 8). The believer must first set himself apart in full consecration to God. God signifies His acceptance by imparting the Holy

Spirit. Whoever has thus surrendered his heart to the Lord, and has received the evidence of acceptance, has become a holy one a saint. The Bible also speaks of those who are being sanctified. Sanctification is therefore a process. As knowledge and experience increase, the character is developed, the heart is enlarged, and the saint is fitted and prepared for the service which God has for him. This is accomplished through the Scriptures and the discipline to which all the children of God must be subjected. (See John 17:17 and Heb. 12:6-10.)

National Labor Tribune November 22, 1914

EVERYBODY'S BIBLE QUESTION BOX

Q.--Do the Scriptures show that Satan will always exercise his wicked power, or will he eventually be overcome? Will the loosing spoken of in Rev. 20:3 be for the testing of restored mankind, and will this take place before or after the Son is subject to the Father?

Answer--In 1 Cor. 15 the Apostle's argument relative to the reign of our Lord Jesus and the object to be accomplished by that reign is so clear and convincing that there is but one Answer--to the question, "Will Satan eventually be overcome?" and that in the affirmative. It is apparent to all thinking people that Christ's reign has not yet begun, for the Scriptures declare that during that reign the great adversary of the race, Satan, will be bound. A single glance over the conditions existing in the world will serve to convince anyone that he is still a very active personality. However, conditions in the next age, the period of Christ's reign, will be radically changed as, gradually, the evil, selfish elements are eliminated. "He must reign until He hath put all enemies under His feet." Then mankind will be in the condition experienced by Adam before his fall, with the exception that they will have a knowledge of the consequences of sin which he lacked; and then mankind will be tested as Adam was, by the adversary who will be loosed for a season. But Satan's time will be short, for not only death but he "that hath the power of death" is to be destroyed. The last enemy that shall be destroyed is death (1 Cor. 15:26).

Q.--A friend has asked me to look up all the Scriptures on "immortality" but I have no books to help me. Can you tell me where to find the texts?

Answer--There are five texts in which the words "immortal" and "immortality" will be found. We quote them. "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life" (Rom. 2:7). "For this corruptible must put on incorruption, and this mortal must put on immortality. So

when this corruptible shall have put on incorruption, and this mortal shall have put on immortality then shall be brought to pass the saying that is written, "Death is swallowed up in victory" (1 Cor. 15:53,54). "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever" (1 Tim. 1:17). "That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality" (1 Tim. 6:15, 16). "Jesus Christ brought life and immortality to light through the gospel" (2 Tim. 1:9, 10). You will note from the reading of these texts that immortality was originally the possession of Jehovah only. It was later bestowed upon Jesus (John 5:27) and will be, eventually, the portion of all who finally attain the Divine nature (2 Pet. 1:4). No one will ever have immortality except he seek for it, and not even all those who seek for it will attain it. "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:24).

Q.--I have read the Bible and it seems that the Bible contradicts itself, and many people say the same thing. Please give me some instruction about this matter.

Answer--It is surely quite apparent to all that if the Bible does contradict itself it is not the Word of God, for God cannot lie. We are aware that many people suppose that they find contradictions in the Bible, but on investigating any of these claims we invariably find that they fail to "rightly divide the Word of truth" (2 Tim. 2:15). Evidently this is because they have not given sufficient systematic study to the Word. A reading of the Bible will not suffice. It is the greatest of books and must be given proportionately careful study. We could not hope to assist you much in the small space at our disposal here and cannot render you other assistance, as you have failed to give your address. In the study of your Bible bear in mind that its history and prophecies together cover several dispensations. To the time of the flood the world was under the angels' control. From then until the giving of the Law, God dealt with favored individuals such as Noah and Abraham. Following the Law dispensation,

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in which only the Jews were dealt with, we have the spiritual dispensation in which the spiritual promises have all been given. The kingdom of God is to follow this. If you will determine the dispensation to which each passage belongs, you will find the Bible harmonious. A few mistranslations must be taken into account, however. It should be quite apparent that the Scriptures which apply to the time of the Flood would not be applicable in the present time, and that the texts which refer to the "present evil world" are not at all proper to the time of Christ's reign when Satan will be bound "that he may deceive the Nations no

more.” The promises that are made to the Church should not be applied to this world, nor should the Church take to themselves the promises made regarding world restoration.

Q.--Was not Jesus Christ merely a great teacher like Plato and other philosophers; and his life just a noble example and nothing more?

Answer--Christ’s own claims respecting His being and mission were so exalted and absolute that either these were true or He was the greatest impostor that ever lived. If true, then He was the Son of God and not Jehovah God Himself who was made flesh that He might not only reveal by precept and example the Truth, but additionally enable man by faith, to attain that standard, by giving His life a ransom for all. The doctrine of a vicarious Atonement may not be popular in some quarters, but it is the only one that meets the facts. Others have made similar claims, but the verdict of history, based on their life and teaching, has been that they were false claims. Plato himself declared the necessity of a Divine revelation of the Absolute Truth, and certainly all impartial students admit that the standard set forth in Christ’s teaching is the highest yet given, and for an impostor to have formulated such precepts is preposterous. “Do men gather grapes of thorns, or figs of thistles?”

Q.--Did Christ die for every man, or only for the Church? If we say he died for the world, does that mean every individual member of the race?

Answer--There is no doubt that Jesus did “taste death for every man” (Heb. 2:9), and that “God is the Savior of all men, specially of those that believe” (1 Tim. 4:9). “He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world” (1 John 2:2). The secret is that God will deal with the world “in due time” (1 Tim. 2:6), and that the due time is indicated by many different Scriptures to be during the Messianic reign of Christ, when all who are in their tombs will be raised “to their former estate” (Ezek. 16:55) for that purpose. It would have been impossible for Jesus to have thus “tasted death for every man” had it not been that God made His wonderful plan by which all Adam’s children were included in his sin. “As in Adam all die even so in Christ shall all be made alive” because the race was in Adam when he sinned and therefore partakers of his penalty, and likewise shares in the ransom work of Jesus. Death is the wage of sin. Jesus purchased Adam and his family by taking the sinner’s place.

Q.--Does the Bible teach apostolic succession? and where in the Bible can we find the names of twenty or more whom the Lord recognizes as apostles? I know it speaks of the twelve apostles of the Lamb; but I am told that there were more than twenty apostles, and it is claimed their names are in the Bible; how is it?

Answer--There have never at any time been more than twelve apostles. Our Lord selected twelve and we have their names given us in Matt. 10:2-4. The Apostle Paul was selected as one of the apostles (Rom. 1:1; 1 Tim. 2:7) but this did not increase the number to thirteen, for he was selected to take the place of the traitor Judas. The disciples felt the responsibility of selecting one to take the place of Judas, but their selection of Matthias, as recorded in the first chapter of Acts, was set aside by Jehovah. He was never recognized by Jehovah. When our Lord gave His revelation to the Apostle John on the Isle of Patmos, about sixty years later, instead of there being fourteen apostles the number is given as twelve (Rev. 21:14). However, at that early date in the history of the Church it was found that there were those which said they were apostles and were not (Rev. 2:2).

Q What is the real meaning of Psa. 9:17:“The wicked shall be turned into hell, and all the nations that forget God?”

Answer--The ninth Psalm is a song of praise because God has entered into judgment with the nations. That is most clearly seen when we read the Revised Version. The Psalm therefore applies to the future when the judgments of God are in the earth, and when the inhabitants of the earth will learn righteousness (Isa. 24:9). We read : “The wicked shall return to sheol, even all the nations that forget God.” It is now hardly necessary to repeat that “sheol” is not a place of torment. It describes the condition of all the dead good and bad alike. “They know not anything” (Eccl. 9:5), being totally unconscious. When the judgment takes place, there is to be a resurrection of the dead, both of the just and the unjust. All the dead will stand before God, and all will know the Lord from the least to the greatest. This verse therefore gives us the thought that even then some will continue to be wicked, and as a consequence will “return” into sheol, or state of death. They will go into death the second time, being punished with everlasting destruction, graphically described in the Book of Revelation as the “lake of fire.” But it is manifest that before they can “return” into sheol they must have been raised out of sheol; and before they can forget God, they must know God. The great mass of earth’s population has gone into death, into sheol, with no knowledge of God whatever.

[New York Times, November 29, 1914](#)

GIVING THANKS FOR WAR OR FOR PEACE

Philadelphia, Pa., November 22, Pastor Russell used for his text today the words, "In everything give thanks." 1 Thess. 5:18

Reviewing briefly the condition of the world, the speaker declared that it must be a difficult matter for the majority of people to determine correctly the nature of the thanks they would offer to God. The hundred and fifty million of humanity, our blood relatives, are at war, seeking to destroy each other. Ninety million Americans, deeply interested in them, are invited by our Honorable President and the Governors of our several States to render thanks to the Almighty. Truly, we have many causes for thanksgiving to our Creator! life itself is a blessing, a boon, our nation in many respects is the most favored on the face of the earth, enriched by God's bounty above all others, not the least of our blessings being our civil and religious liberties.

Surely no one of even average heart and head has cause for other than great thankfulness to our Creator. "Our lines have fallen to us in pleasant places." Those who feel no gratitude are surely soured by discontent, the fruitage of ignorance, selfishness and sin. How appropriate then, that each and all bow heart and head before the Giver of every good and perfect gift! To whatever extent this course be followed heartily, without hypocrisy, undoubtedly a blessing will result, individually and nationally. The custom is a beautiful one.

There is a difference between thanksgiving and prayer. None have the right or the privilege of approaching the Throne of Grace in prayer except those who have come into covenant relationship with God. The Jews came into their Law Covenant by Divine arrangement through Moses. The followers of Jesus, who accept the Divine arrangement of the Gospel Age, are privileged thus to come into relationship with the Creator through Him. He is our Advocate who has opened up for us a new and living way, through the sacrifice of His flesh. All whom the Father has accepted through Him all whom the Father has begotten by His Holy Spirit are Scripturally termed sons of God, children of God, heirs of God, joint-heirs with Jesus Christ their Lord. 1 John 3:1; Rom. 8:17

These are invited to come to their Father and to address Him thus "Our Father who art in Heaven," and to ask for the blessings which God has provided for His children, according to His Divine purposes and arrangements. But none others are permitted to come to this Throne of Grace, because not in

covenant relationship with the Savior, because in God's arrangement "There is none other name given under Heaven or amongst men, whereby we may be saved," from our sins, brought into relationship with our Father.

Thus we see that only a limited number may enjoy the privileges of prayer or expect answers to their prayers. But, thank God, others may worship and bow down! "Come, let us worship and bow down; let us kneel before the Lord our Maker." Many have this privilege and the exercise of it is sure to bring a blessing. Whoever has a thankful heart, which likes delight in offering worship to the Giver of every good gift, will surely receive a reflex blessing. His love of righteousness and truth, holiness and goodness, mercy and justice, will thereby be strengthened; and so also will be the probability of his some day reaching the point where he will see the wisdom and the desirability of giving his heart his little all to the Lord in consecration to be a faithful footstep follower of the Redeemer a son of God.

GIVING THANKS FOR WAR

Very evidently the majority of mankind have an insufficiency of knowledge of God, of the Bible, and of the Divine Plan therein set forth, to thank God for the present state of war. But to the Church, whose eyes of understanding have been opened to see the length and breadths, the heights and the depths, of God's love in the Message of the Bible, St. Paul writes; "In everything give thanks."

Ripe Christians have learned to give thanks to God for the adversities of life in their own experiences convinced that under God's supervision the direst of calamities may be overruled for good to His people and for glory to His name. But only the advanced, the developed Christian is able to give thanks under circumstances of sever trials and testings. Only those who have great faith built upon clear knowledge of the Divine promises, can realize thoroughly that all things are working together for their good.

Similarly in respect to the great European war now in progress, its casualties, desolations and wounds, only the well-instructed of God's people may understand the Divine plans and arrangements so thoroughly as to be able to give thanks in respect to the war, and able to exercise confident faith that the outcome of it will mean blessings of instruction and preparation for future blessings.

If the Scriptures did not foretell this time of world-wide "distress of nations," we might not know that God had foreseen it and had made provision for its results before permitting it. But the same Bible that foretells about the war tells of the results, saying, "When the judgements of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9) If, then, the war is teaching the world lessons along the lines of

righteousness and justice, it will be doing permanent good. Moreover, the same Bible tells that the war is surely the outgrowth of human selfishness, ignorance, superstition and false doctrine, and assures us that although it will lead on to revolution, anarchy and the utter wreck of the present order of things the present civilization nevertheless, God is prepared for the emergency "Man's extremity will be God's opportunity."

THE SOLUTION OF OUR PERPLEXITIES

The hour having come for Messiah to take the reins of government, He will stand forth in Power and Majesty at the proper moment, and exclaim to the raging elements of the restless human sea. "Peace! Be still!" And there will be

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a great calm. The lesson learned in the trouble will be a lasting one; and the blessed opportunities of Messiah's Kingdom, which will be built upon the ashes of present institutions will bring everlasting life and joy to all the willing and obedient.

Those who see the war from this viewpoint may indeed in everything give thanks, rejoicing that the reign of Sin and Death will soon be ended! rejoicing that Satan will soon be bound for a thousand years! rejoicing that God's Kingdom will soon come, and His will be done on earth, even as in Heaven! rejoicing that soon the knowledge of the true character of God will be universal! rejoicing that then, in the light of that knowledge, "every knee shall bow and every tongue confess, to the glory of God"! rejoicing still further, that any who under all those favorable conditions will refuse to make a full surrender to the Lord, will be mercifully cut off from life in the Second Death!

During Messiah's Reign of Righteousness, all nations will be instructed enlightened, blessed. Christ's merit will then be applied on behalf of the billions who have gone down into the prison-house of death Sheol, Hades, the grave. The Church will constitute the First Resurrection. All sharing in it will attain life on the spirit plane. Later, during the Millennium, the world will return from the tomb, "every man in his own order." The resurrection processes will continue with them, in order that the willing and obedient may rise gradually toward perfection and finally attain it. Meantime the earth will be rejuvenated and become the promised Paradise restored.

GIVE THANKS FOR HE IS GOOD

Looking down into the future, the Palmist exclaims, "O give thanks unto the Lord; for He is good! for His mercy endureth forever!" It is God's mercy toward us that constitutes the ground for thanksgiving. It is true that praise must come from thankful hearts; and that to be properly thankful one must see more than is now visible to those who have not the eye of faith and the Divine revelation of things to come. But these very opportunities the

Lord's consecrated ones possess. As it is written, "Blessed are your eyes, for they see, and your ears, for they hear." But to the extent that any see and hear of the grace of God he has responsibility. To possess the knowledge of God and to disdain it is to receive the grace of God in vain.

God's people not only give thanks for future blessings received now by faith, but additionally they appreciate blessings granted them in the present life and give thanks for these. The first of these is the knowledge of God's goodness in releasing us by faith from sin and its penalty, so that without waiting for actualities we can now rejoice in the mercy which has justified us through the blood of Christ. All other blessings rest upon this one and all thanksgiving should properly include thanks for our justification by faith.

After our justification we were inducted into a still further grace of privilege that of becoming members of the Body of Christ. Through acceptance of this privilege we gain the opportunity of a change of nature from human to Divine. (2 Pet. 1:4) Our human nature justified, cleansed, made acceptable to God as a sacrifice through the merit of Christ, will be replaced by a spirit nature and glory, honor and immortality, joint-heirship with our Lord and Head, if we faithfully make our sacrifice. (Rom. 12:1) What shall we render unto the Lord for all His benefits toward us?

The heart that has come into faith-union and communion with the Lord leans something more every day respecting the Heavenly Father's loving care for His children, and each fresh item of knowledge is a new well-spring of pleasure. " "He satisfieth the longing soul" "Blessed are they that hunger and thirst after righteousness, for they shall be filled." These are the experiences of those ripe Christian called upon by the Apostle to thank God for everything and to know that this is the will of God in respect to all who are members of the Body of Christ.

THANKS THROUGH TEARS

Let us not overlook the fact that our text indicates that we are to give thanks for our sorrows, our trials, our disappointments, as well as for our joys and our pleasures; for the word everything includes all things. Nor is this the only Scripture to this effect. The Apostle elsewhere urges the members of Christ to rejoice in tribulation, because tribulation works out additional patience, and patience brings additional experience, which in turn brings larger hope until we are not ashamed of our tribulations, because thereby the love of God is shed abroad in our hearts. Rom. 5:3; 8:35

The basis of all rejoicing as respects both the future and the present is faith in the fact that there is a God; that He has a noble character; that His Wisdom, Justice, Love and Power are perfect and are thoroughly co-ordinated; that these attributes are all

enlisted in the salvation of the world; that this salvation began to be worked out by our Lord at His First Advent; that it is still working out in the selection of His Church; and that shortly it will begin to take practical shape in the establishment of Christ's Millennial Kingdom; through which a blessing will extend to every creature of our race.

Then let every man to the extent of his enlightenment appreciate and confess the Almighty God and give thanks to His name; for He is good, and His mercy endureth forever. Let those who have tasted of His grace continue to grow in grace, knowledge, faith and character-likeness to our God. Let His saints, who are addressed in our text, more and more appreciate their wonderful privileges, their high calling of God in Christ Jesus to be heirs of God and joint-heirs with our Lord.

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EVERYBODY'S BIBLE QUESTION BOX

Q.--If the world is to be converted before the second coming of Christ, as some people believe, what is meant by Luke 18:8: "Nevertheless, when the Son of Man cometh, shall he find faith on the earth?"

Answer--Those who believe that the world is to be converted before our Lord's return are looking for something which, according to the Scriptures, would be impossible, for to the careful Bible student it is quite clear that the Lord's return is for the very purpose of enlightenment and knowledge and conversion of the world. The obvious Answer--to Luke 18:8 is that the faith will be small in the earth at our Lord's second coming almost an unappreciable quantity; but insincerity, infidelity, distrust, violence, etc., will be rampant perilous times the Apostle calls them. But "when the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness." So speaks the prophet Isaiah. In fact, Acts 3:19-21 expressly says that all the prophets spoke of the "times of restitution," and those "times" will follow the coming of our Lord. Our prayer is, "Even so, come quickly, Lord Jesus."

Q.--Would you kindly explain Matt. 23:15: "Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."

Answer--Jesus acknowledged the Pharisees as those who sat in Moses' seat (verse 2) God's representatives and the teachers of the people. Instead of exhibiting a becoming humility these men loved the chief seats, and to be called "Rabbi," etc. Jesus called them blind guides, whited sepulchres, hypocrites, who made

void God's Word by their traditions. He suggests that they would go to any length in order to make converts to the Jewish faith (a work not commanded by the Lord). Making proselytes meant bringing Gentiles under the Jewish Law Covenant, which was intended to be a schoolmaster to bring Israel to Christ and the Kingdom of Heaven. Their pride and false teaching led the Pharisees to prompt their disciples to crucify Jesus. If such conduct had been willfully opposed to clear light it would involve their destruction (Heb. 10:27) the "second death" from which there would be no resurrection, and which was therefore symbolized by the Greek word Gehenna (mistranslated "hell" in this text), the Hebrew form of which is "Valley of Hinnom" the name of the valley in which Jerusalem's refuse was destroyed by fire.

Q.--Would you kindly explain Heb. 9:27? "And as it is appointed unto men once to die, but after this the judgment." Are we to understand that ALL must die, or can it be proved from the Scripture that many may not die?

Answer--This passage does not refer to men in the ordinary meaning of the word, but has reference to those who in the Mosaic dispensation acted as priests to Israel. It was appointed that they should typically die as represented in the slaying of the animal, when they laid their hands on its head. The whole connection of this passage goes to prove this, for Paul is contrasting the two priesthoods, the typical and antitypical. God speaks of those things that are not as though they were; and from his standpoint the race is already dead. For example, the Lord said, "Let the dead bury their dead." We are all born in a dying condition with the inherited disease of death in each one of us. We read, however, that our Lord has now the keys of death (the present dying condition in which we all find ourselves) and of hell (hades), the actual death condition. We understand that because of his death he now has the power to stop the dying process in the race and gradually raise it back again to perfection. This he will do during his second advent and Kingdom reign.

Q.--We read in Col. 1:16 that Christ created "principalities and powers"; in Tit. 3:1, "Let them be subject to principalities and powers," and in Eph. 6:12, "We wrestle against principalities and powers." If Christ created them, why are we to wrestle against them?

Answer--Christ created all things perfect originally angels in Heaven, man on earth, each placed in position of power, one invisible to human eyes, and the other visible. Some of the angels fell from their perfection, and man also, consequently the earthly and some of the heavenly principalities and powers existing at the present time are imperfect, yet they are ordained or permitted by God, and therefore we should submit to them even if we suffer under their abuse of power, as Jesus did (John

19:11). We should obey laws, and respect those in authority because of their position even if personally they are unworthy of esteem, and only offer resistance where they conflict with God's Law (Acts 4:19; 5:29). We should wrestle against principalities and powers in the sense that we must resist any evil or pernicious principle which endeavors to keep the world in darkness as to God's plan. The devil and his agents are very busy along this line, and our only safety lies in putting on the whole armor of God so that we may be able to stand against the wiles of the devil (Eph. 6:11).

Q.--It has been my understanding that Zech. 14:7 refers to the evening of Christ's thousand year Kingdom. But now I am in perplexity as to how that verse can refer to the close of the Kingdom day when verse 18, coming later in the chapter, seems to refer to the beginning. Can you help me?

Answer--It would be a mistake to suppose that every chapter of the Bible is arranged in chronological order. We do not find it so. The 7th verse gives a broad statement regarding the work accomplished by Christ's Kingdom, indicating that as the thousand year day progresses it will get brighter and brighter under the illumination of the teaching which will be given the world of mankind by Christ and his Church, until, at the very close of that thousand year day, there shall be none in darkness. At its beginning "darkness shall cover the earth and gross darkness the people" (Isa. 60:2) but the "Son of righteousness shall arise with healing in his beams" (Mal. 4:2). The mists of superstition and fear which now hide Jehovah from the eyes of men will soon be scattered by the rays of the Sun of Righteousness and then "all shall know him from the least

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to the greatest" (Heb. 8:11). Some, however, of the families of the earth will refuse to give him allegiance and from these God's favor will be withdrawn. This seems to be the teaching of the 18th verse, for Egypt is a Scriptural representation of the whole earth.

Q.--Kindly give me an explanation of Isa. 26:19, "Thy dead shall live, my dead bodies shall arise." I have used Mr. Leiser's translation.

Answer--The italicized words in the King James version were supplied by the translators with the intention of giving what they thought was the true meaning of each passage. In the vast majority of cases they seem to have supplied words very much in harmony with the general teaching of the Scriptures. It is but natural to suppose, however, that there would be times in which their addition of words would give a different thought instead of merely elucidating the text, as was their claimed intention. Leiser has supplied no words in this case and the translation is much preferable. We have learned that the Church is, according

to the Scriptures, the body of Christ. Jesus is the head of this great body in the sense that it is his will that is done by the members, it is he that plans and directs. The Apostle Paul and all of those who died during the centuries past have slept in death waiting for the awakening which would take place in the morning of Christ's Kingdom. They are here referred to as the body. The first work of Christ's dominion is the awakening of the sleeping members of his body. From that time on any faithful ones of the Church who die need not wait in sleep but are instantly changed. "We shall not all sleep but we shall all be changed" (1 Cor. 15:51, 52). The resurrected Church is to have as part of her work the raising of the rest of mankind and that task shall be persisted in until "all that are in their graves shall come forth." All of the dead will then be Christ's for the promise has been made to him, "Ask of me and I will give thee the heathen for thine inheritance" (Psa. 2:8); "Like sheep they are laid in the grave and the upright shall have dominion over them in the morning" (Psa. 49:14).

Q.--In Rom. 8:15 Paul declares of some that have received the spirit of adoption, and in the 23rd verse he speaks of waiting for the adoption. Please harmonize.

Answer--The same Apostle informs us that, "by nature we are all children of wrath" (Eph. 2:1-3). As was the Psalmist so are all of us "born in sin and shapen in iniquity" (Psa. 51:5). Life, as originally given to our race, came from Jehovah and was perfect. None of us can now be said to have life from him in the sense that we receive it through Father Adam. That life was lost when the death sentence passed upon him. Only those who have "escaped the condemnation that is on the world" can be said to have life, and they are merely "begotten to the hope of life" (1 Pet. 1:3). Jesus told of some of his day that their father was the Devil (John 8:44). If they would come to him to receive release from this bondage it would not be to come into another bondage of fear but to receive a hope of life, a hope or spirit of adoption. None can receive life until he has proven himself worthy of it. The actual adoption is therefore to come when this period of groaning and suffering is ended and our worthiness of continued and increased favor has been fully demonstrated. We note that this is the Apostle's argument in the succeeding verses. "We are saved by hope." To receive the fullness of that hope would be to receive this salvation, to be actually released from the limitations of the flesh and its infirmities, to be delivered from the unsatisfactory conditions of the present and to be ushered into the desirable spiritual realms. The terms on which we may become actual children of God, and therefore his heirs, and joint heirs with Jesus Christ, are that we shall suffer with Jesus. The suffering covers the time of our earthly pilgrimage. The glory will follow (Rom. 8:17).

The Brooklyn & Brooklyn Citizen
December 1, 1914

**“YE MEN OF GALILEE, WHY STAND
YE GAZING INTO THE HEAVENS?”**

Our Lord's Ascension Into The Heavens Had Been Spectacular, But His Second Coming Will Be Quiet and None Know Except His Faithful.

PEOPLE WILL BE LIVING AS USUAL--RUSSELL.

The forty days which followed our Lord's resurrection were sufficient for the Divine purpose. The disciples had lost their first bewilderment created by the crucifixion of the One whom they had supposed was about to take the Throne to rule Israel and the world. We can see the wisdom of the Divine method of communicating the facts to the disciples. They were not alarmed, as they would have been if Jesus had appeared to them in a light above the brightness of the sun, as He afterward appeared to Saul of Tarsus. Gradually they learned that their Lord was no longer dead, but alive, and that He was no longer a human being, but now a spirit being, and, like the angels, could go and come as the wing, appearing and disappearing at pleasure.

It was a slow lesson. After the three appearances of the first day, they looked for Him each day until the following Sabbath, when the fourth appearance, or manifestation, was made. This delay only whetted their appetite, their craving for knowledge respecting Him. Meantime they could, and did, think over all the things which Jesus had said to them during His earthly ministry. They perceived wherein they had mistaken a Heavenly Kingdom for an earthly one or at least mistook the time of the establishment of Messiah's Kingdom.

Our lesson today relates especially to the ascension of Jesus. This took place near Jerusalem at Bethany. Apparently He met with His followers in the Holy City. He led them out to Bethany, explaining the things that would be to their advantage to know the things they would need to be thoroughly convinced of before His departure, and before they would have sufficient faith to be prepared for the blessings He had yet to send.

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St. Luke, who also wrote the Book of Acts, tells us that the essence of Jesus' teaching during the forty days related to the Kingdom of God. still they understood not; it was not possible for them to fully understand until they would receive the begetting of the Holy Spirit. It was toward that point, therefore, that Jesus directed their attention, saying that they should not depart from Jerusalem nor engage in any work of preaching, but wait for the promise of the Father, of which He had told them.

He explained that John the Baptist had indeed used water baptism, but that all His followers should receive a superior baptism and qualification the baptism of the Holy Spirit, at Pentecost.

The disciples considered Jesus to be the Messiah, and thought the Father's time had come for giving Him the Kingdom. But they had been witnesses that the Kingdom of Heaven had suffered violence at the hands of the rulers, that the rightful Heir to the Throne had been slain. But He had risen from the dead, and they now inquired whether it would be at this time that the Master's Kingdom would be established. The Answer--was significant: "It is not for you to know the times and seasons which the Father hath kept in His own power."

The Master had already intimated that at the appointed time His disciples would know the times and seasons, but it was not due for them to understand those things then. They must wait. The development of patience would do them good, strengthening their faith and their character.

Our Lord's ascension was spectacular to His Church. Of the world He had said, "Yet a little while, and the world seeth Me no more." They did not see Him during the forty days. He showed Himself to none except His faithful, consecrated ones. The ocular demonstrations so helpful to them culminated with a visible ascension of the Lord into the air in the body in which He had just been with them. Because they were not yet spirit-begotten, they doubtless needed just such a manifestation to help their faith, to lead them to understand that they would see the Master no more until He would come with power and great glory to assemble all His saints to Himself and to bless the world.

Our Golden Text reminds us that Jesus spoke of His ascension beforehand. The ascending up where He was before should not, however, be understood merely to signify a return to a previous place, but rather to a previous condition a spirit condition, which the Master had left to be made flesh, that He might ransom the world.

As Jesus disappeared from His disciples in the clouds, we assume that the body in which He had just appeared was dissolved, or dematerialized. The use of it was merely to help establish the faith of the disciples and as a means of instruction. After Jesus disappeared, angels materialized and addressed them, saying, "Ye men of Galilee, why stand ye here gazing up into the heavens? This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven." This statement has led some to believe that at His

Second Advent Jesus will appear in the flesh; but to our understanding they labor under a grave misapprehension. The world is to see Jesus no more, and the Church will see Him only with the eye of faith, until they experience their “change” in the end of this Age.

The angels laid stress upon the manner of the going, which agrees with what the Bible tells us respecting our Lord’s Second Coming. He went quietly, secretly, unknown to the world. He is to return as a thief in the night. None will know of His return except those whose eyes are opened to see the signs of the presence of the Son of Man. These will be His loyal, saintly few. So Jesus explained, that at His Second Coming it would be for a time as it was in the days of Noah mankind would be eating drinking, planting, marrying, and know not of His presence.

[The National Labor Tribune December 6, 1914](#)

EVERYBODY’S BIBLE QUESTION BOX

Q.--Please give us an explanation of Christ’s instruction to the rich young ruler to go and sell all that he had (Matt. 19:16-22), and of the occasion of Christ’s paying tribute money (Matt. 26:24-27)

Answer--With the truly consecrated the sense of ownership must give place to that of stewardship. To enforce this truth Jesus applied a crucial test to sell all! This was certainly a special case, but the attitude of all who would attain the Kingdom, and who have riches of any kind money, time, mental or physical talents must be that of stewards. “All for Jesus.” “What hast thou that thou didst not receive?”

The tribute money was the Temple tax (about thirty-five cents), which every male Israelite was expected to pay annually. The priestly class were exempted. So, too, in Gentile nations the Royal families were free from taxation. Jesus, therefore, as the Son of God Peter has just confessed him as such—(16:16) should be free from this tax for the Temple his Father’s House. But a refusal might have the appearance of evil, of a lack of zeal for God, and so cause the people to stumble. So, as the Temple was not yet cast off and forsaken by God, and no principle of righteousness was violated, Jesus paid the tribute, but at the same time, to prove to his disciples that it was as a concession and not a debt, he obtained the coin in an authoritative way a way which may contain a hint of the restoration to mankind in the next age (when the obedient will be perfect children of God) of that dominion, lost by Adam, over the animals.

Q.--In what sense could the Gospel be preached to Abraham?
Gal. 3:8

Answer--By the gospel we understand "good tidings" the message the angels afterward gave to the shepherds. "Behold, I bring you good tidings of great joy, which shall be unto all people, for unto you is born this day *** a Savior which is Christ the Lord" (Luke 2:10,11). That from which all people need saving is sin and its penalty death, and so surely as God will have all to be saved from this and to come to a knowledge of the truth (1 Tim. 2:4), our Lord is the one who will accomplish the great work. "Thou shalt call

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his name Jesus, for he shall save his people from their sins" (Matt. 1:21). The Lord said, "The Son of Man is come to seek and to save that which was lost" (Luke 19:10). That which was lost is life: life in the perfection that Adam enjoyed, and this the Lord, the Ransom for all, died to obtain for all (John 3:16). "The wage of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Our Lord was the seed of Abraham which was to bless all nations (Gal. 3:16), and the glad tidings were preached to Abraham when God made the promise to him. As Jesus said, "Abraham rejoiced to see my day" the day for which the Church still prays and the groaning creation waits, when he shall call all that are in their graves to come forth, to share in the blessings of his glorious reign. For he must reign until he hath put all enemies under his feet. The last enemy that shall be destroyed is death (1 Cor. 15:25-26. See Rev. 21:3-4).

Q.--Will you kindly explain Luke 20:33, "Therefore in the resurrection whose wife of them is she? for seven had her to wife." I understand that those who come up in the first resurrection will be one great spiritual family, but in the restitution whose wife will she be when restored, having had seven husbands in this life?

Answer--You are correct in your understanding that there is to be a spiritual and an earthly resurrection. It is probably because of a mistranslation in the 39th verse that you have gotten the impression that Jesus is referring to the spiritual resurrection. The word "world" is better translated age. Following this age the Messianic Kingdom will be established in which all the faithful and obedient will be rewarded with absolute cleansing from sin and as a result will be forever beyond the reach of death, although still human. Then marriage will have ceased as an institution, because the commission given to Adam and Eve will have been complied with their seed will have multiplied until it fills the earth as God originally intended when he made the earth for man's habitation (Gen. 1:28). Those who receive this raising up to perfection of life will die no more because just as worthy of life as the angels themselves. The instructions of the Church during the one thousand year reign will have eradicated all sin and made them worthy of life. Thus will be fulfilled the Apostle Paul's prediction that the world in general will escape the

corruption that is upon them through the depravity of their flesh, and will also become sons of God (Rom. 8:19-21). They will be sons on the human plane whereas the Church will be sons on the Divine plane, both classes receiving their life through the resurrection provided in the merit of Jesus. If it is God's purpose that the institution of marriage shall continue in the next age among those who have not yet attained to its blessings, we have faith that his wisdom can adjust all the family relations.

Q.--Some of my friends who are Bible Students say that we are living in the "Harvest" of this age, and that there is a double work going on. If so, what is it?

Answer--Undoubtedly we are living in the harvest of this Gospel Age when the word of the Lord has gone forth: "Gather ye together first the tares into bundles to burn them; but gather the wheat into my barn" (Matt. 13:30, 39-42). Not only is there a reaping work now going on, when "the children of the kingdom" are being gathered into the "barn," but there is also a ploughing work in process, which is overturning all the old creeds and dogmas, and preparing the people for the blessed Gospel of the new Age, "the times of restitution of all things" (Acts 3:19-21). The Prophet, in describing the present time, says the ploughman will overtake the reaper (Amos 9:13). From the foregoing we would understand the double work to be reaping and ploughing reaping the seeds of truth that have been planted in the past, and ploughing men's hearts with the ploughshare of trouble in preparation for the sowing of the next Age.

Q.--Please explain Luke 9:27. "But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God."

Answer--This text, with its parallel in Matt. 16:28, is often misunderstood to imply that some of the disciples whom our Lord addressed would live until the establishment of the Kingdom of God at the second advent. In both instances the explanation is to be found in the verses which immediately follow, viz., in the account of the Transfiguration on the Mount. Here the Son of Man appeared in his future Kingdom glory. "His face shone as the sun, and his raiment became white as the light" (Diaglott) (conf. Acts 22:6; 26:13; Rev. 1:16). Two men appeared in the vision conversing with the Lord, and the disciples were made to understand that they represented Moses and Elijah. The "vision," then, was a sort of living picture of God's Kingdom. The brilliant transfiguration represented the Resurrection glory of our Lord; Elijah representing those who shall be translated from the earth, the saints forming the heavenly phase of the Kingdom, and Moses the earthly phase.

Q.--What is life?

Answer--This is still one of the greatest problems, but to live is to possess sentient being; to be capable of consciousness, joy, or

sorrow, pleasure or pain. Life, in its highest degree, is known as immortality. Immortality signifies inherent life, a life not sustained by outside supplies, conditions, or influences, but life possessed in one's self. Life in this sense belonged originally to God alone; but it has been given by the Father to the Lord Jesus Christ; and he promises this life to his faithful church, his Bride, his companions in Kingdom glory. However, life in an inferior degree is the possession of the angels through the grace of the Creator who is pleased that they shall enjoy it everlastingly in harmony with his will. Eternal life is proffered to mankind in general; it will be granted to so many of Adam's race as shall ultimately, under the blessings of the Messianic Kingdom, be recovered completely from the imperfections of sin and death, and who shall maintain that perfection by continued obedience to the Divine requirements. All who sin willfully, after receiving full light, shall not live.

Q.--Do you think the sentence of death passed upon Adam for one mere act of disobedience is a just one?

Answer--The sentence, at first sight, seems a heavy one for what might be considered a slight offence, but when we consider the question from an unbiased standpoint we see that the sentence, though severe, was on the lines of strict justice. In thinking of this matter we are apt to suppose Adam a fallen man like ourselves and incapable of living

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righteously; but we must remember that he came from the hands of the Creator perfect, and that nothing exceptional was asked of him. In our case, the matter is very different. We are born in sin, and, consequently, unable to perform perfectly the Divine will, even if we are desirous of so doing. God had a right to exact from our first parents perfect obedience, and in return he promised them that they should live. If they did not do his will, he then as their Creator had a right to take away his favor of life from them, especially since they had been informed that this favor was conditional upon their obedience. Evidently we gave looked upon this sentence as an injustice not because of the nature of the sentence but because we have supposed that the curse of death was merely preliminary to an eternity of torture. That would indeed be cruelly unjust. The necessary severity of the sentence which God did pronounce against the sinner enables us to realize how immeasurable is the love of God in planning a way of escape from the penalty a resurrection from the grave through the ransom sacrifice of the Lord Jesus. "The wages of sin is death, but the gift of God is eternal life" (Rom. 6:28). Note John 3:16.

[The National Labor Tribune, December 10, 1914](#)

CLERGY ORDINATION PROVED FRAUDULENT

New York City, Dec. 6 Pastor Russell, speaking today at New York City Temple, West Sixty-third Street and Broadway, took for his text, “.Cry aloud, spare not; show My people their transgression.” (Isaiah 58:1) He prefaced his address with some remarks respecting the unpleasant duty implied in his text, declaring that he would far rather speak only smooth, pleasant things to everybody and concerning everybody. The Pastor certainly has the happy faculty of stating pungent truths in sympathetic language well supported by kindly tones. He speaks from the heart and carries conviction as respects his sincerity. He said in part:

Every unbiased student of the Bible surely will agree that our Redeemer and His disciples manifested great humility, in contrast with the clergy of our day and of centuries past. None of our Lord’s disciples were Reverends, Right Reverends, Most Reverends none of them were clergymen. They knew nothing whatever about the distinction between clergy and laity which subsequently developed. Jesus indeed did receive the title of the Lord, or Master, Teacher; but with great humility He pointed out that His teaching was not His own, that He spoke the Message of the Father. Similarly the Apostles glorified God, and declared themselves “men of like passions with ourselves.” Jesus taught His disciples that they should not be self-seeking, that they should not seek the honor which cometh from men, but only that which cometh down from Above. “One is your Master, even Christ; and all ye are brethren,” was His way of forewarning us against the error which afterward divided the Lord’s people into clergy and laity.

SHACKLES OF IGNORANCE AND SUPERSTITION

It is but reasonable to assume that many Christian ministers have neither studied deeply nor thought carefully on this subject, but have merely followed the beaten path of their various denominations without inquiring for the Divine authority of their ordination, titles, and honors of men as titled ecclesiastics. But our sympathy should not hinder us from freeing our minds of the shackles of ignorance and superstition, nor hinder us from helping others to the liberty wherewith Christ makes free.

The persecutions of the Second and Third Centuries undoubtedly tended to keep the Church humble and free from hypocrites, but the prosperity dating from the beginning of the Fourth Century had a bad effect. Many of the bishops, according to Church history, neglected to follow the example of Jesus and the Apostles, and became lords, dignitaries in the Church seeking to

impress the worldly, especially the rulers, with their importance.

In the year 330 A. D., under the patronage of the Emperor Constantine, all Christians who acknowledged the Nicene Creed were not only protected but honored, the Emperor seeking to strengthen his political power thereby. By him the Bishop of Rome was granted special honor as a chief amongst the Bishops, this also suiting the Emperor's plans of making Rome the center on both political and religious influence. In the century following, the power of the Bishops was greatly increased by various false doctrines which gradually crept in. The doctrine of a fiery Hell of torture was one of these, followed later by a theory that members of the true Church would never be sent to it, but instead to Purgatory, the tortures of which would furnish them a second chance for purification and preparation for Heaven.

The clergy gradually grasped more and more of the power and money for services in this world and beyond. Every marriage not performed by them would not be valid. Those married otherwise would be living in sin. The theory of infant damnation made the ministers additionally necessary to sprinkle babes, to preserve them from eternal torture. Then followed classification of sins and the fixing penalties and arranging for masses for the sooner deliverance of the culprit from Purgatory. Rites and ceremonies connected with the dead were also declared necessary. All of these served to bind the people to the clergy, and more and more separated them from the simplicity of the Gospel and the example of Jesus and the Apostles, to which we are seeking to return, but are fought at every step by ignorance and superstition within and without.

A POINT NOT GENERALLY KNOWN

Favored by conditions prevailing, the Bishop of Rome became more and more prominent, while the Roman Empire gradually went to pieces. The Bishop of Rome took to himself the title Pontifex Maximus, which signifies "highest religious dignitary," a title which previously had been held by the Caesars. Another step in the wrong

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direction, which thoroughly separated the clergy from the laity, was the doctrine still held by the Church of Rome; namely, that the clergy alone constitute the Church, and that the common people are the "children of the Church." Many Catholics are not aware of this fact, but think that they are members of the Catholic Church. They forget that while they are privileged to call the unordained students by the title Brother, all the ordained number must be recognized as Father.

The year 800 found Pope Leo III in great honor, and the Church flourishing and making higher claims than ever before; namely,

that the Church became at that time the Kingdom of God. Catholics still hold that the Millennium, or Christ's thousand-year Reign, began that year. They claim that the Popes, each in turn, represent Christ in His Throne; hence the declaration that the Popes are Christ's Vicegerent reigning instead of Him.

When the Pope represented Christ, the Cardinals as an order were brought in to represent the highest order of the Church in Glory; then Archbishops, Bishops and the lower clergy all separated from the people by a great gulf the Clergy, the Elect of God, holding the power and the destinies of the laity in their control; the laity dependent upon the clergy for baptism, marriages, funerals, holy candles, holy water, consecrated burying-ground, and finally, an entrance into Purgatory instead of into eternal torment, with the ultimate hope of rescue to glory and with assistances by the way obtainable through the office of the Mass.

I am discussing the Church of Rome only, because for a time there was no other. Indeed, for a time it was dangerous to even suggest another. The Pope and the College of Cardinals, representing the Almighty, instructed the people who should be their kings and princes; and, as a matter of course, they were instructed to be obedient only to such as recognized the papal power, and they were absolved from obedience to others.

Thus the separation amongst Christ's followers of clergy and laity was established for centuries before the Protestant denominations of today were born. It was but natural that the Protestants should more or less copy the practices and many of the doctrines with which they had been familiar from childhood. The Greek, Armenian and Anglican Churches copied very closely the "Mother." They still preserve the likeness in many respects, even though they came out of her as Protestants and have sought to return to the Bible teachings and methods. But power and ceremony are difficult matters to get rid of. In consequence we see everywhere forms of godliness without seeing much manifestation of its power. We see much lip reverence without much manifestation of the Spirit of Christ.

PROTESTANTS AND CHRIST'S KINGDOM

Protestants are much confused respecting the papal claim that Christ's Kingdom has been set up. They, of course, deny that the Popes are Christ's vicegerent. Nevertheless, they have followed Papacy's lead in telling earthly kingdoms and rulers that they are part and parcel of Christ's Kingdom—"Christendom." They send their chaplains with the armies and navies of these kingdoms. They receive financial support and recognition from them, and call upon the civil power to suppress so-called

heretics, refuse them license to preach, etc. Thus they follow closely in the footsteps of their Brother. Altogether these false doctrines are surely responsible, not only for many of the wars of the past, but also for the present European war.

We may assume that some of the clergy, Catholic and Protestant, are thoroughly confused and honestly doing what they believe to be the Lord's will in these matters. But, on the other hand, we are bound to assume that in the light of our day there are thousands of ministers who are not deceived who know full well that the world is ruled, not by Christ and His teachings, but by self-seeking kings, princes, nobles, financiers, politicians, etc.

But knowing these things, seeing the people in ignorance, what have the ministers of so-called "Christendom" done to open the eyes of the people to the truth on this subject to tell them that these kingdoms are not Christ's Kingdoms in any sense of the word? How few of them ever even refer to the Second Coming of the Redeemer! How few of them have ever pointed their people to St. Peter's words respecting the glorious Times of Restitution which Messiah's Kingdom will usher in: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you, whom the Heavens must retain until the Times of Restitution of all things, which God hath spoken by the mouth of all His holy Prophets since the world began." Acts 3:19-21.

Policy, self-seeking, lack of candor, are certainly manifest in the course of the preachers of all denominations. Now as the hour of their judgment approaches they deserve our sympathy. They have held on so long to the errors of the past that they are ashamed now to turn about and make confession. Many of them think that the safer course is to "bluff" the people. But it will not do. The light is shining too brightly for that. Knowledge is increasing every moment. Many in the pews are as well educated as the occupant of the pulpit, and decline to be any longer fed on chaff and wind. Hence the complained of decline in church attendance.

PASTOR RUSSELL'S ORDINATION

In an endeavor to intimidate their people, to hinder them from hearing me and from reading my books entitled "Studies in the Scriptures," the preachers are going to absurd lengths. They have tried all kinds of slander and vilification, but still the common people are hearing gladly in all parts of the world the Message of the Bible its anti-clerical Message. They have published me as a heretic, only to find that the most thoughtful and intelligent of their people realize that their creeds are unsatisfactory and are the more anxious to know what I have to tell them respecting the Bible Message of God's Wisdom, Justice, Love and Power, operating through Jesus now for the blessing of the Church, and

during the Millennium for the blessing of the remainder of the world.

Let me make plain the subject of ministerial ordination. Each sect ordains, that is, authorizes its own preachers. A Pastor passing from one denomination to another, is, therefore, properly reordained. In a word, ordination is a

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human authority to be a preacher for the ordaining sect. Certain vows of ordination are required before the ordination service takes place. The vow is that they will preach the doctrine, the creed, of the sect, and not otherwise. The entire matter is a fraud; for no educated or intelligent minister in any denomination believes the creed of his own denomination. He knows that more than half of it is absurd nightmare from the Dark Ages. He takes his vow to preach that creed, knowing that he does not believe it and intending never to preach certain features of it. The preacher is bound by his Ordination Vow so far as an outward nominal course is concerned, but privately he acknowledges his disbeliefs and thereby stultifies himself.

An occasional minister will be found in country districts willing to preach the Creed of his denomination in full. But they are few and generally uneducated and, therefore, excusable. Some, however, when called to task respecting things which they preach, but which they admit they do not believe, make Answer-that their denomination stands back of them and is responsible for the Creed and bound them by Ordination Vow to preach it. Thus are the people deceived. The glorious Truth of the Bible is largely hidden. Sectarianism, Churchianity, is maintained, and hypocrisy and unbelief stimulated.

Personally, I would not have such an ordination to preach false doctrines, misrepresent God's character, deceive the people and stultify myself, if it were backed by all the wealth of the world. On the contrary, I rejoice in the liberty wherewith Christ hath made me free and in the ordination which comes to me through God's Word, "Go, teach all peoples" and the ordination mentioned in the Scriptures as the Divine authority; namely, the anointing of the holy Spirit and the understanding of God's Word. Isa. 61:1-3

I am glad that they are making know that I am not an ordained minister of their kind as St. Paul says, I am not ordained of man or by man, but by the Lord. (Gal. 1:1) In mentioning ordination, these ministers are counting on the ignorance of their people on the subject. Let me make the subject plain. The Church of Rome does not recognize the ordination of any Protestant minister. Until quite recently the Church of England recognized the ordination of the Church of Rome and the Greek church, but did not recognize the ordination of Lutherans, Methodists, Presbyterians, etc.; nor do the others recognize each the Baptist

ordination. If a preacher goes from one denomination to another, it is not requisite that he change his mind at all respecting the creed however different but it is necessary that he be re-ordained by the denomination which he enters. As I refuse to be identified with any of these earthly churches, I, of course, do not wish an ordination or an authority to preach from any of them.

THE ONLY ONE TRUE CHURCH

Nothing in the Bible gives authority for the organization of any of these churches. The Church which Jesus founded, and of which the Apostles were the inspired teachers, is Scripturally declared to be “the Church of the First-borns, whose names are written in Heaven.” This Church is joined only upon God’s terms, and the names are written or blotted out only by the Redeemer Himself. On its roll-call we doubt not there are saintly persons who are members of all denominations; but their earthly membership, contrary to the Scriptures, does not promote them in the Lord’s esteem; but, on the contrary, they are hindered thereby.

According to the Bible, whoever joins the Church of Christ does so by joining Christ Himself by surrendering his will to the Master by becoming His pupil and follower by exercising faith in Him by being begotten of the holy Spirit by cultivating the fruits and graces of that Spirit by thus being made ready for the inheritance of the saints the Millennial Kingdom. These, as the Apostle declares, are children of God and, if children, then heirs heirs of God and joint-heirs with Jesus Christ their Lord, if so be that they suffer with Him, that they may be also glorified together in His Kingdom, now soon to be manifested. Rom. 8:17

The Church of Christ, according to the Bible, has an early association, but it is not a bondage. It has no creed but the Bible. All of its members are brethren. None of them are lords. None of them are of the clergy class. None lord it over God’s heritage. In their voluntary association as brethren some are recognized as Elder brethren, and are given more particular charge in the Church by the stretching forth of the hands of the Congregation in voting for them and by the subsequent co-operation of the holy Spirit assisting them in the service of the Ecclesia. There are also Deacons, or servants in the Ecclesia who specially attend to other matters. There are also, according to the Scriptures, some who may be recognized as Pastors or shepherds of the flock, under the great Chief Shepherd and Bishop of their souls, the Lord Jesus Christ.

So far from separating God’s people into clergy and laity, the Scriptures insist that only One is the Master, that all others of the Lord’s people are brethren. They are all ordained of God to be Divine ambassadors, to speak forth the Word of God as they have talent and opportunity. The qualifying ordination set forth in the Scriptures is that they shall have received the begetting of

the holy Spirit. This is said to be “an unction from the Holy One” an anointing.

This is typified in the holy anointing oil used by the Jewish high priest. As that anointing was poured upon the head of the priest and ran down to the skirts of his garment, so in antitype the anointing of all the members of the true Church took place in the person of the Lord Jesus Christ. He was anointed of the Father to be the Bishop of our souls, to be the Head over the Church which is the Royal Priesthood. He is our great High Priest. His ordination and anointing is the one which extends to all the members of His Church, giving the humblest of the Lord’s people full ordination of God to speak His Word in His name and to expound the same to the extent of his talents and opportunities.

This ordination came upon Jesus at the time of His baptism, and was recognized as coming to the Church a

t Pentecost and has been with the Church ever since. Whoever, therefore, comes into the true Church of Christ by union with the living Head comes under the Scriptural ordination. What was prophesied of the Head is applicable to all his members; namely, “The Spirit of the Lord God is upon Me; because He hath anointed Me to preach good tidings unto the meek; to bind up the broken-hearted; to declare the acceptable year of the Lord.”

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[The National Labor Tribune December 13, 1914](#)

EVERYBODY’S BIBLE QUESTION BOX

Q.--Does the Bible teach Universal Salvation?

Answer--The Bible does clearly teach that because of the disobedience of Adam the judgment of death came upon all, and that it is the will of God that all men shall be saved and brought to a knowledge of the Truth (Rom. 5:12-19; 1 Tim. 2:3-6). The death of Jesus was for the benefit of all men; as we read, “Jesus Christ, by the grace of God, tasted death for every man.” Thus we see that the redemption of the human race is universal, and that the coming to a knowledge of the Truth of what the Lord has done for mankind will be universal, and the purpose of this is that all may have one fair trial for eternal life. But there the universal feature ceases, because eternal salvation is promised only to the “willing and obedient.” In the present Age the Church is on trial, and the willingly obedient ones will have eternal life; as we read, “Be thou faithful unto death and I will give thee a crown of life.” During the reign of the Messiah in the incoming Age, all who did not have a trial during the present Age must then have an opportunity for life, the Word stating, “God hath

appointed a day in which he will judge the world in righteousness, by that man (Christ) whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead” (Acts 17:31). Then “it shall come to pass that every soul which will not hear (obey) that Prophet (Christ) shall be destroyed from among the people” (Acts 3:23).

Q.--Why is it that quite good people are great sufferers, invalids, etc. Who is responsible for all the distress and suffering in the earth?

Answer--No difficulty more frequently presents itself to the inquiring mind than this. Certainly God is not responsible, for he is a God of love merciful and gracious, long-suffering, kind even to the unthankful, abundant in goodness and truth. The guilt lies at Satan’s door. He is the god of this world, God having permitted him, for wise reasons, to usurp authority. Through Satan’s temptation Adam fell, was sentenced to death, and so death passed upon all because in him all have sinned (Rom. 5:12, margin). Suffering and pain are concomitants of death, and because all are involved in condemnation to death, these have passed upon all, good and bad alike. “The fathers have eaten a sour grape, and the children’s teeth are set on edge” (Ezek. 16:2). Many aggravate their sufferings through their own sin, and bring additional pain on others. But death and sorrow are the lot of all through heredity. God has provided, through the death of his Son, for a release from the grave for all who have suffered through Adam. “As in Adam all die, even so in Christ shall all be made alive” (1 Cor. 15:22). Before the promised return from the grave takes place the Kingdom of Christ will be established, and Satan will be bound. Then it will be possible for all to realize the wisdom of God in permitting the long reign of evil. It will be observed how suffering has been useful in the formation of character, in restraining from further wickedness, and in showing the intense sinfulness and hatefulness of sin. Everyone admits that experience is the best teacher.

Q.--In what sense can the death of one man become the ransom price for millions of people, if apparently justice demands an eye for an eye and a tooth for a tooth?

Answer--The Apostle Paul answers the question in Romans 5. In verse 12 he says: “As by one man sin entered into the world, and death by sin; and so death passed upon all men, in whom (margin) all have sinned;” and in verses 18 and 19, “As by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” Adam alone was a perfect man. His sin was willful. Without weakness of mind or imperfection of understanding he sinned against the light. All other sin has proceeded from this first transgression. Because of it man has been born

mentally and physically weak, unfit to resist temptation, often imbecile and insane. All that was necessary, therefore, for the satisfaction of the claims of justice, was that one perfect man should be found who was willing to take the place of Adam, and die on his behalf. If Adam could be legally set free all who were involved in his condemnation would be entitled to liberty as well. Jehovah found a ransom in his own Son. Our Lord Jesus Christ left the glory which he had with the Father, and was made a little lower than the angels for the suffering of death*** that he by the grace of God should taste death for every man" (Heb. 2:9). He was, like Adam, a perfect man the only other perfect man the world has yet seen therefore it was possible for him to become the ransom (corresponding price) for all, so that "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:21).

Q.--In Josh. 24:2 we read that Abraham's forefathers "served other gods;" then in Gen. 25:8, that Abraham "was gathered to his people." Does this mean that Abraham and his heathen ancestors went to the self-same place?

Answer--Yes. All go into one place, "Sheol," the condition of death, and their organisms return to the dust (Eccl. 3:20). While they are in the death condition they know not anything (Eccl. 9:5; Psa. 6:5; 146:4; Isa. 63:16); they praise not the Lord (Psa. 115:17); they are to come out of that condition (Psa. 90:3; 104:29-30; John 5:28-29). "Gathered unto his people" means to join his ancestors in death. Joseph explains it in this way (Gen. 49:29-33; 50:5).

Q.--How can Satan be bound with a chain? See Rev. 20:1-3.

Answer--The entire book of Revelation is symbolic, figurative. The woman, wonderful beasts, voices, thunders, lightnings, etc., are figurative illustrations of great truths. So with the chain that is to bind Satan. It will not be a chain of iron or gold, but his binding will be a divine restraint of his evil power. As light dispels darkness, so knowledge overcomes ignorance, and truth destroys error. Satan has been deceiving the nations and people for

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centuries past, but when he is restrained "he will deceive the nations no more, until the thousand years be ended." During the period of restraint "the knowledge of the glory of God will fill the whole earth as the waters cover the deep."

Q.--Will you please explain 1 John 2:15, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him," and harmonize the latter part with John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Answer--This quotation has reference not to the race of mankind, nor to the physical earth, but to the order, methods, and institutions, as clearly shown in the next verse. These are all to pass away (verse 17), in order to make way for the "world to come" (Heb. 1:6; 2 Pet. 3:6) a new earth, wherein dwelleth righteousness, contrasted with the "present evil world" of which Satan is the god (2 Cor. 4:4) or prince. The latter term was applied to him by our Lord (John 14:30). It is very evident to every child of God that he is not to love the evil order of things, and our Lord prayed (John 17) that such should be kept from the evil not taken from the world. James tells us that friendship with the world is enmity with God, and we would understand this friendship to mean sympathy with the general principles that govern the world at the present time. John 3:16 refers to the love of God for the lost world of mankind, the human race which was condemned in Adam. He so loved the race that he gave his only begotten Son to redeem it. Jesus tasted death for every man. He gave himself a ransom for all (see Rom. 5:18). So, while the Lord's followers are exhorted to set their affections on things above and not on things of the earth, they are also instructed to do good unto all men, and to love even their enemies, those who would do them a wrong.

Q.--In 1 Pet. 4:6 we read that the Gospel was preached to them that are dead; Isa. 38:18 says: "They that go down into the pit, cannot hope for thy truth." Can you harmonize these texts?

Answer--The Scriptures do not apply the word "dead" exclusively to those who are in their graves. The whole world is dead "in trespasses and sins" (Eph. 2:1), and Jesus said to one who desired to be a disciple: "Let the dead bury the dead" (Luke 9:60). Mankind are all dead in the sight of God, being under condemnation in Adam. The Lord's own people are also dead. Though alive unto God, they are dead to the world, to sin, and to themselves. They are "buried with Christ by baptism into death," "planted together in the likeness of his death" (Rom. 6:4, 5), and the Apostle declares in Col. 3:3: "Ye are dead, and your life is hid with Christ in God." It is to the latter class Peter refers in the above passage. The Gospel has been preached to them that are dead, so that while the world judges them as in the flesh, like other men, the Lord judges them in the spirit according to the intention and desire of their hearts. Isa. 38:18 is part of Hezekiah's prayer of thanks when he recovered from his sickness. Those in the grave have no hope. In that very day that man's breath goeth forth "his thoughts perish" (Psa. 146:4). There is no "work, nor device, nor knowledge, nor wisdom in the grave" (Eccl. 9:10). The dead are asleep, unconscious. Though the living have hope on their behalf, and may understand and delight in the truth as God is pleased to unfold it, the dead "know not anything" (Eccl. 9:5). If it were true that God tortures his enemies eternally, the atrocities of the dark ages might be lauded as supreme manifestations of Christian virtue.

[The National Labor Tribune, December 17, 1914](#)

NATIONS ARE DRUNK WITH FALSE DOCTRINES

Chicago, Ill., Dec. 13 Pastor Russell delivered an address today at the "Chicago Temple," taking for his text, "The inhabitants of the earth have been made drunk with the wine of her fornication.." Rev. 14:8; 17:2; 18:3

He explained that the Book of Revelation declares itself to be a book of symbols. The Woman of the text is the symbolical Woman of the Bible; namely, the professed Church of Christ. The context declares that the Women herself (the Church Nominal) was drunken with her own success in overcoming the saintlier followers of Jesus; that she attained great outward splendor as the price of her unfaithfulness to the Redeemer the price of her illicit intercourse with the kingdoms of earth receiving their support in return for her recognition of them. At the same time she held in her hand the Golden Cup the Word of God, which is full of testimony against her, but which she used in such a manner as to deceive and corrupt them, and to make all the people drunk, as our text declares, individually and nationally.

The speaker adverted to his discourse of the previous Sunday in which he had pointed out some of the false doctrines which led to the exaltation of the Scarlet Woman, the unfaithful Spouse of Christ. She had not followed her Redeemer's footsteps in humility and self-sacrifice. She had especially separated herself from the people under the clergy title; she had practiced and prospered; she had fought down the true followers of Jesus, causing them to suffer for righteousness, sake, even as the Jews had crucified Jesus, and as the Apostles had suffered for loyalty to Truth.

Intoxicated by her successes, she went to great lengths of boasting, establishing herself as the Queen of Heaven, ruling over the kings of earth, yet having fellowship with them and drawing support from them. Both kings and peoples were made drunk, infatuated, with the thought that they could have so close dealings with the Divine Kingdom and still live after the flesh. Degradation, mental and moral, ensued, while kings and peoples went into a drunken sleep from which they are not yet fully aroused.

DAUGHTERS OF BABYLON

The Sixteenth Century brought a partial awakening, but the Adversary was at hand to re-entangle those mentally confused by the adulterated wine--the mixture of Heavenly

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Truth with earthly selfishness and deviltry. The time had not yet come for the binding of Satan, and the Lord allowed him to continue to make the way narrow for the zealous, saintly few. To have allowed the full light of Truth to shine in upon the world at that time would have meant the permission of the great Time of Trouble nearly three centuries too soon; for the Lord's Kingdom would not be ready for establishment until the full end of the six thousand years of the reign of Sin and Death, and the completion of the elect number of the True Church.

For these reasons God permitted the various Protestant Churches to be born, and to develop under the influence of the intoxicating Cup of their Mother. This being true, we are not surprised at the prophetic declaration that the Daughters had the Mother's disposition and became Harlots like her to the extent of their opportunities affiliating with the kingdoms of the world, co-operating with them, modifying doctrines so as to meet with their approval, etc. Each Daughter has done her share to perpetuate the intoxication of the world.

BABYLON IS FALLEN, IS FALLEN

The name Babylon fits the entire household. The word contains a double thought: first, the Gate of God; and second, confusion. Thus it imports that the professed Church, the Gateway to God and righteousness, became confused, impure and adulterous. Each must judge for himself as respects who and what these symbols of the Divine Revelation signify. I believe that not many of God's people who are awake and even partially sobered up from the false doctrines of the creeds and their perversion of the Scriptures will need further assistance in seeing that Babylon, the name originally applied to the Mother Church, has become a family name, applicable equally to all human systems fraudulently posing as the True Church.

The Scriptures tell us that this True Church has not yet been glorified; that her members are being called, developed, perfected under afflictions, in preparation for their exaltation to be the Bride, the Lamb's Wife. The true members of this church, whose names are written in Heaven, are all Virgins, pure, in that they are justified through faith in the Redeemer, and are not in relationship with worldly systems, not organized by them, not serving them and not dependent upon them.

As the Lord prophesied this Babylon system, He evidently purposed to permit it to have the control it has had. When telling us that "Babylon is fallen," He intimates that throughout the past some of His saintly ones have been in Babylon. Otherwise He would not say, "Come out of her." Rev. 18:4

The Lord's voice calling His people out of Babylon at the time she is rejected for destruction, is not a literal voice from Heaven.

It is the voice of the Truth. As knowledge respecting God, His character and His Plan, as revealed in the Bible, now comes to the attention of any of God's consecrated people, the voice of the Truth, appealing to his honesty, calls him to come out at any cost and stand separate from all earthly institutions. The Divine Message tells us that the literal fall of these great systems is a hand, and that everybody in them will suffer justly in proportion to enlightenment.

THE MORNING HOUR, THE DRUNKEN AWAKE

According to Bible chronology, the six thousand years of the reign of Sin and Death have ended. We are in the dawning of the New Dispensation, when old things are passing away and the New Order is being gradually introduced. Properly, the awakening came first to God's consecrated people, who have long waited and prayed for the Morning—"Thy Kingdom come! Thy will be done on earth, even as it is done in Heaven!"

The awakening in the Church has gone on gradually during the Parousia of Christ. Meantime, the Millennial blessings beginning to come to the world have made the drunken sleepers restless. As they awaken to the rich blessings of our time, they are seized with feverish acquisitiveness, individually and nationally. As individuals have been racking their brains in respect to money-getting, so nations, impelled by the same spirit of avarice, have been plotting and scheming for extension of territory, trade, etc. As education has permeated to the lower strata of society, it has awakened the whole world. Hundreds of millions are keenly alert to take advantage of every circumstance and condition; and everything except the material interests of this life seems to be ignored.

But the awakening of the people, as we might expect, exhibits all phases of human character good, evil and foolish. The sufferings of the war-stricken people touch deeply a sympathetic chord in human nature, prompting generosity and sometimes even leading public servants to forget that they have no right to donate public money to any cause, but that the people they serve have the right to exercise their own charity at their own expense. However, the disposition to give food and clothing to those in need clearly indicates that in the hearts of humanity in general there continues to abide some measure of the Godliness with which our race was originally endowed the chief element of Godlikeness being love; for "God is Love."

HALF-SOBERED FOOLISHNESS DISPLAYED

We are liable to a certain amount of foolishness as we awaken from the ignorance and superstition and get our first glimpse of the sufferings of those in the war zone. To illustrate: The cables recently told that a United States war ship had cleared from an English port, laden with Christmas toys to be distributed to the unfortunate children of the war refugees in Belgium and France.

It seems a joke to send a war vessel on such an errand. Thousands of dollars' worth of coal were required, besides the time and attention of a ship's crew, to take a lot of dolls, teddy-bears and knick-knacks to children much more in need of food and clothing. We are not faulting the kind hearts that desire to do something for the sufferers, but we do wonder that the heads of our intelligent statesmen should lend themselves to such foolishness; even though it emanated from hard-hearted journalists who induced school children to such folly. The effect of this mental confusion is to awaken thinking people to the real facts of the case and greatly to discredit all effort on behalf of the war sufferers.

Thinking people are saying to themselves: The warring nations should each look out for the victims of their war. They are bound to do this through self-respect at home and

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abroad. Assistance from us should not be necessary is not necessary. Money spent thus benefits the givers more than the receivers; for those who should look after the needy will probably content themselves with saying to the unfortunates, "Did you not get your share of the American donation?" Thus our intended generosity may merely help to prolong war and do injury to those we wish to benefit.

On the other hand, the "submerged tenth" at home are in straits and likely to suffer this winter perhaps fully as much as the Belgian refugees. Hundreds have already been evicted because of inability to pay their rent and, with their few belongings in the street, are certainly nearly as much to be pitied perhaps more as the war refugees across the ocean. Surely charity begins at home! We therefore highly commend a general movement toward HOME RELIEF, believing it to be a safe and sane policy in accord with the teachings of the Bible—"He that provideth not for his own... is worse than an infidel."

The people at our doors are our own responsibility. In many respects the war is more injurious here than in the warring countries. There, government contracts for army rations, clothing, military apparatus, shipbuilding, etc., are causing great business prosperity, especially in Germany and Great Britain. Here, on the contrary, the avenues of business are dislocated. The foreign absorption of gold causes financial embarrassment and stringency, the discharge of clerks, mechanics, etc.

Few of the awakening ones realize that the present war is permitted for the weakening of the nations, preparatory to the utter collapse of the present order of things and the ushering in of the New Order of things the Reign of Righteousness, under Messiah's Kingdom. The aroused sleeper should face about to the rising Sun of Righteousness with healing in His beams and blessings for all nations. (Mal. 4:2) Were this recognized, there

would be less of the war spirit here at home, less of a fear of what could be accomplished by enemies across the deeps, more of a confidence in the Lord, and an endeavor to please and obey Him. But the maddening wine still intoxicates many Americans, and will yet probably embroil our nation in strife.

RELIGIONISTS ALSO AWAKENING

As for religion, the awakened ones reject the major portion of the creeds of the past, yet carefully cling to any rights or privileges which those false doctrines give them. Thus the Divine rights of kings, nobles, princes and governments, and rites and ceremonies, civil and ecclesiastical, are firmly clutched and held high above the people in the interests of the rulers. This is the secret of the willingness of the earthly kings, emperors and princes, financial princes and subservient religionists to engage in the present horrible strife. The argument with all is that the end justifies the means. The ends sought are commercial supremacy, political supremacy; and, incidentally, the religious systems are praying for a backing-up of the various contestants whom they have long taught are kingdoms of God, guided by Divine Wisdom and Providential care.

The Lord no longer restrains these; for His time has come that iniquity should have an end; that the Harlot systems should make manifest that none of them is the Bride of Christ; and that the kings of earth might humble each other and thus make ready for the true Kingdom of God for the Reign of Christ and His Church, glorified.

The masses of mankind have been slowly awakening for some time; but the present war is sure to thoroughly awaken the whole world, and the maddening effect of the false doctrines will anger the entire human family. As they realize how they were drugged with the false doctrines, the tendency with the majority will be to go to the opposite extreme to lose faith in everything. The result undoubtedly will be pandemonium, as the Scriptures portray—"Every man's hand against his neighbor" anarchy.

PATCHING THE OLD GARMENT

Many, realizing to some extent the matters we here portray, are earnestly advocating some kind of patched-up compromise a reformation in the churches, a discarding of the creeds in fact while holding to them in theory, a laboring on the part of all for social betterments, etc. We commend this spirit as better than the "stand-pat" program of others; but it is too late. The opportunity for such a reformation has passed. As the Scriptures declare, "We would have healed Babylon, but she is not healed." (Jer. 51:9) There was a lack of desire for healing, for purification, for forgiveness, for turning away from illicit intercourse with the kingdoms of this world to affiliation with the Lord alone. Only the few had the proper spirit. They are the Lord's Jewels. Mal. 3:17

This Christian Age in many respects corresponds to the Jewish Age, which was its prototype. Hence our Lord's words respecting Natural Israel apply here also. He declared the New Dispensation so different from the Old that it would be like putting a new patch into an old garment; that it would be like putting new wine into old wineskins, which had lost their elasticity, and could not withstand the strain. Hence the Jewish Dispensation was entirely set aside, and the New Order of things was inaugurated.

So here, there is sufficient contrast between the things of this Present Order religious, financial, social, political and the New Order of things that the two cannot possibly intermix, cannot possibly be patched up. Instead, the Lord declares that the Present Order of things, symbolically represented by "the heavens and the earth," the ecclesiastical heavens and the social earth, are to pass away utterly, absolutely, in the great conflagration, which will not be literal fire, but symbolic anarchy. Meantime, however, the Lord promises us that the New Order of things to take the place of the Present Order, will be "the desire of all nations" "a new heavens," the glorified Church; "a new earth,; a new social order. This is the hope of the world. There is none other.

In view of these things, it behooves every child of God to heed the voice of God to stand free from Babylon, to manifest the spirit of the Lord, to become a true Bible student, a true overcomer of the world and its spirit, faithful unto death, that he may be accounted worthy of the Crown of Life and a share with his Master in the Millennial Kingdom Throne. And as respects those who are not the Lord's consecrated people, but who love the Truth and

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righteousness, there are but two courses open. The first and better one is a full surrender to the Lord, a full consecration of the heart, will, time, influence all for the service of the Truth; or, second, but less satisfactory, an endeavor to live soberly, righteously, justly, truthfully, sympathetically, mercifully.

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[The National Labor Tribune, December 31, 1914](#)

A NEW EPOCH STARTS AS WELL AS A NEW YEAR

Detroit, Mich., Dec. 27 Speaking at the Detroit Opera House, Pastor Russell took for his text St. Peter's words, "A day with the Lord is as a thousand years, " and the Prophet's statement, "A thousand years in Thy sight are but as yesterday. " (2 Pet. 3:8; Psa. 90:40) He said in part:

All resolutions against sin and in favor of righteous thinking and living are commendable and helpful. But I recommend a comprehensive resolution; namely, to get right with God through His appointed Channel, the Lord Jesus Christ, and through the instructions of His Word, the Bible. While progressing in the knowledge of the Truth and in its spirit, the individual will be abiding in God's Love—" under the shadow of the Almighty."

But this implies faith in God, faith in Christ, faith in the Bible and the study of it so as to get fully into alignment with the Divine purposes and away from the perverting influences of the creeds. While every creed may be said to contain some elements of Truth, nevertheless these creeds are so horribly mixed with errors in such poisonous combinations that it is a wonder we did not all follow blind leaders into the ditch of infidelity long ago.

From the Divine standpoint we see that the six thousand years of earth's history, from Adam's day until now, are merely the work-day portion of a great Week whose Seventh Day, or sabbath, of a thousand years is "the day of Christ," "the last Day," "the Day of Judgment, or trial for the world--the Day in which "every knee shall bow and every tongue confess, to the glory of God;" The Day in which "the righteous shall flourish, and evil doers shall be cut off" in the Second Death; the Day during which God will "pour out His Spirit upon all flesh," as He now grants it to His servants and handmaidens.

In the Divinely arranged custom of the Jews the new day began at sunset. Thus we are in the evening, or beginning,

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of the great Seventh Day of the Divine Week the Day which means so much of blessing, uplifting, privilege, opportunity of Divine favor to our race through Messiah's glorious Kingdom, which throughout this Seventh Day will reign "from sea to sea and from the river to the ends of the earth," putting down everything contrary to the Divine standards, and uplifting the world of mankind (bought with the precious blood at Calvary) from sin, degradation and the tomb up, up, up, step by step, the human perfection in a world-wide Eden. The unwilling, resisting Divine favors and privileges, shall be destroyed in the Second Death. Acts 3:19-21, 23

WEARIED CHILDREN FALL ASLEEP

"Six Days shalt thou labor and do all thy work; but the Seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work." Whoever reads carefully, intelligently, the pages of history must be struck with the energy which has been manifested by our race. The pyramids and the ruins of ancient

cities and civilizations all tell us of humanity's ceaseless struggle against the adverse conditions prevailing in the earth, including the strife against sickness and death and, by a few, a noble fight against further degradation.

Well does the Prophet express the truth of our observation, saying, "We have not wrought any deliverance in the earth." (Isa. 26:18) a few have gained fabulous riches, name of fame, place or power; but during all this period the majority have gone down to the tomb, slain by the great associated monarchs whom the Bible declares are reigning Sin and Death.

Even the comparatively few who have gained eminence and whose victories are most loudly extolled in human history have fallen also many of them in the very prime of life all of them in comparative childhood. Why should not a man live for a hundred years when we have the Divine assurance that even under the Divine sentence Father Adam resisted death for 930 years so vigorous was his constitution?

From the Divine standpoint the children of Adam, all born in sin, shapen in iniquity, of few days and full of trouble, fall asleep in death, like children wearied in their play; albeit that it is a play grim with tragedy, in which each actor performs his part most realistically.

From the Divine standpoint human ambition, strife and energy are accomplishing a useful purpose, even though the efforts are usually selfish and often brutish. The lessons now being learned by Adam's children will not all be lost. The greater mellowness of heart and the broader views of the majority of those who have thus battled selfishly for even fifty years suggest that our race as a whole might do better work in a second century than in the first. Moreover, the Scriptures indicate that the great drama of sin, selfishness and passion being enacted by humanity is furnishing a lesson to angelic hosts respecting the exceeding sinfulness of sin its downward tendency, its bitter fruit, and the hopelessness of any escape therefrom except by Divine assistance.

HUMANITY'S NEXT LESSON

The forbidden fruit of Eden was from the tree of the knowledge of good and evil. Doubtless the Creator would eventually have given our first parents a full knowledge of both good and evil, and merely forbade them an immediate plunge into knowledge to their own disadvantage. Craving knowledge before its due time, Mother Eve disobeyed her Maker, and enticed her husband also into disobedience. The result has been that instead of learning the philosophy of good at first and of evil later, they and their race have been precipitated into lessons respecting evil first, with the knowledge of good to come later.

The holy angels, who have never transgressed the Divine Law, have continually the lesson of good and appreciation of the Divine character, the principles of righteousness, etc. Their lesson in respect to evil they are gaining by observation instead of by experience the way recommended to our first parents by the Creator, but in their ignorance rejected. But God foreknew the course which His human children would take under the influence of temptation; He foreknew that they would fall into sin and would therefore experience its penalty of sin, sorrow and death. While for six thousand years His eye has pitied His poor creatures, nevertheless He has allowed His great original Plan of the Ages to move along slowly to a grand climax the Plan which He had purposed in Himself from before the foundation of the world.

That climax in human affairs, we believe, is at hand. It marks a great change of dispensation. The six thousand years of the reign of Sin and Death are ending with a terrible Time of Trouble which not improperly might be termed the natural result of human selfishness (sin) operating under the influence of the great principles of the New Dispensation, now being ushered in. Selfishness, as represented in the accumulated financial power and energy called trusts and combines, is about to come into conflict with selfishness (sin) represented in the combining forces of humanity, labor unions, etc.

The “head-on collision” which thinking people foresee, and which the Scriptures graphically portray, will give society an earthquake shock. More than this, the graphic picture is that of a world-wide conflagration which will involve the heavens, or ecclesiastical powers, as well as the earth, or social system, and the mountains, or kingdoms, of the world. The picture would be too terrible to paint, and useless as well, were it not for the silver lining of the cloud.

The awful shock, which God’s people are warned to avoid, so far as possible, by following peace and benevolence, will merely prepare the way for the glorious blessings of the great Seventh Day, in which man will rest from his own schemes and endeavors, and will come fully under the control of the great Messiah, whose Rule of Righteousness for human uplift has been prophetically pictured for centuries.

THE PICTURE IN RETROSPECT

Still looking from the Divine standpoint at the Six great thousand-year Days in which Sin and Death have reigned, we perceive that one effect has been just as foretold to

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Mother Eve—“I will greatly multiply thy sorrow and thy conceptions.” We perceive that our race has multiplied much more rapidly than it would have done had it remained perfect, as

at first; for the first children, in the days following the Fall, were frequently born when the fathers were one hundred years old.

We have already referred to the lesson respecting the sinfulness of sin which comes to all mankind most fully, most consciously, to those favored by contact with the people of God, who have received the Divine Revelation. The enlightened ones have been but a small proportion of the whole. After two thousand years of the reign of Sin and Death, God fore told in an obscure manner the blessing which He purposed to bring subsequently to the race. To Abraham He said, "In thy Seed shall all the families of the earth be blessed."

That Message, followed in Israel by the giving of the Law Covenant, has been the light of the world. For eighteen centuries it was the only light of hope, of prospect. Then, in partial fulfillment of that Promise, came Jesus, the first practical expression of Divine Love for our race. No longer would God content Himself merely with promises. He would now begin the

WORK OF HUMAN RESCUE.

But if any hoped that world-wide blessings would immediately spring up as a result of Jesus' work, he was mistaken. On the contrary, Jesus Himself was combated by the Prince of Darkness and his deluded subjects. For nearly two thousand years the same principle has obtained all followers of Jesus have been obliged to take up their cross and suffer for righteousness, for godliness, in the midst of a perverse people, amongst whom they have shone as lights and whom to some extent they have assisted in enlightening, civilizing, etc.

Thus for Six Days of the Week, so far as light, truth, knowledge of God, is concerned, have all been dark Days. The lights which God provided in His people have been as candles set upon candlesticks. They have indeed reprov'd the darkness, but they have been powerless to scatter it. Nor did God so design. His declaration through the Prophet is, "Weeping may endure for the night, but joy cometh in the morning." (Psa. 30:5) Again, "darkness covers the earth, gross darkness the people;" but "the Sun of Righteousness shall arise with healing in His beams." Isa. 60:2; Mal. 4:2

This promised Sun of Righteousness which is to scatter the darkness of earth consists, we are distinctly told, of Jesus and those who have walked in His footsteps throughout the Gospel Age. These, approved by the Father, will be glorified beyond the Veil by a resurrection to glory, honor and immortality. Then speedily will these "shine forth as the Sun in the Kingdom of their Father." (Matt. 13:43) This will mean the ushering in of the great Seventh Day Messiah's Day.

GOD HAS NOT NEGLECTED US

From this Divine standpoint God is not slack concerning His promises. Only Six Days of the Week have yet passed. The glorious Seventh Day, in which the Great Mediator between God and men will assume His Kingdom powers, is just at hand. Instead of thinking that God is neglecting us and forgetting to fulfill the Messianic promises, we should with the eyes of faith realize that He is working all things according to the counsel of His own will. We should consider the matter from the standpoint that God has exercised great patience with humanity in not blotting out the race. He has been long-suffering; and this fact assures us that the Unchangeable One would prefer that none of His creatures should perish in death, but rather that all, if they would, might turn unto Him and live. Ezek. 33:11

The great opportunity for the masses of our race to turn to the Lord and attain life everlasting will be after the darkness shall have passed, and the Sun of Righteousness shall be shining forth; after the Highway of Holiness shall have taken the place of the Broad Road to destruction; after Messiah, the great King, shall have dethroned Satan, the Prince of Darkness, from the control of the world; after the Prince of Peace shall have established lasting peace upon a proper basis. We can sing heartily with the poet:

*"A thousand years! earth" s coming glory!
'Tis the glad Day so long foretold;
'Tis the bright morn of Zion' s glory
Prophets foresaw in times of old!"*

WAITING FOR THE MOTHER

Our race was generated by Father Adam as well as condemned to death through his disobedience. What the race needs is another father, or life-giver, and this is exactly what the word Savior signifies Life-Giver. At the cost of His own life the Redeemer became the purchaser of Adam and his race, with a view of their resuscitation, their resurrection from sin and death. Is it not one of the Redeemer's titles "The Everlasting Father" the Father who gives everlasting life? (Isa. 9:6) Unquestionably He has not yet fulfilled this glorious office of Life-Giver to Adam's race. He will fulfill it, however—" in His Day."

Speaking to His faithful disciples, His followers in the Narrow Way, Jesus promised them, "In the regeneration ye shall sit upon twelve thrones." (Matt. 19:28) That regeneration period corresponds exactly to St. Peter's "Times of Restitution," or years of restoration (Acts. 3:19-21): and both of these statements agree to the general teachings of Scripture respecting a resurrection, at the last Day Messiah's Day the Thousand years of regeneration, resurrection, restitution, which will afford Adam and his race fullest opportunities for attaining perfection of human nature in an Edenic world-wide Paradise.

The Lord through the Prophet assures us of the wonderful success which will attend the establishment of the New Empire of earth, the Dominion of the Prince of Light, which will supersede the dominion of the Prince of Darkness, when Satan shall be bound for a thousand years, that he may deceive the people no more. Thus it is written, "Judgment also will I lay to the line, and righteousness to the plummet; and the hail (Truth) shall sweep away the refuge of lies." Isa. 28:17

But why the delay, do you ask? Ah, we answer, God did not permit Adam to begin the establishment of his race until first He gave him Eve as his bride, his wife. The world needed not merely a life-giver, but a mother, a care-taker, a helpmate.

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Similarly, in the Divine arrangement God has provided that the Restitution Time, the world's uplifting period, the regeneration Epoch for man kind, shall not begin until first the true Church, the Little Flock, the Bride of Christ, shall have been completed and united to the Heavenly Bridegroom beyond the Veil made partaker with Him of glory, honor and immortality.

Thus the great Plan of the Ages, timed by Infinite Wisdom, has delayed long enough to permit all of God's spirit-begotten children to make their calling and election sure to a share with our Redeemer in His glorious work. How glad we are that the Heavenly Father and the Kingly Redeemer are beckoning us to share the things which eye hath not seen, nor ear heard, neither have entered into the heart of man, but which are reserved for all who love God sincerely more than they love houses or lands, parents or children or self! The Divine Plan of the Ages rolls onward toward completion, and at every stage its progress makes for new blessings and revelations of the glorious things which God purposed in Himself from before the foundation of the world.

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NEW CREATURES— PERFECT IN HOLINESS

"Be ye Holy, for I am Holy." (1 Peter 1:16)

The Word "holy" is related to our word "whole," which signifies to be complete, not broken, not partial. Viewed from this standpoint, this is a wonderful exhortation. Our Lord Jesus also exhorted us, "Be ye therefore perfect, even as your Father in Heaven is perfect." Very properly we notice who are thus addressed. It is not the world; for the Bible is not addressed to the world. The world in its fallen condition, out of harmony with God, and not seeking to know God's will, is not in a position where God can thus address them. They are aliens, strangers,

foreigners, as the Lord speaks of them through St. Paul. They have neither part nor lot in the things of God at this time. The world by its wisdom knows not God. His great Plan, so far as the world of mankind is concerned, is yet future. The world is loved sympathetically by the Heavenly Father, and they are ultimately to have a glorious place in His provision, but not yet.

During the long period of time from Adam to the making of the Covenant with Israel, God recognized no nation of people. They were cut off from fellowship with Him. He did, indeed, speak through a few, such as Enoch, Noah, and Abraham and He made certain declarations to them not clearly understood by any at that time. None were permitted to come into covenant relationship with God, except in the sense that Abraham did, and through animal sacrifices, which typified the great sacrifice for sins yet to come. Then came God's dealings with the one nation of Israel. He separated them from all other nations, and said, "You only have I known [recognized] of all the families of the earth." He commanded them to be holy. He gave them His law, and promised that if they would keep the law they should have everlasting life; they might have those gracious privileges which God mentioned to Father Abraham; namely, that through them all the families of the earth might be blessed. They thought they could keep God's Law; they thought they could be holy; but they found they could not.

This holiness was briefly comprehended in the command, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength, and thou shalt love thy neighbor as thyself." What holiness, what completeness, that would be! But the difficulty with the nation of Israel was that they could not keep the Law Covenant because they were imperfect. No imperfect man could keep a perfect law. They could not be holy that was the long and short of it.

You remember that God permitted them to offer typical sacrifices year by year for over 1,600 years, and thus they renewed this arrangement yearly on the annual Day of Atonement. This arrangement made them acceptable to God for the ensuing year, and thus they were kept in covenant relationship with Him. They tried over and over again to keep the Law, and continually failed. The Apostle Paul tells us that not a single Jew during all that time was justified through keeping the law. "By the deeds of the Law shall no flesh be justified" in God's sight.

HOW CHRISTIANS CAN KEEP GOD'S LAW

Then came the Gospel Dispensation. Jesus, by His life and by His preaching gave forth a message of mercy, a message of peace, even to those Jews who could not keep the Law, saying still to them, "Be ye holy." They had tried to be holy during all those many centuries but failed, and how could they be expected

to be holy now any more than before? How could they be complete, lacking nothing, any more than previously? Ah, there was a secret, which Jesus disclosed to the earnest and sincere, the "Israelites indeed!" The reason why any could keep the Law after Jesus came, while the Jews could not, was that Christ accomplished an important work; applicable to those who become His disciples. The Jews could not succeed, but we can. How can Christians keep God's Law when the Jews could not? Are we wiser or better born than they? Nay, verily. Naturally "we are all children of wrath, even as others." How, then, do we keep the Law?

In the absolute sense we cannot keep God's Law any more than could the Jews. You have proven to your satisfaction, no doubt, and I have proven to my satisfaction, that we cannot keep that perfect Law in the sense that we would have no imperfection of word, thought or action. We do not in that sense keep the Law. What, then, did the Apostle mean by saying that "the righteousness of the Law is fulfilled in us?" He means that God has made an arrangement through Jesus which legally cancels our imperfections, and makes them as though they did not exist. Thus, by keeping the Law in spirit, and having Jesus cancel the

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infirmities of our body, which is merely our temporary property, we are perfect before God, we keep His Law.

DIFFERENT OFFICES OF THE GLORIFIED CHRIST

We see, first of all, that the Lord Jesus, according to the Father's Plan, laid down His life as a Ransom, a corresponding price, for the life of Father Adam, and this included all the race of Adam, because they fell in him, before they were born. Father Adam sinned and the penalty was death. That penalty must be met. Adam died, and all his children have been born under the conditions of sin and imperfection and death during the past six thousand years. They have been dying because sin entered into the world by one man's disobedience, as the Apostle explains. What, then, did Jesus' death accomplish? This: through His death He secured the right to annul Adam's death sentence and to take possession of all the world of mankind. Thus Adam and all his posterity will be awakened from death. Otherwise the entire race would have to suffer eternal death; for the penalty of sin was not merely dying, but remaining dead forever.

When will Jesus take possession of the world? At the beginning of His Messianic Kingdom. Mankind are something like a scrap-heap of old machines, engines, boilers, etc., all rusted and twisted out of shape. They do not see fit for much of anything. But the One taking control has infinite power and ability to rejuvenate and reorganize all of these defective beings. This will be His work during the thousand years of His reign. It will affect all the dead as well as those now having a measure of life. He

will bring mankind up out of the conditions of sin and degradation and death, back to the perfection lost in Eden, redeemed by Himself at Calvary.

Why has God not yet done this work for the world? Because this is not His Plan. God purposed to allow sin to demonstrate for six thousand years its awful fruitage, and then to bring in a great Sabbath Day, the great Millennial Sabbath of a thousand years, and in that time to do a work for mankind which they cannot do for themselves. He is to do this work through Jesus, His appointed Channel. In the meantime He has been selecting and preparing the classes who will be His agents, under Christ, to accomplish His great work for man first an earthly class and then a spiritual class. God has purposed that Jesus shall be the great King of the world, and that the spiritual class, the Church, shall be associate kings under Him.

Moreover, the Heavenly Father has purposed that Jesus and the Church shall be a Priesthood to bless and instruct the world over whom they will reign as Kings. Such a work was the portion of the priests who were appointed under the Law of Israel. They were teachers and helpers of the people. This Priesthood that God is preparing has Jesus for its great High Priest and the Church as under priests. They are also to be the judges of the people. These different features of their future work were shown in type in the anointed priesthood of Israel, in their anointed kings, and in their judges. The Apostle says, "Do ye not know that the saints shall judge the world?" (1 Cor. 6:2) The Christ, Head and Body, are also to be the world's great Prophet, and antitype of Moses. (Acts 3:22, 23)

All this shows us that the Church is separate and distinct from the world at large. As Jesus said, "Ye are not of the world, even as I am not of the world." "I have chosen you out of the world." There are two different camps. What God will do for the world through Jesus in the incoming Age, by restoring whosoever will to all that was lost in Adam, bringing them back to human perfection, is something very different from what He is doing for the Church now. The inheritance of the faithful Church is to be spiritual, not earthly. It is the Church that is now called upon to be holy.

All the world, in due time, will be called upon to be holy. That will be the rule of the Millennial Age. All mankind will then have the standard of holiness set before them, and by the assistance of The Christ, Restitution to perfection will be accomplished in all who will then be willing and obedient, and they may become holy as was Adam in his perfection. He was holy until he sinned. Jesus was holy in the perfection of human nature while on earth. The whole world will be expected to come up to the condition of holiness, of completeness, nothing lacking, nothing imperfect. The merit which Jesus has, by virtue of His faithfulness to the Father even unto death, gives Him the right to

purchase the human family and help them back to that condition of completeness, of perfection, where they can be holy as God is holy. The angels evidently are holy as God is holy. They have no sin, incompleteness or imperfection.

GOD'S NEW CREATION--HIS CROWNING WORK

What, then, is the difference in the call to holiness now extended to those who have an "ear to hear" God's present Message? The point is right here. It is not our flesh that is holy. It is the New Creature that is holy. Our human imperfections are covered by the imputed righteousness of Christ. This unique dealing with the Gospel Church is for a specific purpose. We understand that God, who had already created various ranks of angels and other spirit beings, and who then created man, a little lower than the angels, had it in His Plan before the foundation of the world that He would in due time have a New Creation, different from anything created before, and that this would be the greatest, most wonderful creation of all.

This New Creation, God tells us (2 Pet. 1:4), is to have the Divine nature, which is His own nature. It will not only be higher than the human nature, which in perfection is the image of God, but it will be higher than the angels, who are also in the image of God. It will be higher than seraphim and cherubim and all forms of spirit life. It will be the very pinnacle of life, spirit nature in its highest form.

It is this New Creation that God first began to develop in the person of the Lord Jesus Christ when He was here upon earth, and at the time of His baptism. The Father's purpose in sending Him into the world was, first, that He might be the world's Redeemer; second, that He might become the Leader of the Church. The Apostle declares that "in bringing many sons to glory" not bringing the world back to the earthly sonship lost in Adam; for he was not then discussing the world's salvation; but in bringing the Heavenly sons to glory, honor and immortality it pleased God to "make the Captain of their salvation perfect

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through suffering." God has made Him to be Head over the Church, which is His Body. The Church is a body in the same sense that Congress is a body. Jesus will be the Executive Officer. The work of the Gospel Age has been to gather the members of this Body. The blessings promised to the world cannot go to it until this work of gathering and developing the spiritual Body of Christ has been completed. We believe that this work is now almost accomplished.

The Bible tells us that for the joy that was set before Him Jesus endured all His sufferings even unto death. No doubt He had some of the joy before He left the Heavenly condition and humbled Himself to become a man. He had set before him by the

Father the joy of being the greatest servant of God, of doing His will and of redeeming the world of mankind. For this joy He despised, or set at naught, the shame, and was crucified, for which cause the Father supremely exalted Him to a place at His own right hand. Jesus did not need any one to be His Redeemer, to make good for Him, because He was able to keep the Law. He was perfect before He came into the world, as the Father was perfect, and in the same sense. He came into the world as a perfect babe, He became a perfect man. "He knew no sin." "He was holy, harmless, undefiled, and separate from sinners."

The Bible explains how Jesus could be so different from the remainder of the race. It was because He was specially conceived and born; He had a different Father; He came not from Adam. His life came from the Father Above. It was transferred from a pre-human condition. He had an earthly mother, and received the human nature thus. But He had a separate, distinct life from Heaven, and therefore His perfection. As a man He was whole, complete.

After our Lord had finished His sacrifice in obedience to the Father's will, and had been resurrected, and had ascended to the Father, the next thing was the calling of the Church. The Father alone could do that, and it was the Father's purpose, after the Son had made reconciliation for iniquity. Therefore, although Jesus gathered and taught some disciples, even these were incomplete, not yet New Creatures. He had to speak to them from the viewpoint of faith, of their prospective sonship. They did not receive the begetting of the Spirit until Pentecost, because, as the Apostle explains, "Jesus was not yet glorified." He must first die and be resurrected, and then ascend on High and appear in the presence of God and be recognized as the One who had fully kept the Divine Law, as the One whose sacrifice was all-sufficient to be a satisfaction for sin, as the One worthy to be the Head of the Church, the Channel through which the blessings would come to all His "fellows," the members of His Body, who will be associated with Him in the Kingdom.

THE HOLINESS OF THE SAINTS

Now we see what the Apostle means when He says, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." We should rejoice to know that if we offer to God the little we have, Jesus will make up what is needed to make our sacrifice fully acceptable to the Father. When the Holy Spirit comes upon one, an unction from on High, it constitutes him a son of God, on a new plane. He is no longer counted as a human being; he has been begotten as a spirit being.

But he has no spirit body as yet. He still has the old body, the brain. A new will is there, a new mind. We have the mind of Christ. We had the mind, the disposition, of Christ to present ourselves as a sacrifice, but when we were begotten of the Holy Spirit we received from the start, the embryo, of a new nature. We became New Creatures in Christ.

This New Creature must use the old body to practice on. The Lord says, in effect, "I will not give you the new body now, but I will give you an earnest, or hand-payment." When you make a purchase of real estate you are expected to pay something down to bind the contract, and you may pay the remainder when you get the deed. So when we enter into this contract with the Lord He binds the contract by giving us the begetting of the Spirit, the beginning of our glorious inheritance. If we continue to walk humbly and faithfully before Him, and seek to do His will as we agreed to do, we will be more and more filled with the Spirit, until eventually God will complete the matter by giving the birth of the Spirit. That will be the resurrection "change." The new mind will then be transferred to a Divine spirit body. Then the New Creature will be complete. During the present life the New Creature must dwell in this earthly tabernacle, the human body. "We who are in this tabernacle do groan, being burdened." (2 Cor. 5:4) Why do we groan? Because, first, this tabernacle is twisted and weak and unsatisfactory in various ways; and second, because an earthly body is not adapted to the cravings and aspirations of a spiritual mind. With the new body the New Creature will be complete. Now the New Creature has the mind of God, desiring in all things to do His will, but the body in which it is tabernacling has inclinations and desires toward earthly things. The New Creature desires to live separate from and above sin and all the things of the flesh. So, as the Apostle tells us, there is a continual warfare between the old nature and the new, the flesh lusting against the Spirit, and Spirit against the flesh.

The human body is your body in the sense that a dog may be your dog. The dog is yours, not you. It is not the same with the world. They do not have a new mind. They have not received the begetting of the Holy Spirit. They merely have a natural mind in harmony with a natural body.

But the fallen human body of the saints cannot do the things that the New Creature would have it do, and never will do these things perfectly. How, then, can we be holy? We become holy by having Christ's merit imputed to us, and this merit keeps us holy. The Bible speaks of this imputation of Christ's merit as a robe to cover us, constituting us acceptable to God. We are entirely acceptable if we have this wedding garment on. If we take it off, we lose our lives as New Creatures. But so long as we have the merit of Jesus covering our unintentional blemishes that belong to the fallen nature, that we are not able to overcome, the Father

does not regard us from the standpoint of sinners, but from the standpoint of our new nature “Ye are not in the flesh but in the Spirit, if so be that the Spirit of Christ dwell in you.”

It is the New Creature that is to be holy like the Father in Heaven; it is the New Creature that is to be perfect as

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the Father in Heaven is perfect not the flesh. Does this give us liberty to sin with our bodies? God forbid. “How shall we who have died to sin live any longer therein?” says the Apostle. If we made a voluntary surrender of our lives, if we consecrated ourselves unto death in opposition to sin, how shall we live in sin, how shall we find pleasure in sin? If we enjoy sin it is a sign that we do not have the Holy Spirit. The mind of the Lord does not enjoy sin. We are to make a clear distinction, however, between the impulses of the flesh and the desire of the heart. Any one of God’s people might be overtaken in a fault through the impulses of his fallen human nature, and under stress of circumstances be led to do or say something that he did not approve. But so surely as he is a New Creature he will wish to make amends for his faults, toward fellow men or toward God, in order to come back into full harmony with the Lord.

NEW CREATURES TO JUDGE THEMSELVES

God is judging us according to our heart. “Man looketh on the outward appearance, but the Lord looketh on the heart.” The world cannot know all about you and me. They may say, “I do not believe there is any difference between us.” They may think our position is all hypocrisy. But we must not judge them. They are looking at things from the natural standpoint, and when they see that we have said or done something that is unkind or improper, they draw their conclusions accordingly. We wish to do the Lord’s will. That must be the attitude of our heart. If we willingly consent to sin, we are partakers of the sin. If we have love for sin, a sympathy for sin, it would be a sign that we have lost the spirit of holiness.

If we are overtaken in a fault, then, what shall we do? We must correct this. The Apostle says, “If we would judge ourselves, we should not be judged; but when we are judged, we are chastened of the Lord.” (1 Cor. 11:31, 32) We see that St. Paul’s thought is this: If you and I as New Creatures are seeking to be holy as God is holy, we will watch our words and conduct and try to keep a strict rule over our body; that if the mortal body makes some break and gets temporarily from under control, we will get after it and will make it do something in the way of punishment; we will correct the body to make it remember for the future. Suppose you had a dog quite well trained, so you thought you had him well in hand. If he were to break away some day and do something you did not want him to do, you might put a muzzle on him and chain him up. You might give him a little switching

also, and all of this would be to make him remember that he must not do so again.

So the New Creature, when he finds that his old creature has transgressed, must bring it back into proper subjection, and then give himself some kind of chastisement. A little child had a mother who was quite wise in knowing how to deal with him. Of course, all children cannot be dealt with alike. But to punish her child when disobedient this mother had the custom of sending him into a certain closet, where he was made to sit for a half hour or so to think over what he had done and to make up his mind to do right thereafter. One day the mother missed Johnnie. She looked all over the house for him. By and by she found him in the closet. She said, "Why Johnnie, I did not send you in here; why are you here?" Johnnie replied, "Me is taking some thinks." He was administering punishment to himself. That is certainly the thought. If we as God's children would judge ourselves, the Heavenly Father would not need to send chastisements upon us. If we neglect this, if we are heedless, He will send the chastisements, because He does not wish us to be "condemned with the world."

All true Christians should be on the alert to note God's providences. Nothing can come to us by accident; for all things must work together for our good. If anything occurs to God's consecrated people, it must be something that would be good for them or that He has permitted to teach some lesson. If we meet with what would appear to be an accident, if we get into some dilemma, if some peculiar experience comes to us, we should say, "Is this something to teach me a special lesson or is it a chastisement from my Father for wrong-doing?"

The Apostle intimates that even physical sickness in one of the Church may be accounted for in this way. I do not mean, however, that all our sickness can be thus accounted for. We read of one of the Lord's faithful children who "was sick nigh unto death," because of over-work in the Lord's service, which had seemed necessary, and there is no intimation that he was miraculously healed. But every experience of a faithful child of God works out for his good and the Lord's glory.

Every child of God needs to be disciplined in order that his character may be developed. Even the Lord Jesus had disciplining, we remember. They were never punishments for sin in His case. And it is for us to be on guard to see that our disciplinings be not in the nature of punishments, so that we may get the greatest benefit from them. "If we judge ourselves, we shall not be judged." How shall we judge ourselves? We made a suggestion recently in the WATCH TOWER respecting the keeping of a careful watch on our thoughts, of starting out properly in the morning, and seeking during the day to cultivate the Spirit of the Lord, the spirit of love. We suggested that at the close of the day an examination be made to determine to what

extent we have been successful, to what extent we have walked in a manner pleasing to the Lord, and have been faithful to our opportunities of service. By so doing, we will be able to judge ourselves.

We should first go direct to the Lord for forgiveness if we have done anything displeasing in His sight. Next we should seek to make good any wrong we have done to another. If some one has been wronged, and we cannot make it good, we should try to make amends in some way, so as not to profit by that which was wrong. In these ways the body will be taught that it must do right. It will not be pleasing to the old creature to humbly make acknowledgment to the Lord and to those who may have been wronged, and then to make restitution where restitution is in order. But it must be done.

I am reminded of a story. It is said that a Christian man, who had been by nature inclined to be penurious, was driving along a country road. He saw a poor man and was about to pass him by. Then he thought, "I will give this man a quarter." He was about to give him the money when he thought, "Oh, a nickel will do." But he caught himself and said, "See here, old flesh of mine, you are mean! You could give a quarter, you know you could. You were going

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to cheat me out of a blessing. Now I will give the man a half dollar." And he did so. So in this way the New Creature can discipline the old body. The Lord will look down and see how anxious we are to do His will; how we are striving every day to keep as near as possible to His standard, and His love will go out to us more and more as He sees this spirit demonstrated in us.

HOLINESS INCLUDES WISDOM, JUSTICE, LOVE

There is another part to this matter of holiness, or wholeness. How much it includes! We are to study God's character and see what His wholeness, or completeness is. You and I as New Creatures are coming to see how wise is our Heavenly Father. So we will try to be wise also. The Bible explains how the Lord's children are to be wise. They are to have "the spirit of a sound mind." Our minds were not sound, being blemished through the fall, but the new mind is loyal to God. The Scriptures tell us what God's will for us is, what His mind is, and we are to copy Him. As we see that God plans ahead, we become wiser by planning ahead.

But did not Jesus say, "Take no thought for the morrow?" Jesus said that you should take no anxious care for the morrow. You may think about tomorrow and plan about it. God knew His entire Plan before the foundation of the world. He thought of the morrow and did not create the world recklessly. We should not bring children into the world recklessly nor do anything else

recklessly. We should be as wise as possible in what we do and say. It would make a great change in men's lives if they all tried to be as wise as God is wise.

A brother came to me and said, "Brother Russell, I owe so much to Present Truth. Not only has it made my heart happier, but it has changed my entire life. I am a carpenter. As such I am occasionally sent here and there by the firm which employs me. They have increased my wages; they say I am doing better work. I am sure I can think better and reason better." He was learning to be wise, to be more Godlike, and it was profitable to him even in earthly matters.

I think of another brother, a rather bright looking man above the average in appearance. I said to him, "What is your occupation?" He answered, "I am foreman for such a building firm." "Have you been long at this?" I asked. He replied, "I was working at it before I came to the knowledge of God's Word, but I was not foreman; I did not then know how to read. My study and reading has been altogether in the SCRIPTURE STUDIES. My firm has now put me in as foremen. All the business of the firm passes through my hands." Thus the knowledge of God applied to his life made this man wiser in respect to his avocation. We have a wise God. If we try to be holy, it will include this quality of wisdom.

It will include another quality that of justice. What a wonderful thing justice is! My appreciation of justice is growing every day. I see that it is the most wonderful thing in the world to be simply just. Some say, "Anybody can be just. I would not take a penny from any man." But it means more than this. It means not only not to take a penny, but not to take a thousand dollars. There are people who would take a thousand dollars or ten thousand or a million who would not take a penny. A penny would not be sufficient inducement. But to be just includes not only financial matters, but it means to be just with our neighbors, with those to whom you sell and those of whom you buy. It means to give right value, and to be willing that those you buy from shall have a decent profit on their sale. It means that you will not haggle them down until they will not have a reasonable profit. It means to deal justly, generously, as you would be dealt with.

Moreover, the Christian may be unjust in his thoughts of his neighbors. You have no right to think evil of any one. That does not mean that you should trust every one indiscriminately. Keep your eye open, but do not think evil. It is unjust, and we wish to be copies of God. Some of the Lord's people are lacking in complete justice. Their old bodies have minds badly twisted, and the New Creature has not yet discovered what the trouble is, and has not taken the matter fully in hand. I believe we need to practise on this, to think along the lines of justice. Let us try more and more to criticize our own deeds and thoughts, because, unless we have this quality of justice well developed as New

Creatures, how can we expect to be fitted for a place in God's Kingdom? If we are not just, how could we be fit to judge others then?

We need also another quality, and that is love. This is the bond of perfection, the great completeness of all. Nothing would be complete without love. Love comes in as the crown, the climax. "God is Love." He has Justice, Mercy, Wisdom, Power, but He IS Love. That is the essence of His character; that is the dominating feature. But He will not be loving at the expense of Justice, in the arrangements He has made for mankind. So let us copy God in His love. Love extends into every avenue of life. It is an essential quality of holiness.

Finally, all these noble qualities are to find their outgrowth in the Church of God, which is the Body of Christ. We should make up our minds, too, to Love especially all who are the Lord's. Not all of the Lord's people are just what we would like to have them. But God has not given us the work of making them over. He will attend to that. Our chief work is with ourselves. We are interested in the brethren, however. We are all soldiers under the one great Captain, we are members of the same Bride class, all called with the same Heavenly Calling. We have been begotten with the same Holy Spirit, have one Father and one Savior and Elder Brother, if we are in the School of Christ and are learning of Him. How we should love the brethren, then! The Bible puts this as one of the unmistakable evidences that we have passed from death unto life if we love the brethren.

It is not enough that we have said, I desire to be a child of God, I would like to sit with Christ in His Throne. Any reasonable person would like to be with Christ in glory, honor and immortality. If we hope to be of that class, we must qualify ourselves for that place. We have promised to give our human nature and all our earthly interests. We have consecrated ourselves to be dead to these and alive toward God. It is pointed out to us in God's Word what it is to be holy as our Father is holy, to be perfect as He is perfect. Then let this mind be in us which was in Christ

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Jesus our Lord. "Humble yourselves under the mighty hand of God, that He may exalt you in due time."

1915 Convention Report Supplement

SOWING TO THE SPIRIT

I have taken my text this afternoon, dear friends, from the Apostle's words, "Whatsoever a man soweth, that shall he also reap."

I believe that there is a very important lesson centering in those words. There are certain things in our lives and in our characters that we have nothing to do with. You had nothing to do in sowing yourself in your character that which you received from your parents. You had nothing to do with Adam's sin. You have to do only with what you, yourself, sow. As to all the other things that have come to us by heredity (no matter where, or how, or when it came), if it has come not by our own volition, but is something outside of us, then it is all covered by the great arrangement which our Heavenly Father has made. In Christ He has made provision for covering all the imperfections coming through the fall, so that we are not responsible for anything but what we sow. He will attend to what Adam sowed. We see how definitely God has arranged this, and not along any lines of preference, but He has provided a just sacrifice for the unjust sinner, for, as by man (Adam) came sin and came death, so also through the man Christ Jesus comes deliverance from those things which were upon us through Father Adam.

Now this is not only applicable at the present time to the church, but it will also be applicable to the world during the millenniums age. The whole world of mankind will not be held responsible for what their fathers sowed. We now suffer for the things which our father sowed. You will, in the present life, have to do with these things and suffer these things, but in the new life only what you do counts. So with the world. They will have to do with what they do or sow. The seed of the wilful sowing will bring a certain crop, and the same as sowing wheat will bring wheat, the sowing of one kind of grain will bring that kind, just so with the sowing in the moral sense. Whatever we sow that we will reap. "Whatsoever a man soweth, that shall he also reap."

What are the things the world are sowing at the present time? We see the world sowing to selfishness to self-gratification. Nearly all the world is sowing to selfishness. What are you doing? One might answer, I am trying to serve my tastes, and preferences for food, and for clothing, and for everything under the sun. He is trying to satisfy his desires. As a matter of fact, most of the natural man's desires are to sinful things to his injury. Why? They are so because he is a fallen creature. He still has in his brain a capacity for some good things, but these are not so near to him because he has received a selfish bent, and thus the selfish powers are more active than the other powers. But the higher

powers of the mind lie in the top of the brain, such as the sense of right and wrong, reverence, good qualities, those that the Lord approves, those that are the highest blessing.

Whoever can live in the top of his head instead of down in the cellar or base of the brain, his will be the nobler life. There are the organs that belong to the flesh. Some people live for food, live for drink. Some are fond of drinking; some are fond of eating. Some do not care for these things. If we did not have that quality in our minds we would not like to eat, and then it would be a mere matter of form, but we have a love for food, we have a good relish for the dinner, and this leads along to thankfulness to the Lord from whom they came.

Now, that organ being in control and being served particularly and continually, it would mean that the person only lives to eat and drink. He lives down there in that part of his head. He would not have the highest joys. That is an extreme, an overbalance of the brain. It is right for one to have this quality of relish for food. God wanted us to have it. It is only when it runs to an extreme that it is undesirable. It runs to an extreme because we have gotten unbalanced. We got unbalanced away back in Eden, and we have had six thousand years of development in that direction, so that, by this time most of our heads are empty.

We have been too busy with the eating, planting and building, and we have been living more like horses, and dogs and animals. What does the dog do? He spends most of his time running around looking for a bone. The horse has to pull the wagon lest he get the whip, but he wants the oats. These things are alright. There is nothing wrong in a man enjoying his food. It is when we make this to be about all there is in life, it is when we sit and loll around to kill time, and just do this, that and the other thing as it comes along, it is this that shows an empty head. Some very fine people spend much time in playing cards and dancing. I cannot play any game of cards. To me it seems that those who have time to burn, to kill or to destroy, and spend so much time in merely thinking about these things things on the same level with the horse and dog they are living on a very low, animal plane. They do just about like a fine animal would do, like a fine dog would do; not like a cur would do. They are too particular for that.

But God has given man his brain so different from the other animals. Our brains are so arranged that we can calculate. We have the quality and the powers of the mind to reason out matters along theoretical lines. We can study mathematics, dynamics, astronomy, geology, political economy; we can discern between right and wrong; we can know God's will and study His word. Animals cannot do those things. The average natural man does not care to think about God.

He does not want to think about dying, about hell. He ought to think, there is a great God; He has a sympathy and love for me,

and I would be glad to know what He has to say. It would be natural to ask what God has for us, and to reason, it must be something good, because God is good; something great, because God is great. He is also wise, just and loving.

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Therefore, if things were right, man would be feeling after God feeling after Him if haply they might find Him. They would want to know about the divine plan of the ages, how sin came into the world, how God had sympathy, how He sent His Son to be our redeemer to make satisfaction for our sins, how His sacrifice makes satisfaction for our sins now and how it will, in due time, make satisfaction for all the world, and how it is that we now know this beforehand so that we may be associated with Jesus in blessing the world bye and bye. How their eyes would open when they would hear that! Why do they not do that? Because false doctrines have come in. Where did they come in? They came from Satan and from the fallen angels. The god of this world has blinded men's minds.

Saint Paul says that the god of this world has blinded the minds of men. They do not believe because their eyes are blinded; because Satan does not want them to see the glorious goodness of God. How could it be seen? Shining in the face of the Lord Jesus Christ. If they could only get a glimpse of the goodness of God in Christ, it would convert the whole world.

Why then, does not God do this? He intends to do it in the millennial kingdom. It is to open the blind eyes, unstop the deaf ears and cause all men to know the Lord from the least to the greatest.

Why, then, does He not do this now, and why did He not destroy the devil in the beginning? fallen man may inquire; but, he is asking questions too deep for him. He is trying to get out into the deep things where he cannot swim. God has allowed Satan to take his course. God will take control in due time. He let our first parents know that they would die. It was Satan who said they would not die. If they chose to believe Satan, that is their own responsibility. God allowed them to take that way. Why should He do this? Because He wished to give a great lesson.

To whom give it? First of all, to the angels. The angels are learning every day. The angels desire to look into these things, as the Apostle assures us. They are watching right along, and through the six thousand years in which God has permitted evil, the angels have been looking on. It was a great test to them at first. When some saw the power of Satan at the first, and God did not correct him, they concluded that God did not have the power to correct him. So, some of them decided to follow Satan.

Did God want this? Yes; because if their hearts were not loyal He did not want them associated in the Kingdom regulations; so

He let them have the test. He let them take their own course, and now they are over with Satan, they are finding that God has the power, and they have demonstrated that they are not in harmony with Him. The other angels were, for a time, bewildered, but, they trusted God anyhow. They are finding out that they took the right course. All the while God had the power, but He simply did not exercise it. They see how foolish it would have been for them to have chosen sin. They can see that doing the right thing is better than doing the wrong thing. All the holy angels are perceiving that they did the right thing, even though for a while it looked as though God could not stop Satan, and could not restrain sin and save the fallen race.

Then, the world of mankind has been going down into death, but the world is not lost, we see. In one sense of the word, it was lost, but not lost from God's standpoint, because He knew all the time where they were, and all the time He had a plan for them. They were always only asleep in death, so far as He was concerned, because God, before He revealed His plan, had it in mind for man. In fact, He had it all in mind before the foundation of the world. In that plan Jesus was the very essence and center of the divine program. He was to be the great ransom sacrifice for all, and after that, the great King of glory to lift mankind out of death.

All this was known to the Father from the very beginning, and Jesus was the Lamb slain from before the foundation of the world. It is a good thing to find out how great a God we have; to learn that He is not only all-wise and all-powerful, and also all-just, but still more precious to find out that the very essence of His character is love, love.

Now then, this great plan which He is carrying out has a still further purpose in developing sympathy in us, and otherwise benefiting mankind. He is letting the world go down to the tomb, but no one is suffering very much. This has been going on for more than six thousand years, but no one person has suffered for that length of time. Many have been taken away very suddenly; some have died of consumption; others have been killed with bullets; and still others have died from poisonous gases. But, what if they did? It did not last very long. It is not like roasting through all eternity. But, for a person to suffer for a few days, to have a toothache, a corn, a heartache, a headache, or what not, it may do them good for aught I know. I think it will. I think my corns even, have done me good. How? It may develop patience and give me sympathy for other people.

All of our aches and pains only give us sympathy for others. If you did not have any, you could not imagine what was the matter with the people when they talked about having aches and pains.

But now, since we have had aches and pains, corns, bruises, etc., we know what they are and can sympathize with others who have them. Then, besides, these experiences are only for a moment light afflictions, as the Apostle views them.

These things are giving the world a great lesson, and then, they are not going to eternal torment. They are simply falling asleep. It is better that they fall asleep than that they should stay awake; better under present conditions. Better for themselves if they were inclined to do right, for the reason that their experiences were not so prolonged, and not so much of a conflict. Better also for those who know how to do wrong, and to do evil, who know how to make bombs, and all kinds of deadly instruments for injuring their fellow creatures. If they were not cut off, I do not know what they would know in a thousand years. Some would get all the money in the world. It is a good thing they are dying off, my dear friends.

We are glad, however, that they are merely falling asleep, and not dying like a dog. God has a glorious future for them. We are content to see it more and more, that our Heavenly Father has a most wonderful plan. There are some things that we do not fully appreciate, but we are sure that our Father knows what He is about. We need not worry. We see enough to fully convince and satisfy us. We rest it there. That's the way I do. Don't bother about this and that. It doesn't make much difference to us. You ought to think about it, but don't worry about it. Don't worry about anything but about pleasing the Lord. If you do not

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please the Lord, then you have something to worry about. If not, go right along and trust also in Him.

But these things are going to have a beneficial effect upon the world. The world goes to sleep with certain knowledge and certain experiences. Even those errors God permitted to come in even they will work out some good. How could they ever work for good? In this way: Imagine some of the poor people awakening in the resurrection day and having the next thought to the one with which they fell asleep. They will, therefore, be looking for the devil's horns. They will come out, saying, where am I? Where is the devil? No devil around at all.

Where is the fire? No fire around. You had a bad dream; that is what you had. You had a nightmare. Why, those things told you when you were alive on this side they were simply some scare things which the devil used to drive you away from God. They are the very things that made you hate God, but the Bible tells about the love of God, and nothing about these evil, bad things. They were made up in the dark ages. They are doctrines of the devil. Cheer up, brother, you are just entering into the best time in your life. Are you deceiving me? Oh, no; no deceiving here. Satan is bound for a thousand years that he might not deceive the

people any more. You are going to have a good time for a thousand years, trying to get into harmony with God, getting to know Him whom to know is life everlasting.

Will I become an angel? No; you are too late for that. You knew some saintly people when you were alive, did you not? Yes; my father and mother were very devout people. Well, they are in the Kingdom and ruling things now with Jesus. They are joint-heirs with Jesus and are reigning with Him. I am not, then, to be an angel? Oh, no; that was only the call during the Gospel Age, during which anyone who would walk in the footsteps of Jesus might have a change of nature and have a special resurrection to the heavenlies. What can I get? Restitution.

What is restitution? It means to restore you, to bring you back again to what Adam was when God created him in His own likeness. Can I become perfect and lose my imperfections? Yes; they will all gradually disappear from you, and you will be getting more and more nearly perfect every day, week, month and year, until, by the close of the reign of Christ, you will be absolutely perfect (if you have been going on), and in that condition, if you will remain in harmony with God, you will have everlasting life given to you by the Father himself. This is not too good to be true, but too good not to be true. You did not know God before; you only knew the devil. You are now getting to know God's side. He is good. Follow God and be one of those who will live for God. In the past you sowed to the flesh. You wasted your time. You practiced and did things you ought not to have done. You used your being and whole body improperly. You were sowing wrong; were you not? If you had lived over that life as you could have done, you would have been better than you are.

You are quite degraded because you took the course you did. I can show you some much better than you because they sowed better than you. You could have died a noble woman or man, but don't cry over spilled milk. Now is your opportunity. You have learned a lesson. Now put it to good use. Hereafter, try to live in harmony with God's will, and this will be sowing properly, and by and by you will get a good crop in the end. But you will have all these things to contend with because you had more knowledge than you put to good use. But never mind the past now. Jesus has died for your sins and made full satisfaction for them not for those blemishes which came from your own willfulness you will have to make up for them yourself. Other things than these Jesus satisfies for, and now, go on and make progress, and help others along the right way. Some who will come forth then, will love God more because of the horrible doctrines that they were taught during their previous experience.

Having looked at the world, we come now more particularly to the church, and to the other application which the Apostle has made: Whatsoever a man soweth, that shall he also reap. This

principle applied to the church means that, whoever has intelligence of mind, whatever such an one sows in life, whatever he sows is the kind he will have, that is the crop he will reap.

Applying this specially to the church; if we live according to the spirit, we shall reap life everlasting; and if we sow according to the flesh, we shall reap corruption death everlasting. Is that more applicable to the church than to the world? Yes; because the church has more enlightenment than the world. Some in the world are brighter than some in the church, naturally. Not many wise, rich, noble are called. But whatever they have, in proportion as they have knowledge, they have an opportunity of getting information that God gives to His people, but not to the world. When? When they become His people. When they consecrate and become living sacrifices, Jesus takes them and makes them acceptable.

Then God gives the begetting of the Holy Spirit, and whoever is begotten of the Holy Spirit, after that begins to have an enlightenment of the mind, and so it was in the case of our Lord Jesus Christ. When Jesus had made His consecration at the River Jordan, and had gone down into the water and had symbolically gone into death, when He came out then the Holy Spirit came upon Him like a dove, and John the Baptist made his remark. We read further that, when He then came up out of the water, the heavens were opened up to Him. All the higher things began to open to his mind things that He did not see before things not seen by the natural mind things to be seen by this power of the Holy Spirit. Just as soon as the Spirit came upon Him, then He began to make rapid progress.

He then went into the wilderness for forty days. He was not tempted of the devil for forty days, but was there having a Bible Student's Convention for forty days, and was the only Bible student present. His was a very great mind. He had been studying the Bible all His years but had not understood it, except certain things not the deep things, because the natural mind cannot understand the deep things of God's word. Not until He was begotten of the Spirit could He discern spiritual things. He knew the various features of the law, had read the prophecies, and knew they were there, but He did not understand them fully. He was familiar with the writings of Moses, and had read about the serpent lifted up in the wilderness, but did not know what it meant. He had read about the bullock and the sacrifices made on the Day of Atonement, but did not know what they meant. He was acquainted with the prophecies relating to the Messiah, but when He read about Him being led as a lamb to the slaughter, He did not know what it meant. But just as soon

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as He had made His consecration and His eyes of understanding became anointed with the Holy Spirit, all the higher things began to open up before Him.

What did He begin to see? He was driven of the spirit into the wilderness not driven of the devil but driven by His own spirit, His own mind. His will. He went there to get away from everybody. He wanted to see things, and He went into the wilderness so as to get away from anything that might confuse Him. He knew all about the Bible. In His own town He had been the regular Bible reader. Not many could read at that time, but He, being a perfect man, was a very fluent and able reader.

The leader would hand Him the book when He came into the synagogue, and He would read for them. Now then, during all these years He both read and heard read the Bible, page by page, lesson by lesson, so that by the time He had reached the age of thirty years, He had heard the Bible, in entirety, read many times. Everything He would hear would be fastened in His mind, and He would be able to repeat any part of the Scripture, anywhere, at any time. I have know people with fallen heads who could repeat whatever they heard. But a perfect mind would be able to repeat anything and everything it had heard.

He did not need a Bible or a concordance to refresh His memory or to run references. He went away into the wilderness to think over the things which He knew were in the Bible. Those things there in which He had previously wondered about, He now began to see into and understand. He was now illuminated. He was so busy in His Bible study that He forgot all about eating. After forty days He was an hungered. He was so busy thinking He had no time to get hungry. But after forty days, during which He had studied the whole Bible until all those things became clear which had previously been obscure to Him, He became hungry. He did not understand everything, for He afterwards said, "Of that day and hour knoweth no man, neither the angels nor the Son, but the Father only." He did not know the time for the setting up of the kingdom, because it was not for Him to know. God had not given this out, as yet. But He knew all that was due to be known. He told His disciples that, as His Father would reveal things to Him, He would reveal them to His followers in due time.

Our Lord Jesus Christ had the illumination of the Holy Spirit, and thus was an illustration of how all of God's people would receive an illumination. Not in the same degree, however, because His life was a perfect one, and far beyond that of fallen man. He had left the glory He had with the Father and had humbled himself to come down and be made flesh. He was perfect now as a man, and He was having the illumination of a man, and this was instructing and guiding Him. His entire life

from that time on was one of daily guidance by this spirit of continuous enlightenment.

This enlightenment was with respect to the Father's will, as to what was His Father's will, for He said, "I come to do my Father's will in heaven." He was on earth and His Father was in heaven. He had come to this earth that He might do the will of His Father in heaven. What did He do? He sowed to the spirit? How? This way: The Father's proposition to Him was that He should present His body a sacrifice, and be faithful even unto death. He was not to settle beforehand how it should be done. All that was for the Father to direct. He kept looking into the word of God, and His mind was kept open to see what the word instructed Him to do, and thus He was guided by it. He ordered His life by God's will. He did the things that the Bible said He was to do. This led Him to be out of accord with the people of His time, and this meant that those who would be in harmony with Him, would be out of harmony with men.

They were to have only one Master. He had the one Master even the Father. He has set us an example that we should walk in His steps.

You and I having received this invitation to be like Him and to cast in our lot with Him, and to consecrate our lives as He did, we are also called to share with Him the sufferings of this present time, and also the glory that shall follow. He had the sufferings and the glory one depends upon the other and He has invited us to have a share with him in these sufferings here below during the present time, that eventually we may have a share with Him in the resultant glories above in the future. We have accepted this offer. We have consecrated. We have received the illumination. What illumination? Your mind began to open to see things more plainly than ever before, and you are now seeing things that your neighbors, children, parents, and others do not see, as the case might be, because you have the mind of Christ, because you have the illumination of the Holy Spirit.

This illumination shows to you the will of God, and it does this to you because you have taken the right steps, and He has accepted you and has given you this earnest of your inheritance the Holy Spirit; and through this Holy Spirit you are able to discern the will of God, which causes you to be separate and different from the world. Blessed are your eyes, for they see, and your ears, for they hear. Others did not hear, or see.

The great majority who heard Jesus did not comprehend His teachings. Those who could comprehend, blessed were they. It is for these illuminated ones to sow to the spirit, and not to the flesh. They are to use their wills, and their talents, and their influence for the spiritual things, and not for the natural, earthly things. They have given up the earthly things. They need, of course, to have the necessities of life. Your Father knoweth what

things you have need of, and He has promised to give you what you need. You cannot tell Him what you will need. You are not wise enough. He knows, and all will be well. He is our Father with the knowledge of what things we need. If He should grant us so many earthly blessings and privileges, we should feel all the more fearful lest we should make a mistake in using them.

If you have only one hundred dollars, you have only the responsibility for the one hundred dollars. If you should lose one hundred dollars by mistake, you are responsible for that. That is to say, you are responsible only for what you have. Whatever may be your talents, they are given to God, and you are to use them, and according as you use them that is the sowing. You are either sowing these for the earthly, natural things, or else you are sowing them for spiritual things. Which way are you using them? If you sow to the spirit, you are using your time, talents, etc., to the best of your ability, then God is very gracious in dealing with you.

How much can we do? Nobody knows really just all he can do. We must surely do the best we are able, and then leave the matter with the Lord. But if we should give our lives over

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to the flesh, to live according to our own natural preferences, in the base of the brain, minding natural, earthly things, and give your time and attention to pet cats, dogs, pony, automobile, and the pleasures of every little thing of that kind, and your own gratification in various ways, then, even though you do not murder, steal, or lie, you will be living after the flesh. If you live after the flesh, you shall die. Yes; you will die for that.

How is that? You say you are no murderer, no blasphemer; how would God have us die if we should live after the flesh? Well, you have consecrated yourself. The world has not. You have been begotten again of the spirit. Others cannot come into the condition whereby we may die, now. We have given up these natural things that we might get the spiritual things. The giving to us of His spirit is the indication of our acceptance by the Father, whereby He says, I beget you to a new nature; living according to the spirit and you will attain to the spiritual resurrection. You have given up all the earthly things, so, if you turn around and break your contract with the Lord, and mind earthly things, then you will die. That would not be as favorable for us, as for those who shall be on trial in the future? I believe it would.

In the future, while no one may live a thousand years unless he be obedient to the terms of the kingdom, and unless he shall turn his heart to the Lord and seek to do His will, and manifest outwardly the Lord's spirit, yet he would not be accounted worthy of everlasting life at the end of the thousand years. They must all have the spirit by that time, for during that thousand

years He will pour out His spirit upon all flesh the spirit of the Lord in the human nature.

The human nature perfected is able to have God's spirit working in his body. If, at the end of the thousand years, anyone chose to live according to the flesh, selfishly, he would not be granted everlasting life. But I do not believe, if we choose the spiritual things, He will begrudge us the gift. He is willing. It won't do for one to say, if I can only crowd in, in some little place, that will do me.

No one will enter in in that way. It will either be an abundant entrance, or none at all. If you are worthy, you will get the abundant entrance. If not, no entrance at all. The bride must be without spot or wrinkle or any such thing. That will be our time of triumph when the great Redeemer shall present us blameless and unreprouvable in the Lord's presence, because we have manifested the Lord's spirit. You have lived according to the spirit of the Lord, not according to the will of the flesh.

You have been willing to sacrifice all these earthly things. Then, the Lord says, you are a jewel. I gave you these trials to polish you. I wanted polished jewels. I have given you these trials because I loved you. The more I gave you, the more I loved you. A very fine stone gets the most attention, and extra care. After being polished on one side, it will get polished on the other side. And thus it is with God's chosen ones. He wants them to shine forth through all eternity.

Ye are God's workmanship just what He is making. He made you. God did not make everything. He made the Lord Jesus nothing else. All else was by and through Him. But now, He steps out and does His work. Christ is the great elder brother, but the whole matter is the Father's workmanship. We are His children. We are begotten by His spirit, and we are to reflect His glory throughout all eternity. He is showing us His favor now, but this is going to continue in the future. In the ages to come He will continue to show the exceeding riches of His grace in His kindness toward us through Christ Jesus. There will be plenty of opportunity.

I do not know what the Father is to do. But, for the present, here is a great contractor, and you are working on his building. He does not tell you about other buildings, but about the one you are working on. He might have many others, but that is not your business.

Our Father has many other things to do. We will not sit down through eternity and be idle. I cannot imagine any great being being idle. Inferior beings might do that, but any great being will always have plenty to do. Our Father is great. What will we do then? We see this great world whirling about us at night. What are those stars?

By the use of great telescopes we now see that these are suns hundreds, thousands, millions of them. Astronomers tell us that they figure about one hundred twenty-five millions of these suns, and around each one of them revolves a planetary system like our own, which would make about one billion worlds. Are these empty? So far as we know yes. So far as we know, His work will extend to these planets. The foundation may have been laid and we are to have a work to do in connection with them all under our Father's direction, and in association with our Lord Jesus. In the ages to come God will continue to show the exceeding riches of His grace toward us, and His loving kindness in Christ Jesus.

I tell you, my dear brethren, I am getting to know my Heavenly Father better, and as I find out more of His loving kindness, it begets more of this loving kindness in us. Not that we first loved Him, but He first loved us. The more we see, the more we love in return.

Here we are. What are we going to do? Shall we sow to the flesh and reap corruption, and reap death? Certainly not. On the other hand, are you going to sow to the spirit and reap life everlasting? Yes, we want to do that. How much? There are different degrees. Remember what the Scriptures say: He that soweth sparingly, shall reap also sparingly. You are sowing to the spirit, are you? How much? If we sow abundantly, we shall reap abundantly. There will be a great difference in the reaping.

As star differeth from star in glory, so great will be the difference in the rewards of God's people. Jesus illustrated this himself. He showed that some will have dominion over two cities, others over five cities, and still others over ten. There is a difference; isn't there? Yes, indeed. That is only for all those that sow bountifully. Those that sow sparingly will not get a share of that at all. Many spirit-begotten ones will not get the Kingdom part. They will come in as bridesmaids. The Lord invites us to be His bride. Let us not be content to be anything else. In order to be in that class we must have the Lord's own spirit. In a small degree? No. We must be filled with the spirit. We must be copies of God's dear Son in order to get the best of the blessings which God has promised.

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OUR BODIES TEMPLES OF THE HOLY SPIRIT

This applies only to the true church, not to the world.

Church in the flesh in the tabernacle condition church beyond the veil in the temple condition each member of Christ now a temple—" Be ye holy, for I am holy" Defiled temples to be destroyed future temple of glory.

Pastor Russell gave a very interesting address, from the text, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:16, 17). He said in part:

In times past, the Israelites had a Tabernacle, built by God's command and under His definite and specific instructions. This Tabernacle was used in connection with their worship and sacrifices. It was the center toward which all the people looked as the avenue of communication with God. God's presence was indicated there in the Most Holy by the Shekinah glory. The Temple was erected later, after they had come into the Promised Land; it was erected under Solomon, for the same purpose, and also by God's command. The Church of Christ is the antitype of this tabernacle and of this Temple. The Apostle Peter explains that we are now living stones of God's great Temple, which is being prepared for construction. There is no Temple of God now, in the fullest sense, though each saint of God is spoken of as a temple of the Holy Spirit. The Church is now marching from the temporary Tabernacle condition into the Temple condition. The Temple is to be the Church glorified, in its permanent condition.

God is now getting ready, then, this great Temple, through which He will teach and uplift and bless the world by and by. We are instructed as to what our business is, while in the flesh. Our first business is, as living stones, to gladly submit ourselves to the great hammering and chiseling processes of Almighty Providence, preparing, polishing, and making us ready for a place in that glorious Temple of the future.

The word "temple" is used by the Apostle in three different senses. There is the great completed Temple. Then we are now the Temple of God in the prospective sense. Wherever God's people are meet, they are counted as the Temple of God, because He is already in our hearts. The Holy Spirit dwells in us. Again, each individual saint is a temple, because each heart that is illuminated by the Lord's presence becomes a temple, or tabernacle, of God. The Holy Spirit being in you, your body is a temple, however imperfect it may be. God is tabernacling in you.

In the next age, that glorious Temple which God is now preparing will be the Temple of Glory, the great meeting place between God and men. The glory of the Lord shall soon fill this Temple; for its preparation is nearly completed.

Let us note how the Temple construction was illustrated in the type, when King Solomon built the natural Temple. The stones were all prepared in the quarry. Each stone was chiseled and shaped, polished, and marked for the place it was to occupy, so that when all the stones were ready, the Temple was put together without the sound of a hammer or an ax. All the hammering was done at the quarry. This represents beautifully how the Lord is doing all the preparing and polishing of each of our characters here in the present life. If we are not fitted and polished here, we will not be a stone in that great Temple.

HOLINESS MEANS WHOLENESS, COMPLETENESS

It is God who is doing this work in His people. As the Apostle Paul says, "Ye are God's workmanship, ye are God's husbandry." He is working in us through His providences in our experiences, as we come in contact with the world day by day. But this work of God is being done through Christ. All of these providences are so supervised of Him as to produce in us the right kind of character, if we submit heartily to the disciplinary process. What is the right disposition? It is the disposition of holiness. What is holiness? It is completeness. The thought is like that of our word "whole." God's people are to be complete in character, lacking nothing.

Such is not our condition when we start in the Heavenly way. No, we come to the Lord as sinners. That is the only way we can come; for we cannot cleanse ourselves. It is quite the proper thought that every one in the world should seek to cleanse himself in word, thought and deed to the best of his ability. Every one should make his life as clean as may be. Every one should try to put away all filthiness of the flesh and spirit. But not every one has a disposition to do so.

Those who come to the Lord are told, You cannot be of this chosen class unless you are holy. This is the prime qualification. The Father in Heaven is holy, and He is calling upon you to be holy, if you would become His son. This is at first a reckoned holiness only, but it must by degrees become more and more actual. As His children, you must be exercised by the Spirit of God or you cannot remain in His family. Each one of us had to agree to this before we could come into His family at all. Moreover, we had not only to turn our backs upon sin, but also on many things that were not sinful. We relinquished the human nature with all its rights and privileges. It was not sin alone that we renounced.

Everything that you had of value had to be consecrated to God before you were accepted. But even all this was not enough to secure God's favor. Why not? Because you were imperfect, and could not be accepted as a sacrifice upon the Lord's altar. You needed the great High Priest to impute His merit, that your offering might be presented to the Father. That is the way we came. Holiness not only represents an avoidance of sin and purity of heart, but a complete giving up of our will to do the will of the Lord to be WHOLE. And in the Gospel Age this means sacrifice, a denial of self.

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THE TEMPLE OF YOUR BODY

I trust that many who hear these words have given themselves fully to God and have been accepted in the Beloved One. All such are realizing that they are God's temples. St. Paul in the same Epistle (1 Cor. 6:19), says: "What? Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own?" This thought would be having a greater influence upon us day by day. How clean the home should be in which God dwells! The Apostle calls attention to the fact that the Lord declares He will dwell in His people and walk in them. What manner of persons, then, ought we to be? How careful we should be as representative, ambassadors, of God! If God were coming into your home, how clean you would want every corner of every room to be! You would say, "We cannot make it too clean!" You would scour and burnish everything to make it appear well. We would do that if even an earthly king were coming to our home. Then, if the Heavenly King is coming, and to dwell, how pure and clean should His dwelling-place be!

This is the least that we may do if we would have Him abide with us. I believe that you will wish to be cleaner in word, in thought, and in conduct by reason of thinking yourself as God's temple, and that He is willing to take up His abode in you. If we do not seek to be cleansed, He will not remain. That is the condition upon which He enters, and upon that condition will He abide with us.

"If any man defile the temple of God, him will God destroy," declares our text. It does not say that he will be sent to eternal torment for all eternity. We have read those things into the Bible which were not there. "Destroy" is a plain English word. There is no excuse for any misunderstanding. The difficulty was that we had the doctrines, the creeds, of the Dark Ages in our minds, and when we read "destroy," we had a sort of transformer in our heads that made it mean "fire" and "torment," and that sort of thing. To be destroyed is sufficiently terrible as a penalty of willful sin, and this will be the fate of the incorrigibly wicked.

What is life worth to you? Is it worth anything? Yes, it is worth everything. And the glorious life offered the Church is beyond all computation. You are coming to see more of the lengths and breadths and depths and heights of the great love and Plan of God. It is so wonderful! You rejoice to have a share in the joy which God's true people have now, and your hope I trust is strong that you will have a share with Jesus in His thousand years' reign in the Millennial Kingdom. Suppose I had the power to offer you the whole world if you would give up your hope of the Kingdom. Many of you, I know, would say, "The world I never could get much out of; it has always been a disappointment. I would not exchange my hope for all the world could offer!" That is right, brother. To be in harmony with God, and to have the hope of being associated with Jesus Christ as a part of the great Royal Priesthood, to help uplift the world out of sin and degradation back to perfect life and perfect happiness, is truly worth more than all this present world.

Our work throughout eternity, too, will be most glorious. The work of the thousand years will be only the beginning. When the world is turned over to the Father at the end of the Millennial Age (1 Cor. 15:24-28), there will be a great future work for Christ and the Church to do. God has not told us the particulars about those "ages to come" beyond the Millennium, but He has given us the great Book of the heavens to study. There by the aid of powerful telescopes we see millions of worlds. If God "formed the earth not in vain, but formed it to be inhabited," we may be just as sure that He formed all of these other worlds for a definite purpose. If they are to be inhabited, agencies will be needed for the ordering of these worlds for habitation, and for their later training and instruction.

When Christ and His Bride shall have brought the earth and mankind back to perfection, they will have become properly prepared for their work of the everlasting future. Is there anything in the Bible which refers to their future beyond the Millennium? Yes. The apostle, in his letter to the Ephesians, chapter 2, v. 7, says, "That in the ages to come, God might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." So we know that a glorious eternity of happiness and blessed service awaits us in the limitless ages beyond the thousand years.

What would you take as a child of God for the Millennial Age and its blessings? You could not estimate its value. What would you take for the joys of your everlasting future in the ages to come? Nothing that could be imagined by the human mind. I am going to come nearer home. What would you take for the comfort and blessing that you have as a loyal disciple of Christ every day, right here and now? You would not take a goodly sum, and the sum will increase as you grow in knowledge of the Lord and in appreciation of Him.

The apostle says that if we defile the temple of God, He will destroy us. That would be a terrible thing, would it not? What is it to defile the temple of God? We could not defile the future Temple of Glory when completed. And no one who will be a part of it will desire to defile it. The great Temple of Glory will be secure from defilement. But you may now defile your body, which has become a temple of God. If we willingly consent to the defilement of our body, it would be indicative of a depraved and wicked condition of mind, and we would be subject to the condemnation of our text. You will be very careful how you deal with the brethren, will you not? The Apostle tells us of many being defiled by a root of bitterness springing up. What if you or I should do something that would cause a root of bitterness to spring up in other children of God.

The Bible does not say how much or how little of defiling will condemn us, but we wish to be like the man who responded to an advertisement for a driver of a family carriage. A careful driver was wanted. Different applicants had been asked, "Are you a good driver? Do you drive carefully? How near to the edge of a precipice can you safely drive?" And each man had declared his qualification, and one had said that he could safely drive so many inches from a precipice, and another could go ever a little nearer. Finally the man in question was asked, and he replied, "I always keep as far away from a precipice as possible." The employer said, "You are the man I want."

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A CLOSING WORD OF EXHORTATION

So with you and me as servants of God. It is not a question of how near we can come to defiling some member of the Church of Christ without actually stumbling him, or of defiling the whole Church, by starting a root of bitterness or a slander, and then seeing if we can check it before it has accomplished the undoing of the brethren. "Let us fear lest, a promise being left us of entering into His rest, any of us should even SEEM to come short of it." Any suggestion of coming short would be dreadful, would it not? We may be either stumbling others or encouraging them. Our attitude should ever be to do all we can to help others. It is true that some will stumble over you, no matter what you do, but that you cannot help. If you are doing all that your powers will permit to be a helper in the Body of Christ, you cannot do more.

We are to build one another up in the most holy faith, not merely in doctrinal matters, but in character, by a noble example, by love and encouragement and helpfulness. We are to have the faith that goes with holiness. The two properly go together, when all is rightly arranged. Are you helping to build the brethren up in our most holy faith? Are you encouraging them in the good way? Are you saying and doing what will help lift the burdens of

the brethren, or rather the contrary? Shall we not all be more faithful, loyal sons, knowing that we are temples of God, and that these temples must be holy?

I trust that in the near future we shall have a glorious entrance into the Heavenly Temple, when the living stones are all brought together. Is there anything more? Yes. Then the glory of the Lord shall fill the Temple. I do not know just what this will signify. It means some wonderful blessing that God will give the Church after they have passed beyond the veil and received their spirit bodies. We do not fully know what the "Marriage Supper" means. The union of the Bridegroom and the Bride will take place. Then our Bridegroom will present us to the Father, unblameable and unreprouable. Then the Great Company, those who have "come up out of the great tribulation," who have "washed their robes and made them white in the blood of the Lamb." will be brought in, and then will take place what is pictured by the Revelator as the "Marriage Supper." It will be a great festival. We know it will be grand, and we want to be there. We long to enter into the joys of our Lord.

Do what you can, dear brethren, to keep the temple of your body pure, that you may be a living stone in that great Temple of the future. Do what you can to help any one who is endeavoring to come near to the Lord. Be ruled by the Lord's Spirit. Do nothing to offend, to stumble, one of these little ones that belong to Christ, not even one who seems to be the smallest or most insignificant of them. If the Lord considers one worthy to bring into His family, and to give him the begetting of His Spirit, we should consider that one worthy of being treated as a brother or as a sister. You cannot do less without dishonoring the Father and the Lord Jesus Christ. May the grace of God more and more help us and keep us. We trust that in the coming days we shall have His choice blessing, and shall be indeed "made meet for the inheritance of the saints in light."

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FAITHFUL IN TRIAL

Saint Paul pointing down to our day says, "The fire of that day shall try every man's work of what sort it is." He proceeds to say that some have built with gold, silver and precious stones, and that their work shall stand the fire, whereas there are others who have built with wood, hay and stubble, and that their works shall be burned up, even though they themselves shall be saved, if they have built upon the rock. They shall suffer loss in the destruction of their works, but they themselves shall be saved because they have built upon the rock foundation. The Apostle shows us in this that he is pointing down to the end of the age to our time.

Now, we notice, dear friends, that, all through the Bible our time is referred to as "That Day,": the day of Christ, and the day of Jehovah the various names given to this period of time as indicating a special change from the old order to the new order.

Saint Peter when speaking about this same time speaks about it as a time of fire, saying, the heavens shall be on fire, the earth also, and the works therein shall be burned up. By this we do not understand him to mean the literal earth, the literal heavens, the literal things in the earth, but rather to the symbolical earth, and the things therein, and the symbolical heavens. By the earth he means the social order; and by the heavens he means the ecclesiastical order of things. These pass away, but, in their stead we will have a new order of things. He says we are looking for the new heavens and the new earth wherein will dwell righteousness. We acknowledge that there is much wrong in the present heavens the present ecclesiastical system of the world. We are all subject to the imperfections belonging to our race and to ourselves as Christian people. We recognized more or less wrong because of the doctrines that came in during the dark ages. We are looking for a new heavens and a new earth. The new heavens will be the new church. The new earth will be the new social order. We shall constitute the light of that new order of things. The church will be the light in that day. In the time of harvest the wheat will be gathered into the heavenly barn. The resurrection change will gather them together on the heavenly plane, and then shall the righteous shine forth as the sun in the kingdom of their Father. We are hoping that we will be that new light and have much to do with the new organization of things. When we see the fire coming upon the world and upon the churches, we say, things are all imperfect anyway; things are not satisfactory. We are not to judge others--not at all. We are merely to judge our own

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selves. We need not judge them. We have enough to do to judge ourselves, and can't do that perfectly.

Looking forward then to that day, the Apostle says, there will be a fire in that day. The same fire that the Apostle Peter has reference to, when he speaks of the heavens burning. Saint Paul says the fire of that day shall try every man's work of what sort it is. Present institutions are to be consumed, and the church shall be destroyed, because the great majority of the members of churchianity are built with wood, hay and stubble the very things that fire feeds upon things that will be consumed and go up in smoke. Nothing but the true and real shall stand in this day. The fire will try every man's work of what sort it is. Every man building with the wood, hay and stubble of error will surely be unable to stand the trial of this day, but those who have built themselves up in the most holy faith (gold, silver and precious stones used to represent such), they build up true character they

shall stand. They are the kind that God has called for the kind that they profess to be real, true, genuine all this class are builders with gold, silver and precious stones. They will all be protected in this day. They will all be spared. The fire of this day will not consume them. This fire, of course, is not to be literal fire. The fire is just as symbolical as the wood, hay, stubble, gold, silver and precious stones. And we see, as we look about us, dear friends, there has been a great deal of building of faith structures character structures, with very flimsy material. Many have claimed certain erroneous things to be doctrines of Christ. Only one thing is right, and that is the truth of God's word. Those who build with that will be able to stand all kinds of tests. We are finding what things are true now. In proportion as we have built up ourselves in the true things of God's word, in that proportion we have strength of character, strength of faith, and we know in whom we have believed, and we have a reasonable hope that makes us not ashamed because God's love has been shed abroad in our hearts. But before this, we were building with more or less of wood, hay and stubble of human theory, traditions, and teachings of various kinds. As an illustration, some thought if they had been sprinkled in infancy, that this would constitute them members of the Church of Christ. They thought that, because of having water sprinkled in their faces, and a few words mumbled over them, that this would somehow protect them, keep them, and they would be heirs of all that God has to give. We can now see how foolish all this is. We no longer think along that line. We are seeing wonderful things in the Bible. We see now the real meaning of baptism, and that it is not applicable to infants at all, but only to those who surrender their wills to God, who consecrate their all to the Lord, and signifies the death and burial of our wills. This is an illustration of what kind of teachings we once had. We also thought that eternal torment would be the portion of nearly all, that our Heavenly Father was the worst being in all the world, and while trying to say "God is Love" were all the time imagining Him as doing what no human being would do.

We are glad then, dear friends, we found out in due time the difference between building up characters with proper things, and the building of them with false things. We are glad we have been changed over, and have been privileged to build up our characters with the gold, silver and precious stones of the Word of God.

And now the day has come, we are in this time, and the fire is testing us. Some are being burnt up, that is, their works are being destroyed, their false structures are tumbling down. If you ask the majority of Christians today, what do you believe, how few can tell us what they believe. They would say, I b-e-l-i-e-v-e-, I believe, in the Lord Jesus Christ. Good! Good! We are glad you believe in the Lord Jesus Christ. What do you believe about Him? Well, I don't know, but that He is the Father, the Holy

Spirit, and the Son; that He is His own Father, and His own Son, and at the same time they think of Him as being another person. Poor things. We were once there. What more do you know, we ask? Well; I don't know much more not much more. I believe Jesus died for me. Do you believe He died for you? Oh yes. Do you realize that His death was a ransom? I don't know what the word ransom means, they will respond. Think of it! Don't know what the word ransom means. They have certainly built with wood. A little fire destroys it entirely. A little wind blows them away. And some of them were good characters, too. The majority of us now in the truth were consecrated beforehand. And so we should think of some of these who are still holding to these foolish things. We should think of them very generously and very kindly, as being children of God, building upon the rock foundation. For all that, they do not understand what the rock foundation is, they are nevertheless, in a way, holding on to the Lord Jesus Christ. I am glad they believe that much, even though it is not enough. Glad they have gotten on the foundation and have been begotten of the spirit at all, if so be that they have. I fear that many who call themselves by Christian names have never been Christians at all have never known what it means to be a Christian, because they have never taken the steps the Bible tells us of. Ask them:-did you ever make a full consecration of yourself to God? No; I don't know what consecration means. Think of it, my dear brethren, not to know the first steps to be taken to become a Christian, to come into the Father's family. Think of it! After eighteen hundred years of preaching every Sunday, after attending so many prayer meetings, after hearing, seeing and doing all kinds of things, with a quarter of a million clergyman occupying their pulpits, and after sending so many missionaries to the heathen, and then after all, to think that they know so little not even the first steps it is sad indeed. It reminds me of what Saint Paul said in his day, "For the time you ought to be teachers (they had had some opportunities), but you need that someone should teach you again the first principles of Christ." They were babes in Christ, and not able to see how much God has provided, just as the babe is not able to eat the strong food, but has need of milk. The simpler truths have indeed been provided in God's word, but we should go from these and get clearer and clearer understanding of His gracious provisions which He has made to enable us to make our calling and election sure. That is what God intended.

With all these conditions about us, we see that many are losing all that they have ever built. They are beginning to see that nearly all that they have been taught are fables. To fill our minds with the doctrines of devils is a serious matter,

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and that is what has been done. The children's minds have been filled with these false doctrines, too, so that instead of thinking

of God as a kind Father instead of that, we find, they have been taught things that cause them to dread God. As an illustration, I recall a story I read in a newspaper of a little child and its conception of God. A Sunday school superintendent in addressing the Sunday school, asked the question, "What will be the first thing you will do when you get to heaven? One little girl held up her hand, and the superintendent asked. "What will you do, little girl? She answered, "I would run and get behind Jesus so that the Father won't see me." What a pity! To think of God sending nearly everybody to eternal torment who didn't walk a straight chalk line. That was the result of teaching such things to little children, as brought out by that Sunday school superintendent. This also is the result of our catechisms, and of all our orthodox teachings. We sing "Jesus loves me." We have changed it to read "Father loves me," because, in the song as it originally reads, the love of Jesus is put in contrast with the lack of love of the Father.

As we look out today, we see that the nominal church people are members of the church because it is fashionable to be so, the church is a good club, a good place to keep in touch with business men, and business women. They are only social Christians. They think very little, if they think at all, and they are woefully ignorant of what the Bible teaches. They will tell you, when asked about points in the truth, I have wondered about this, and about that. It is all a mere matter of wonder. But it is no wonder, for "to you it is given to know the mysteries of God's Kingdom." Then, there is another class of Christian people who are really Christians and spirit-begotten ones, who are bewildered and are coming to be more greatly bewildered all the time. As matters shall go on from bad to worse, and as they see that "All around their souls give way," they will know that something is wrong. But what is wrong? Their teachings are wrong. They have built upon what the creeds say instead of what God says. We were all too careless. We were too much like the heathen in that respect. We ought to inquire, where is the evidence for what you say? Give me the word of God for what you say. We are now doing this, and we are getting God's words and reasons, and are content with them. As we build up our faith on that word, what a wonderful faith we have. It is compared to gold. What does gold symbolize? It symbolizes that which is divine--divine things. Everything in the Tabernacle was of gold, representing God, the divine nature. So God has given unto us exceeding great and precious promises that by these we might become partakers of the divine nature. We cannot now be gold, but we can build up our faith with the gold. God has given us the promises, and it is for us to take them, use them, and let them work in us both to will and to do of His good pleasure. Is that the idea? Yes. We see then how important it is to have the real word of God. How weak we are when we have the words of men. That makes our hearts weak. The wonder to me, is, that people

have any faith when they have been taught by men. But when, from the Scriptures, we see that we are the seed of Abraham, and that, if faithful, we shall be joint-heirs with Christ in the Kingdom, according to the promise "To him that overcometh will I grant to sit with me in my throne," that is something real to us. It must be a real throne. It will be. Messiah's Kingdom is a reality. It is not mere picture. It is something real. We are glad of this, my dear friends. It gives us confidence before God, as we begin to see His great character how He has been planning from before the foundation of the world for blessing every member of our race. That is the God to go to in the time of trouble, the kind you can go to when you are sick or distressed. He is the One you can trust. He sympathizes with you a real God. David says, in respect to Him, "My heart cries out for the living and true God." There are many false Gods. We want the living and true God. We have found Him, and we have His word. Now this real God His words come to us and transform our hearts and characters. They build us up in the most holy faith. It is a faith that is full of holiness. It is a faith that is teaching us that God declares that we must have His own spirit the spirit of His Son. While He provides for the covering of our imperfections through the merit of Christ, nevertheless He requires of you and me and everyone, that we must have His spirit, the desire to do His will. His promises will work in us first to will right, and then, to do right. We will never succeed in doing all that we would like to do. We cannot do the things that we would. We would be perfect, but we can't. That is the only excuse for not being and doing perfectly, and that is, because we can't. We would if we could. But we must have the mind to do right, the fixed will and endeavor to do His will, for anything less would be coming short. When you and I are willing perfectly, and are doing our very best to be so, the mercy of God has provided, very graciously, a covering of all our blemishes in the flesh which we have received from our fathers. To represent those who are thus building upon God's word, the Apostle uses the most valuable things, gold, silver and precious stones.

Now the fire is on us. What kind of fire? A fire of doubt, a fire of bewilderment, a fire of error. The professors in our colleges, and our leading scholars, are telling us that the hope of the world lies in evolution. It is all a mistake, they think, to say that we were created in God's image. Instead of that, they teach that we began as microbes, and these microbes developed into a tad-pole, the tad-pole into a frog, the frog into a monkey, the monkey into a man, and the monkey made progress for hundreds of thousands of years (some say more, some less), and finally he landed into some chair in some college. They are welcome to believe that and boast about their pedigree and lineage if they choose, but that won't do for us. Now, they say, we are very high up. Man is able to do wonderful things nowadays. He can build up railroads, cast up highways, carry water around the earth in trenches, lay

great cables, and communicate by wireless telegraphy. He is able to do so many things. Here is the proof of it, they say. What do you say? Well, those who have not the understanding of God's word are not able to get the right view of things. They cannot tell what is wrong with all this. They accept what the professors tell them. Then go to the minister and ask him about evolution. Reverend, is it right, do you think? Yes; our professors have this pretty well established. Do you believe in evolution? Yes, they say, our professors did not say this in so many words, but we came to see it for ourselves as we progressed. We saw it in the textbooks, and as we listened

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to lectures, and read the books more and more, we finally came to see it for ourselves. Then you don't believe what the Bible says about Adam and the fall, the death penalty resulting, etc.? Oh, no; no intelligent person believes that now. No one now believes it that way. This Genesis account contains some good lessons, and we can get some good lessons from it if we would take the time, but it is not to be believed at all. Then Doctor, don't you think Jesus and the Apostles when they referred to these things were wrong? Well, you know, I am not to contradict Jesus and the Apostles. They certainly did teach something about the deluge and such things, but we now know better. Under such teachings, what do you think about the condition of the people? Nine-tenths of the ministers do not believe in the fall, and consequently cannot believe in a redemption from the fall. Neither do they believe in a restitution from the fallen condition. Neither do they believe in the selection of the church to be joint-heirs with Christ in glory to do this restitution work. So, you see, the whole thing is nil in the average mind. An Episcopal minister to whom I talked a while ago came into the truth. He gave up his parish in the Episcopal church in the United States because he could no longer teach their doctrines, and had to go to work to make a living for his family, while he preached on Sunday. He said to me, "I went to see one of the chief ministers in our city. I asked him many things about what he believed. Do you believe this, do you believe that, I asked, but received such evasive answers, I finally said, 'Oh you don't believe in anything, do you?' 'O yes,' he said, 'I believe in Jesus.' 'What do you believe about Jesus? Do you believe he was miraculously born?' 'Well, you know, we cannot believe just that; He was a wonderful man. But what do you really believe about Jesus what was there so wonderful about Him?' 'Oh, He was so divinely human.' 'What do you mean by that? You are just trying to bluff me, just as you throw dust thereby in the eyes of the people.' 'Well,' he said, 'while Jesus said some very nice things, I think he lost His opportunity for doing good by dying on the cross.' Now, we know, that there is not an atom of truth in all that. When the great teachers hold these things, what do you think the people have? The stream can hardly rise higher than the fountain from

whence it springs. The people are not very definite in their faith. The minister only takes his text from the Bible; that's about all. One took his text from Shakespeare and thought he was taking it from the Bible.

At the conclusion of a meeting in the Boston Opera House at which there were about four thousand people present, an editor of a paper came to see me. He said, "I was much interested in that great audience that was such a wonderful audience, and then, so many of them stayed two hours to listen to it all. I can't understand it. Explain it to me. You know we have some very able ministers here in Boston some very able men, such as Reverend so and so, Doctor so and so. If they had out on the same day some forty, fifty or sixty people, they would think they had a very fair audience for a hot, summer morning, and yet, with you there were four thousand crowded in, and some turned away, on a hot day. How do you account for it?" We answered: The Bible tells us about a time when there would be a famine in the land, not for bread or water, but for hearing the word of the Lord. Those people were hungry, were they not? They had not had a square meal of victuals for a long time. There was a time when they were fed on the doctrine of eternal torment, right here in Boston. Then people became too intelligent to believe such things. Nobody believes that now that God prepared for this before the foundation of the world. Now the professors tell you that your great, great grandfather, a great way back, was a monkey. Cheer up, they say, you are getting along fine. You man not attain unto perfection in this life, but some of your children will in due time, when they have mastered certain things. You ought to rejoice because your children in the future will know all these things. Do you think this will satisfy people? No, not a bit. No wonder, then, the people are hungering. They want the message that God gives them. When the people see that the bankers, merchants, et all are backing up these ministers and churches who teach these things, and then see that the Bible does not back up such doctrines, they do not know what to do, but they are hungry and want something that will satisfy the longing of their souls. Because of prevalent conditions, only a special few are able to see the truth at the present time. Only these are able to build with the gold, silver and precious stones.

The fire of that day will destroy all false works, all errors and false doctrines. They are going down, and going down rapidly. The Salvation Army still holds on to eternal torment, as do also the Plymouth Brethren, but very few people any longer believe it. The Salvation Army and the Plymouth Brethren do show that they believe it by their efforts to keep people out of it. I appreciate this. If I still believed it, I would go wild trying to help people to escape it. I am thankful my eyes are opened so that I can see better. How glad we are that every such thing is passing away. In this time of great shaking, everything that can be shaken will be shaken, and only those things that cannot be

shaken will remain. We have the unshakable things. We have received the Kingdom which cannot be shaken. Let us have confidence and rejoice that our eyes have been opened to see these things. Having received them and holding to them, indicates that we have made our connections with the Lord, and that our wireless is operating. We are in communication with the Head, and He is giving us answers. This wireless telegraphy beautifully illustrates our relationship to God. The power house sends out waves that jump through the air, sometimes for thousands of miles. One such sends messages clear across the Atlantic ocean. They use different tuning instruments. If you would take or receive a message you must have what they call a co-hearer. They catch these vibrations, but only certain ones only the ones they are tuned up with. Unless your co-hearer be properly attuned, you would not get the message. Tune up your instrument more and more until you get in tune with the sending instrument, and you can get the message well. So God sends forth His message and very few receive it because only a few people have co-hearers the begetting of the spirit, and some who have the co-hearers are not in tune with the sender. That is for us to do to come into tune with God. What is this tune with God that enables us to receive His message? We get the instructions from the Word of God--the Bible. It tells us what to do. It teaches us to make a full consecration of

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ourselves to the Lord. This consecration becomes acceptable to God through the great Redeemer who is our justification. We must come into the school of Christ and learn of Him, and by obedience become more and more copies of His dear Son. Let your nay be nay, and your yea, yea. Say what you mean. Do not try to deceive God or man. Speak the things that are true. How shall we act? According to the golden rule. Do unto others as you would that they should do unto you. Many in the body of Christ have not built themselves up with these precious things as they should do. If you have a piece of wood in there instead of the golden rule, it will burn out. We should use this golden rule in dealing with our families, our neighbors, our butcher, our baker, and with everybody. Use this with all. Measure your conduct in life by it. You must see to it that you do to me as you would have me do to you not the reverse. You are not responsible for me, but for yourself. This golden rule comes in then. It represents the divine law. Nothing less is satisfactory to God. You need not say that you are acceptable to Him, and pleasing Him unless you are living up to the golden rule. It must be used every day. Saint John was told to measure the temple with a golden reed. So then, the church is being measured by this golden rule, the golden rod. You are to do the measuring for yourself. Thus we are coming nearer and nearer to the golden standard God has given us.

Is there anything beyond the golden rule anything beyond? Yes; you can do more. You cannot properly do less. But what more can one do than practice the golden rule everywhere and at all times? You can give up your own rights relinquish your own rights in the interest of others. That is love; that is sacrifice. The golden rule first; sacrifice afterwards. Cases have come to my attention in which parents have been very unjust to their children by not observing the golden rule; cases in which husbands have not treated their wives according to the golden rule, and yet claiming to be followers of Christ. To follow the golden rule is the very least that we should do. Oh, but, you say, this would never do with my husband, or this would never do with my wife. Leave that with God. God points out the path and we must not lean to our own understanding, but take His will take God's standard the golden rule. It should regulate all my conduct and all my affairs with everybody, and thus God will be pleased. You will thus grow in grace; you will grow in knowledge. Then, you will ask; is there not something else I can do? Yes; you can sacrifice. All such are building with gold, silver and precious stones, and are building characters that will pass through the fiery trials that are now here. We have had some already, but do not know how many more are coming.

In their picture of fiery trials concerning the church Elijah and Elisha God has used them as types, as pictures. Their experiences were typical of experiences that would come to God's people Elijah representing the overcomers of the church. God sent him from place to place. When God sent him to a place, he would go, and then God would send him to another place. He knew that he was to be taken away, but he did not know where it would be. While Elijah went from place to place as directed by God, he was expecting his change, and waiting for it, and in this was a type of the church expecting its change but not knowing just when or where. The Lord did not say to Elijah, Go to this place and there you will be taken up. The Lord said go there; then go beyond; but He did not take him up. And then, we read: "As they still went on" going beyond the place where the Lord last sent them as they still went on, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." What does this mean? In a general way, it seems to me this fire always seems to represent trouble. This represents a destructive trouble. We are expecting to be taken up by some kind of a fiery trial, pictured by that chariot. We don't know just how, nor when, but just as Elijah and Elisha were still going on, so we are still going on. Where would you go if you did not go on? If I did not go on, I would not know where else to go. This is all I know to do. Can't go back to sectarianism. At one time some of Jesus' disciples said to Him, "This is a hard saying; who can receive it; there is no sense in what He is teaching; we will not be His disciples any longer," and they left Him. Then to the twelve, he

said, "Will ye also go away?" They said, "Lord to whom shall we go? Thou hast the words of eternal life." So it is with us. We have started out to follow the Lord. He is giving us the Word, and while some have turned back who were unable to understand Him, let us go on! To whom else can we go. There is no one else to whom we can turn.

As they two went on the chariot of fire separated them; so some kind of fiery tribulation will suddenly appear. I know not where; whether in Canada, the States, or where. We will be true to the Elijah picture, true to the Lord, and then, when His time comes, whatever kind of an experience it will be, we will welcome it. We have been expecting the fiery trouble to come. What is the difference, how? Whether by bullet, or what not. Our times are in God's hands. "Precious in the sight of the Lord is the death of His saints." He is not indifferent. He is not careless. No accident will come to the Lord's faithful people. In the case of the Lord Jesus, he waited for his hour to come. Until then nothing could come. Our course is not marked out so definitely as was His, but in God's arrangements, we have our place the same as the Master had. We have a place and His providence is over all such. May we then, dear friends, go on like Elijah; waiting on the Lord; content to abide His time; not feeling discouraged or disappointed. We wish the Lord's time, His way, everything to be as He would have it to be; and thus, we shall ultimately have a share in His glorious blessings.

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THE LORD IS MY SHEPHERD

I have before my mind, dear friends, the first verse of the twenty third Psalm: "The Lord is my Shepherd; I shall not want." Amongst the people of the world, in all the great families of the world, the aristocracy, they have coats-of-arms that represent their own ideas, and differentiate them one from another. Some use figures of lions, others have various kinds of birds and peculiar beasts, so that when you look upon them you might wish that you might never fall into their clutches. But no family that I know of has ever yet adopted the symbol that God has adopted for His, viz.: the lamb, the sheep; and there is nothing ferocious about the lamb or sheep, nothing great about it. The Lord is my Shepherd, and that means that I am His sheep. It is a very wonderful suggestion, dear brethren, that the Father of Mercies, the Almighty One from whom comes down every good and perfect gift, the One who is so high, and in comparison with whom we are so small, that He should be willing to take charge of, and care for us. I am so thankful that He has been willing to take me in charge. I am not anxious to escape from Him. I am

anxious to abide in His care, and abide so fully that ultimately, under the care of this Shepherd I may attain unto all the blessings which He has in reservation for all His faithful people. We do appreciate this great favor which God has bestowed upon us, and the more we consider it, the more we appreciate it. When I have before my mind such a great God, a man in comparison would be something like comparing a man to an ant. You pay little attention to the little ant. You have no special interest in its welfare, for it is of no account to you. And I believe, my dear brethren, that, when we compare mankind with God, there is a still greater contrast. We are like the small dust in the balance, not worthy to be accounted of. In the grocery store the salesman will not stop to take off every little mite of dust on the scales. It is not worth paying any attention to at all, and that is the illustration that suits our case. How little and insignificant we are when we can be compared to the small dust in the balance! Nevertheless, God has favored us, and made a great plan, not only for our redemption and eventually for every member of our race not only that, but especially do we see God's particular love and care manifested in that He has invited us to become partakers of the divine nature, to be associated with our Lord Jesus Christ, and have a share in His glory, honor and immortality. It seems more wonderful every time we think of it. The matter grows upon me all the time.

It seems strange indeed that our Heavenly Father should have adopted such a plan. It seems so strange to what you or I would have thought. You would never have thought of such a plan, that would include the high calling of God which He has given to us. You and I would only expect, if He had some great gift to offer, that he would do well if He had offered it only to the Lord Jesus Christ. He did indeed give Him the first opportunity. His Son who had always been faithful to Him, He desires to give Him still greater blessings, in connection with the blessing of others. He said, "I will test Him out further, and if He be willing, He shall have the best I can give," and so the first offer was made to the Lord Jesus Christ, who, by faithfulness and obedience unto death became the Head of this Company which He intends to bring from a lower nature to a higher. Then observe the conditions upon which this offer was made. He would grant Him the blessing only after thoroughly proving Him. and His trial would take place in the midst of the adverse conditions prevailing in the lost world that He would come to redeem by sacrifice, and from which fallen race His foot-step followers would be selected, to whom the Father in His great plan, would say: "I will also give to them an opportunity to become associated with Jesus in this great work." This latter part of His wonderful plan would never have occurred to our minds. We would never have thought of taking humanity into the plan in such a way and stooping down to those who were fallen creatures, and after they had been under the curse and in a fallen

condition for four thousand years, after all that, to make an offer to these fallen sinners, and give them an opportunity of not only having their sins forgiven and of being reconciled through the death of His Son, but also of becoming followers of His Son, and by passing through the necessary trials and experiences, to become joint-heirs with him. We could never have conceived such a plan. Therefore,

*“We stand all astonished with wonder,
As we gaze on this ocean of love;
While over its waves to our spirit,
Comes peace, like a heavenly dove.”*

It may be well for us to notice, dear brethren, that our Father has a plan in which Christ shall be the first One. Our Father, the Shepherd, has made a plan whereby His Son shall be His representative and our shepherd, and whereby we may come in as the first flock of His sheep. There will be others who are not of this particular fold, but the sheep of this fold are the ones in which we are specially interested. The sheep of the next fold will be those who shall receive restitution blessings. The sheep of this first fold are the ones referred to in our text, for they, with our Lord Jesus as head, can truly say of Jehovah at the present time, “The Lord is my Shepherd.”

To Jesus, because of His loyalty, He gave the first opportunity to become a partaker of the divine nature on the divine plane. There were none before of this divine nature. All were of a lower nature. The Logos, being next to the Father, was still upon a very different plane of being. He was indeed above the principalities, powers, and every name that is named, including the cherubim and seraphim, but still He was not of the divine nature, and it was to this divine nature that God wishes to exalt some. He wanted to have some on that higher plane. But, at the time that this went into effect God had already created Jesus, and through Him all the ranks and orders of angelic beings even down to man.

His next creation, instead of going downward, was to be upward on a still higher plane--the

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divine and thus, in harmony with this purpose, we see that in Christ we are to be God’s new creation, as the Apostle explains. So God gave the only-begotten of the Father, the One through whom all other beings were created, the first particular offer the offer that He might demonstrate to the Father His love, His devotion, His loyalty. But, you say, has He not always done that? Yes; my brethren, He has always demonstrated it under favorable conditions, among the holy ones in harmony with Jehovah, in which there were no requirements of sacrifice. But now God has put Him to a special test, and made to Him a special offer at the same time, and the two must go together.

If He will be loyal even unto death, among the unholy ones out of harmony with Jehovah, then He shall have the exaltation far above angels, principalities, powers, dominions and every name that is named; and the Apostle sums it all up, after he has told how the Lord accepted these terms, after He left the glory He had with the Father before the world was, He was made flesh, and dwelt among us, and being found in fashion as a man, He humbled himself and became obedient unto death, even the death of the cross he sums it all up by showing that He was found worthy, in that He, for the joy that was set before Him, endured the cross, despised the shame, and is now set down at the right hand of the divine majesty on high not a seat or place, but a position, an honorable situation.

Just as we say that General Kitchener is at the right hand of King George his right-hand man, placed at his right hand, the most prominent man in Great Britain at the present time, representing the King; not meaning, of course, a literal seat, but a place of service, an honorable position next to the one who gave him this honor. So, our Lord Jesus Christ was to have the honor of being next to our Heavenly Father. At what cost? We may not have known at one time what the cost was, but, looking in the Bible, we are learning what it cost. He needed to be tested.

Are you sure that He was tested? Where is the evidence? Well; I see evidence of it all through the Master's life and experiences every trial and test that came. For instance, every High Priest before he could enter the most holy, was first to offer sacrifice and take the blood, and offer incense at the golden altar in the holy, representing perfect human nature, and then, after offering the incense, and it was satisfactory, the high priest would then pass under the second veil into the most holy the veil representing death itself. If any high priest did not fulfill every requirement to the very letter, he would die as he passed under the veil. That priest was a type of the Lord Jesus Christ, showing that He would have perished if He had not fulfilled every requirement to the very letter. This being the requirement, He indicated that there was a great distress upon him, even as the Apostle has written: "Who in the days of His flesh, when He had offered up prayer and supplications, with strong crying and tears, unto Him that was able to save Him from death, and was heard in that He feared."

What did He fear? He feared lest His death would be an utter destruction. He feared that, in passing under this veil it would mean death to Him as the priest, and that consequently He would never rise again. He knew that He was on trial, and that it was a trial that would eventuate either in life or death everlasting. Knowing this, he appreciated the life and other blessings He had, and in a very marked degree appreciated His life on the higher plane. Why did He cry? Because He wanted to know if He had been faithful. He wanted to know if He might expect the

resurrection change. He was heard. How did He hear and answer. God sent an angel to minister unto Him, and to assure Him that He was all right. From the moment that Jesus got that assurance, we remember what courage He had. None of the disciples had such courage as He from that moment on. Through all that night and the next day He was the calmest of the calm. To the weeping ones he said, "Weep not for me, but weep for yourselves and your children."

A picture that goes away back before our Lord came into the world, a picture that shows God's plan, recorded in figurative language, was shown to Saint John on the Isle of Patmos, in which he beheld Jehovah God sitting upon a throne, and holding in His right hand a scroll, written within and on the back side, sealed with seven seals, and he heard a proclamation made, Who is worthy to open the book, and to loose the seals thereof! Saint John waited to see. He listened, and looked, and he saw no one no one was found worthy to open the scroll or to unloose the seals thereof no one in heaven or earth. What does that mean no one in heaven nor earth found worthy? It means that, among all the angels, including the Lord Jesus, the Logos, there was none among them, neither was there any one among men, to whom God could entrust His plan.

No one found worthy. What does that mean? It means, not only that no man was found worthy because all were sinners, but further, that no one had ever yet proven himself worthy of this great honor, of carrying out this great plan which God has. In that symbolical language, the scroll represents all things that God had prepared in His mind before the foundation of the world, respecting what He would do with reference to the church, respecting also the great work for the world in the millennial age, and respecting the future things that Messiah would do.

All these things were represented by the scroll held in His right hand the hand being symbolical of power. On one occasion, after His death and resurrection, His disciples came to Jesus saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, "It is not for you to know the times or the seasons, which the Father hath kept in His own power." God had not communicated it, as yet, to any one. On another occasion Jesus said to His disciples, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." The Father had not let it go yet out of His hands. Even Jesus did not yet know.

He had not proven Himself worthy, as yet, and for this reason it was withheld from Him. Saint John wept when he realized that God had some great purpose to reveal and execute, but there was not found any one in heaven or earth worthy to attend to that matter and carry it out perfectly. He knew that we had missed some great blessing because no one was found worthy to carry out God's plan. Then it was that one of the elders said unto John,

“Weep not; behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.” The Lion of the tribe of Judah had shown Himself worthy.

When had He done that? Not before He came into the world because He was not the Lion of the tribe of Judah until He came into the world. He was

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born of the tribe of Judah, but had not yet become the Lion, or strong One. Our Lord was the Lion of the tribe of Judah from the time that He made a covenant with the Father at the river Jordan. There He became the strong one of Judah, although He did not finish His sacrifice until Calvary. It required, in one sense of the word, the entire three-and-one half years of Christ’s ministry to demonstrate Himself to be this strong One, and so, in the picture in Revelations, we read, “Weep not; the Lion of the Tribe of Judah has prevailed to take the book, open the seals, and to know what is therein.” He is the One through whom it is to be accomplished. John says, I looked to see what it meant, and behold, “A lamb stood, as it had been slain”—(A lamb newly slain, says the Greek) the Lamb thus representing the Lord Jesus and His sacrifice.

By that sacrifice of Himself, He had prevailed and was found worthy, and then, as John looked and saw the Lamb, the people were heard, saying, “Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing.” There it is! There is where Jesus became worthy not without blood, not without sacrifice, not without being tested by the Father, not without coming off conqueror and thus proving himself to be worthy to be the Father’s representative in opening the scroll. Even if we were of the world, and not of the church, how glad we would be for the redemption in His blood, how glad that God will ultimately recover all from the death curse and bring them back again to harmony with Himself by restitution processes during the millenium, during the reign of Christ! But we who are of the bride-class, when we think of being invited to come and join in with the Savior, and be partakers with Him, both in the suffering of this present life, and in the glory that shall follow, how glad we are! And this is indeed our privilege and portion, dear friends, in carrying out the Father’s plan.

We might well rejoice that, by the Christ of God, we have heard the glad message; we have been invited to become footstep followers of the Lord Jesus, and to prove ourselves worthy to be joint-heirs with Him in the kingdom, even as He proved Himself worthy, by the laying down of our lives in the service of the truth. Oh, but you say, it seems to me, brother Russell, nobody is worthy.

True indeed unworthy without our Redeemer. But aside from all the mercy of God, this call comes in as a special thing over and above all justification. There is something else, and you must be worthy according to this call, and prove yourself worthy, or never get in. The worthiness is just the same as that of our Lord Jesus, who has provided for the covering of our blemishes through Father Adam and the fall. The test is the same as in the case of our Lord, viz.: loyalty to the truth, faithfulness to God, putting away all selfishness, seeking to do only the will of our Heavenly Father. You can't do God's will as perfectly as He could.

Therefore it is important for us to do what is possible for us, and therefore the blood of Jesus cleanses us from all unintentional blemishes, but we are required to have the same spirit, the same mind, even as the Apostle Paul admonishes us, "Let this mind be in you which was also in Christ Jesus." What mind? The mind to do God's will, the mind willing to humble ourselves in order to do the will of God. And the Apostle further says, that, "If any man have not the spirit of Christ, the mind of Christ, he is none of His." He has not got that same mind that was in Christ Jesus, that same spirit, that same disposition.

So, you see, it is important that we realize our need of justification, and to note the difference between justification and the high calling. I am sure that not many Christian people see this distinction clearly. The Bible everywhere teaches that we are to be justified, freely, from all things. It is God that justifies, and not you that justifies yourself. It is God who does that. This justification comes through our Lord Jesus. Being justified by faith in His blood. So that it is not of works, lest any man should boast, but it is by faith in the Lord Jesus Christ. That justification merely brings us to the threshold. It would make us worthy to be sacrificers. He will not go any further than that for you. You must present your bodies. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." He does not say, brethren, you have nothing to do with this matter, and you have no sacrifices to make, and Jesus does all the sacrificing.

His sacrifice made good for Adamic sin that sin of Father Adam which came down upon us all in the way of imperfection of body, mind and morals. The effect of Christ's death for you and me is the same as He will give to all eventually justification to perfection to human nature. In the world to come He will help them up out of imperfections, but in the case of the church, He simply imputes a sufficiency of His merit to make up for what they lack, in order that they might be acceptable sacrificers, and become eligible to the High Calling of God in Christ Jesus which is held out during this gospel age.

The word justification means to make right. Take for instance a pair of scales. Put something into one side, and something of equal weight on the other side, and thus make them balance exactly. Thus mankind has become a sinner in Adam on the one hand, and Jesus has become our Savior on the other hand and makes things right. Just so. That is to be done for all men, because Jesus Christ, by the grace of God, has tasted death for every man. But, neither before Jesus came, nor since Jesus came, have the heathen been justified; neither has anyone been justified except a special class the church. God has willed that the whole human race shall go down to the tomb unjustified in sin, and wait until the millennial age, and in that millennial day Jesus who died for them, will be their justifier. He will make it right for them during the thousand years. He will bring them up from the tomb, help them up the highway during the thousand years, and at the close of that time, will present them to the Father blameless.

He will not present anybody to the Father in any other way than blameless. So the whole world, at the end of the millennium, will be presented to the Father because He will have justified them, made them right. He gives to the Father the ransom price for them, which is His own death. The penalty was Father Adam's death, and Jesus has given His sacrifice, and in due time He will make application of it for the world and take control of this world, which is His purchased possession. Jesus paid the very price that was due by Adam, and God has dealt only with Adam so far. He is not dealing with the world, as yet. Only Adam was condemned to

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death. Only one was found to be a sinner, and only one was condemned to death. All others were simply condemned in him. Therefore, only one man needed to be ransomed, and it only took one man to redeem the whole human race. As by a man came death, so by a man came the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive every man in his own order.

But now then, in this gospel age you and I have a different kind of justification. That will be the actual justification then actual perfection in body, mind and morals, but now, with us, God, in His manifold wisdom, has a different plan, so that from the time you hear the Lord, and the time you accept His conditions, you receive justification by faith not the real thing, does not make perfect at all, we have the same brain, the same mind, the same everything, we are not changed a bit. It is merely a matter of faith. But why will God call us right when we are wrong? He does not call your body right. He does not justify and bless it.

What does He do? You and I in order to obtain this invitation, accept the One who is pointed out to be our Advocate. We have

an Advocate with the Father. The world is to have a Mediator by and by. Now the Church has an Advocate. We have an Advocate, Jesus Christ the righteous. We come to the Father through Him. We give ourselves by consecration in Christ to God, realizing that God's arrangements are all in Christ.

We say, Father, I have heard that you will have mercy for the world in the age to come, and it will be extended to them through Christ His death being the basis; I heard of the time, but I also heard that now, in advance, during the gospel age, those of mankind who hear and will respond are privileged to come, and so I come. Dear Heavenly Father, I understand that I must trust myself to you through Jesus and so I do, in the name of Jesus, surrender myself to thee, and engage to do His will and to walk in His steps, and seek through Him to be acceptable in thy sight. The Father says, that is the way I want you to do, and Jesus says, very well, since you have made that kind of a consecration, I will accept you, even your body which is imperfect. I will make it all right. My merit is sufficient for the sins of the whole world, so I will simply impute to you not give, but impute my merit.

What effect will that have? That will make it as though your blemishes were covered no longer recognized by God, because the merit of Christ has been imputed. This is called a wedding garment a plain, white garment to be put on by all those who are invited to the house, given to all those who come to be disciples. He gives his figurative wedding garment to be put on by all those who are invited to the house, given to all those who come to be disciples. He gives his figurative wedding garment and we put it on. Now, we are not appearing in the filthy rags of our own righteousness, but in the robe of Christ's righteousness.

We are accounted now as New Creatures. When we gave up our own wills and God accepted that sacrifice, and we received the spirit of begetting, we became new creatures in Christ. Old things passed away, and behold all things became new. This robe covers the flesh, which is imperfect. The new creature needs no covering because he has not sinned. It is only because the new creature has not its new body, that it needs this old body. The new creature has this old body as a tabernacle, in which we do groan. This was not so before you became a Christian, but only when we became new creatures. The body is the house in which the new creature shall temporarily reside and progress.

God has prepared a heavenly, spiritual body for every one of those who are His people. He will give us this spiritual body in due time, but not now, because He wishes us to progress in these old bodies. The Father says, you just keep this old body for a while, and let me see how you will make out with it. Let me see how you will fight against the flesh. You are not to fight with carnal weapons, but with the weapons of my spirit. We have the helmet of salvation, the girdle of truth, the breastplate of righteousness, the shield of faith and the sword of the spirit, with

which to fight against the imperfections of the flesh. This is our great fight. We are all surrounded by the imperfections of the old nature, and this makes it necessary for us to wage a continual warfare, and fight a good fight, and come off conquerors.

So then, here we are new creatures in Christ, and yet we wear the robe to cover the imperfections of our flesh.

God is not looking on coldly and indifferently, but as a father pitieth his children, and a good shepherd cares for his sheep, so the Lord with respect to those who have become His children and are seeking to walk in the footsteps of his Son. He is deeply interested in them. The Father Himself loveth you. Oh, that is one of the most precious texts in the Bible, and one of the most wonderful ones as well.

He might feel an interest in us, but to think that God loves us, if we have become members of the Us class. God so loved the world (that is a broad love) that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but will ultimately get everlasting life, but this love God has for the church is a special love such as He had for His own Son. They are as dear to Him as the apple of His eye.

What tender care has one for the eye. He sees that nothing will hurt his eye. The eye has the attention of the whole body when in trouble. So it is with God's care for the members of the church they are as dear to Him as the apple of His eye. We are glad of this special love which causes God to put the robe of Christ's righteousness upon us a beautiful figure of speech. Our Father is not looking upon us as sinners at all, but as new creatures.

The flesh is covered by the robe, but the flesh is not to be preserved. Your body has been presented as a sacrifice. It is to be consumed. It is wrong though to suppose that God will give me the best of everything for my body, and will so guard me as to prevent any injury to my body. It is the new creature that the Father is preparing for glory not the natural man; and He is doing this by means of those precious promises, which are made to the new creature.

The old man is perishing. God will not give us restitution; that is for the future. We who have received the high calling cannot get restitution. It is like the child who cannot keep the penny and get the cake also. If he gets the cake he must give up the penny. No more can we get the glory of the high calling and at the same time hold on to earthly things and blessings. We have become heirs of the heavenly things, and have been begotten again as spirit beings like the Lord Jesus Christ. Earthly restitution will be for mankind in general in the future.

Therefore, let us not think that God

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is offering restitution, and that we can accept such things. We are to sacrifice, and if you find that you have no sufferings for Christ, you have reason to question whether God is dealing with you as with sons. God delivered up Jesus freely for us all, and He allowed His enemies to smite Him, to spit upon Him, to put the crown of thorns upon His head, to mock and crucify Him. God allowed all this. It was truly said, The birds of the air have their nests, but the son of man hath not where to lay His head. His Father permitted all this because He was dealing with Him as His son who had been begotten to a new nature, and who was demonstrating His worthiness by obedience to the things which He suffered. It will be so to us if we are true to the Lord, even as it is written, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth He chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."

Unless we have been chosen, we are not sons, but bastards. He did not choose angels, but all who have received the begetting of the spirit now, who have been received to become joint heirs with Christ He chooses every one of them, because of the great, and honorable and high position to which He has called them. It is such a wonderful thing, that God wishes to test the loyalty and faithfulness unto death of every one who will be in that glorious company. So then, instead of thinking that you are having a great number of trials, that you are always in some kind of trouble, and that you are peculiar in that respect, you will rather think, I wonder how it is that the Lord lets me have so few of these terrible trials; I would think that He would want to prove me more.

He has not yet proven how much I must suffer for His sake in order to demonstrate my loyalty. That is what the experiences of Jesus and the Apostles proved. Not many therefore, will prove themselves to be worthy. "Fear not, little flock, for it is your Fathers' pleasure to give you the kingdom." It is only a little flock that the Lord is calling out now. He is the Shepherd of the little flock, who walk in the narrow way. "Straight is the gate and narrow is the way, and few there be that find it." The Heavenly Father is the Great Shepherd, and He is the one who has called us. We are following Jesus because God has pointed Him out to be the Captain of our salvation, whom He made perfect through suffering, and thus it must be with every one who follows him he must be called, proven, and found faithful through sufferings unto death. The Father is deeply interested in all this, and so the text says, "The Lord is my shepherd."

I remind you, dear friends, you whom He has called, if indeed it be that you have heard His voice, that Jesus did nothing but what He heard from the Father, even as He said, My message is My Father's message. So, whatever message He gave us, is the message of the Great Shepherd, the Father. This message coming from the Heavenly Father is for the purpose of calling us to be His sheep. "Gather my saints together unto me," saith the Lord that is the Father's word—"Gather my saints together unto me; those that have made a covenant with me by sacrifice." Thus saith Jehovah, but what kind of a covenant is this that we make with him? It is one by sacrifice. You see your calling then, or, as the Apostle puts it, "Ye know your calling, brethren." Do you know your calling, brethren?

We are not called to be Lutherans, Methodists, Baptists, Presbyterians, etc., but called to be sons of God. "Gather my saints together unto me, those that have a covenant with me by sacrifice" this is the call. Not gather them together unto Russell, Luther or Calvin, but unto God. Who are they? Those who have made a covenant with Him by sacrifice not a covenant with the church, but with HIM by sacrifice. It is not a general covenant., It must be made by sacrifice. There are those who will come into covenant-relationship with God without sacrifice, but those who come now, and are of the sheep now called, they are called to sacrifice. There are no exceptions.

If you are not a sacrificer, then you are not one of them. The Lord's true sheep have heard the shepherd's voice and have presented their bodies to be living sacrifices, holy, acceptable unto God, because Jesus, our great High Priest, has made an atonement for our imperfections. He has become our surety, our Advocate with the Father, and He makes us acceptable and we become sacrifices. We must be satisfied as to what we will do. Jesus at the age of thirty came to John at the river Jordan. He came as soon as He was thirty years of age to John at Jordan, and there and then presented Himself to the Father.

What He did on that occasion, you know we all know. The Prophet speaking for Jesus and telling what were the sentiments of his heart, says, "Lo, I come to do Thy will, O God"--everything written in the Book. What book? The Book of the Law. The Book of the Prophets. Everything which God had caused to be written respecting the Messiah, Jesus was ready to do. There was the serpent on the pole lifted up in the wilderness by Moses, even as it is written, "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up;" there was the bullock slain by the High Priest Aaron on the Day of Atonement in connection with the tabernacle service; and there was the lamb that was slain every spring at the Passover time; all this was written in the book concerning Him, the Lamb of God. Also He would be led as a lamb to the slaughter, and as a lamb before her shearers is dumb, so He opened not his mouth. And so

Jesus says, at the time of His consecration, "I come to do Thy will, O God, as it is written of me in the Book." He could not understand at the time all that was written in the Book, but He said, "I come to do Thy will, O God" everything written in the Book, whatever you have written there, show it to me, dear Father. I cannot see it clearly now, but whatever there is, I will delight to do it. No matter how severe, nor how great a sacrifice it will require, I will do it. And then, Jesus symbolized his consecration unto death by His baptism in the river Jordan by John, showing forth His death and consequent resurrection.

This same figure comes to you and to me, and becomes an outward confession that, whatever is written in the Book concerning us, and comes to us in His providence, we will be glad to do. We are rejoicing to do the will of God, and desirous that His will be done in us, even as it was done in our Lord and Master. This is the only kind of sacrifice God will accept. One says, I have consecrated myself to be a Christian, and I think I will be a pretty big Christian, too. Such may have their

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ideas about consecration, too. Others say, I will consecrate myself to God and will try to do some kind of mission work. God did not ask them to do that. That will not be an acceptable sacrifice. I will consecrate myself to work for God in the temperance field. God did not say you should do it, but we should consecrate ourselves to God and put no restrictions, whatever, around our sacrifice. "Thy will be done in me," whatever that will might be, should be the sentiment of our hearts.

So then, my dear brethren, we see what God has arranged for us, and how reasonable it all is, and thus we have been invited to become partakers of Christ's sufferings now, in order that we may become sharers in His glory that shall follow. It has been an invitation not a command. A command would not have been right. God set before you a great prize. It was set before you. He did not command you. He made no threat, used no force. If we do not wish to come without being forced, we cannot come at all. He has merely set forth His message, and wherever that messages goes, it appeals to certain hearts only. It is like the wireless messages that go forth from the telegraph instrument.

Waves of sound go out miles and miles clear across the Atlantic Ocean. They go from New Jersey clear over into Germany. It is not every one that can catch the message. The sending instrument is tuned to a certain key. If you have a good co-hearer, or receiving instrument, and yet, do not have your co-hearer properly tuned, you cannot receive the message at all. If you have a good co-hearer and get it in line with the message that is coming in, you can get the message. It is often necessary to tune it up higher and higher before it gets in tune with the

sending instrument. And so, you and I have to be in tune with God before we can hear His message, and we must continue to keep in tune with Him, if we shall continue to receive messages from God. They pass over the heads of millions of people, and they do not hear. Eyes they have, but they see not; ears they have but they hear not. "Blessed are your eyes for they see, and your ears for they hear not." "Blessed are your eyes for they see, and your ears for they hear." Many in Jesus' day having co-hearers that were not properly attuned to receive the message, did not receive the words of Jesus. They did not hear from His lips God's message. Their thoughts were not in tune. Instead of thinking that, whosoever will humble himself shall be exalted in due time, they were attuned to the other thought that, whosoever will exalt himself now shall be exalted hereafter.

So it is today. God is only finding the humble and sincere ones, those who are in tune with the Infinite One. I trust that we have been in tune to receive the message which our great Shepherd has sent to his sheep, that we have become true co-hearers, and that we are keeping our instruments in tune with the Infinite One, so that we are able to hear the message more and more, and are abiding in the love that rejoices to lay down our lives in His service, continuing therefore in the spirit of Christ and of all them who shall ultimately be accepted in Him. In the eighth of Romans we read that God has foreordained that all those who would be of the church class in glory, must be copies of His dear Son else we will not get that prize no one else will get it.

Now, my dear brethren, I cannot tell you when we will reach the end of our race course. As far as I can see, judging from the Word, we must be near, very near, even at the door. We are certainly down to the time referred to by Jesus as characterized by "Men's hearts failing them for fear" every financier and statesman is fearful it is a fear respecting the future rather than for the things present. The things coming upon the earth are causing perplexity. When we see these things beginning to come to pass then are we to lift up our heads and rejoice: rejoice that your deliverance draweth nigh. The time for the glorification of the church is close at hand.

When the door shall once shut, no one else will ever enter therein. The door of mercy for the world will then be thrown open wider than ever, but the door to the bride to enter into the marriage will be closed forever. So, then, if we hope to be joint-heirs with Christ, suffering now and glorified shortly, now is the time to make our calling and election sure. Sure! It is not sure, yet, is it, my dear brethren? It is not uncertain, but sure upon the terms to which God has agreed. He will never fail you. It is absolutely certain with Him. The only uncertainty is with ourselves. If you are faithful to the best of your ability, God asks for nothing more. All things are yours if you abide in Him. Continue in the same spirit of the Master, growing in grace and

in knowledge, and becoming stronger and stronger. His grace will be sufficient for you, for His strength will be made perfect in our weakness, and all things the trials, the suffering, the persecutions, the misunderstandings all shall work together for good to those who abide in His love, the called ones according to His purpose. This applies to us, dear brethren, I hope, and as we see the terrible trouble drawing nearer, I hope we are becoming stronger in the Truth and stronger in His service, and will be pleased to lay down our lives in His blessed service.

Look at the type of Elijah. At the close of his life, he being a type of the church, he was taken away by a whirlwind to heaven. That is a picture of the church being taken away. Elijah was a type of many things to the church, but we now notice, that at the close of his life previous to his departure, knowing that his time was at hand, God sent him thither and thither, and beyond. He went here and there as God directed. Wherever God said go, he went.

After thus going from place to place, as directed by the Lord, he finally came to the last place, and there God did not say anything further as to where he should go. And thus it has been with us. God said to us, go there, and we went. Then to another place, and we went, and then came down to 1914, and now he is saying, go to the last place. Of Elijah we read, "As they went on--beyond the place where the Lord last sent them--as they went on, behold there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." All of this, I think, is a picture.

The church is to be taken into glory. It will not be by a literal, fiery chariot, but by a symbolical one. Fire stands for persecutions or sufferings of some kind. So, we see, some kind of a fiery trial will come. We do not know exactly when, but in expectation. We know what to expect. The fiery chariot parted them, and then Elijah went up in a whirlwind a whirlwind of trouble. When the wind blows from four corners, it represents general strife. We do not know just what it means, but we will watch every day. We do not know how soon it will come, but we are waiting for it. I am looking for it and am anxious to get into that

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whirlwind. All the faithful ones must pass through that experience. I am giving you this as a consolation. This is what is coming, no matter how.

Don't make a chariot of fire for yourself. The Lord will make the chariot of fire. Leave everything in the Lord's hands; do not worry; leave all with the Lord. Do your best and leave everything else to Him. He will bring it all to pass, and will do exceedingly abundantly above all that we can ask or think, through our Lord and Savior Jesus Christ.

1915 Convention Report Supplement

HEAVENLY WISDOM VS. HUMAN FOLLY

“Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore, let no man glory in men.” (1 Cor. 3:18-21) He said:

Our topic for today is Wisdom, and our text points out the strong contrast between worldly wisdom and the wisdom that is from above. The Apostle draws a very sharp line indeed, and from the world’s standpoint his words must seem like a very strange statement—“The wisdom of this world is foolishness with God. Let no man deceive himself. If any man seemeth to be wise in this world, let him become a fool that he may be wise.” There is a great deal of worldly wisdom among men on every subject. We can see that when Christians have yielded to the spirit of worldly wisdom they have very generally made a great mistake. The world has its own way of viewing every matter religion as well as other things. The world has taken what they consider a very practical view of things at the present time. They are saying, “We must keep things running on in the present way. The existing order must not be changed. If any one has received a different idea from the Bible, he is very foolish.

From the view point of the world the Church is merely to keep things from going from bad to worse, to keep society as moral as possible. You and I know that nearly all the preaching of today is along the lines of worldly wisdom. the preachers preach civil reform and morality of life. They are now leading men to war, contrary to the Word of God, which tells us not to war with carnal weapons; that we are to be followers of peace, lovers of peace, and are to be known as peace-makers. But worldly wisdom says, “You must approve yourself to the government; you must stand for what everybody else wants. Worldly wisdom is very different from Heavenly wisdom. We are to seek to learn God’s wisdom.

WORLDLY WISDOM DEVELOPED AN APOSTATE CHURCH

The Apostle James tells us that “the wisdom that is from Above is first pure, then peaceable (mark that), gentle, easy to be entreated, full of mercy and good fruits.” That is the wisdom God’s true children wish to have, that is the wisdom our text enjoins upon us. St. Paul declares that if we have the spirit of the world, and worldly wisdom, it is foolishness with God. What is worldly wisdom trying to do? Some centuries ago worldly

wisdom among the leaders in the Church concluded that it was time to set up the Kingdom of God. There was knowledge enough at one time so that they might have known that the Kingdom would not be set up until the Lord Jesus Himself should come. But after the Church had studied and observed for two or three centuries and Christ did not appear to establish His Kingdom, they feared something was wrong with their hopes. They thought that they must take the matter into their own hands and appoint a representative of Christ and begin the Church's reign. So ever since they set up their pseudo-kingdom of Christ they have been claiming to reign and expecting to conquer the world.

The Church became prosperous by getting in with governors, kings and emperors. Their numbers began to greatly increase. Heathen tribes came pouring in.

The Emperor of Rome, Constantine, said "I will associate myself and my Empire with the Church, and that will help me and my people; it will strengthen the Empire." The Church had become so prosperous that the government could not get along without it. And the Church came to the conclusion that the government was dependent upon it. They thought, Surely this is the auspicious time for the Church to become the ruling power in the world. It was because they had neglected the Word of God and followed earthly wisdom that they sought to set up the Kingdom in the absence of Him who was to be its Lord. What neglect of the Master's words! In His parable of the Nobleman He had pointed out that the Kingdom of Heaven was "like unto a nobleman who went into a far country to receive for himself a kingdom, and to come again." And he said, "My kingdom is not of this world arrangement, order, else would my servants fight." "If I go away, I will come again."

But neglecting the instructions of the Lord, they set up a kingdom. They said, "Christ, of course, is the real King, but He must have a representative." They established a reign of popes, and called the pope "Vicegerent of Christ." The word vice-gerent is derived from two Latin words gero, to carry on, and vice, instead of. They said, the Bishop of Rome, the highest official we have, shall be the Pope. They then separated and exalted a "clergy" class as the Church, and termed all the others "the laity." So in the Catholic Church to this day only the dignitaries the Bishops, Archbishops, Cardinals and Popes are the Church; they are the Hierarchy. All the others are only children of the Church. They said. As a spiritual Kingdom we will delegate authority to earthly kings. We will permit them to reign over their respective countries if they will recognize the Pope of Rome as the supreme Pontiff over them all. That was worldly wisdom. They dictated terms to these earthly rulers, and all the kings recognized the Pope as a spiritual Emperor whom they must obey.

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They said, "Christ's Kingdom has come, His representative is at Rome, and all nations must be in subjection to this Kingdom." Worldly wisdom! It was far from the teaching of the Bible.

That worldly wisdom continued. If any earthly prince failed to keep in harmony with the Pope he was censured. If he did not repent, he was told that his kingdom would be taken from him and another prince appointed to take his place. So Germanic kings and others did penance when they had offended the representative of Christ in the world. Then came a split, in the time of King Henry VIII of Great Britain. He said, "See here! this Pope of Rome objects to my having a fourth wife, and I want a fourth wife. We will do without the Pope, and I will be the representative of Christ myself to the British people; I will be the heard of a new Church, and it shall be called the Church of England. Now all of you English Bishops must stand by me or it will go hard with you. I will reward you if you are loyal to me. You shall be members of Parliament, and you shall be called hereafter, Lord Bishops." So we have since had another Kingdom of God (?) in Great Britain.

Luther had gotten in with the Germans, who had come into line with the Reformation work, and they said, " We will appoint you as head. We will back you and your system." Later, the emperor became head of this Lutheran state church. So today we have the German Kaiser as the head of the Lutheran Church, supposedly representing God's Kingdom in that country. In Russia, we have the Czar representing God's Kingdom (?) in the Greek Catholic Church. The Pope of Rome declares that he is the only proper representative of Christ and that all these others are in rebellion. The Church of England claims to be the only true Church. And so with the others. We see the confusion they are all in. All are fighting, each thinking they are fighting for God's Kingdom. It is all because worldly wisdom got the control. The kingdoms of this world are not God's Kingdom, any of them, and never were.

BECOMING FOOLS THAT WE MAY BE WISE

The only way to become truly wise is to become foolish from the world's standpoint. The Apostle Paul tells us that we "are counted fools for Christ's sake," because we wish to follow the Lamb of God, because we wish to guide our faith and actions by the Word of God. Not only are we counted fools from the standpoint of the world at large, but also from the standpoint of the educated clergy. How so! Because nearly all of the educated have now repudiated the Bible. They have the spirit of the world. Believe the story of Adam and the fall? Nonsense! This is the worldly wisdom they have gotten from the colleges of our day. Every college, for the past thirty years, has been turning out Higher Critics and Evolutionists. They say that man has developed from a frog or a tadpole. They even go farther back,

and say that he started from a microbe, and has evolved to his present state of development. You are not worldly-wise if you believe in the fall of Adam, and the redemption from the fall through Jesus Christ as our Ransom-price. And foolish people you are if you believe the story of the Deluge, and the story of Jonah and the great fish! It is no matter if Jesus did speak of Noah and the Flood and give it His endorsement. No matter if He did declare that Jonah's being in the belly of the fish for three days typified that Jesus should be three days in the bowels of the earth. No matter if He did speak of Adam and his race as being the "lost sheep," and declare that He "came to seek and to save that which was lost," that He came to "give Himself a Ransom for many." None of the great and wise believe these Scriptural stories and declarations! On, no! They are not so foolish!

You see the Apostle had the right gauge on the matter. How many of us are willing to be a fool for Christ's sake a fool in the eyes of the wise people? But the worldly-wise who are measuring these plain statements of the Bible according to their own ideas, according to their own foolish reasoning, are coming to naught. The Apostle Paul declared that the time would come "in the last days" when these wise (?) men should "proceed no further, for their folly should be made manifest unto all men."

WORLDLY WISDOM NOW BEING DEMONSTRATED

This time is rapidly nearing, indeed we are now entering into these days. Look at the things being done today in those countries declaring themselves to be Christ's Kingdom. See how these so-called kingdoms of Christ are acting like devils, mad men! The Germans have the shibboleth, "On to victory! God is with us!" So also with the Austrians. So with the British, and the Russians, etc. Yet each is desiring commercial supremacy and control; and for their own selfish interests they are fighting each other to the death.

Ah, yes, the wisdom of this world is foolishness with God! By the time this war is over, and the succeeding revolution and anarchy shall have utterly overthrown all these false kingdoms, the world will recognize how foolish they have been. What has the wisdom of this world amounted to? How vain have been all their hopes and ambitions and schemes! How their pride and ambition for power will soon be humbled into the dust! "The lofty looks of man shall be humbled, and the Lord alone shall be exalted in that Day." (Isa. 2:10-22; 28:21-22; 13:6-13.)

The world has its own conception of what constitutes a Christian. You will notice when worldly people speak of Christians, the matter of whether or not you go out slumming or promote social reforms, whether you seek to improve the conditions of labor, etc., weigh considerably. The majority think we should be out haranguing the lower element of society rather

than spending time and effort upon those already church members. Many Christian people have that idea. They think the Christian is to preach Hell or do something to terrorize the people and get them into the Church. They have been doing that for centuries, and how many of the people have they truly led to Christ by such methods? Look at Europe today. Away in the past the emperors said, "We want the people to be subject to the governments. Can you Christians bring it about? If you can, you are the ones we are looking for. How will you do it? We will tell them that if they are not obedient they will be sent to a place of eternal torture, was the answer. We will tell them that this is the Bible Hell. We will fix up a Purgatory, too. Don't fear, we will make these places hot enough for the people, and they will believe it all and be

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afraid to disobey. Thus by false doctrines suggested by heathen religions and enlarged upon, they drove the people into the churches. These very nations are now engaged in this most terrible war of all history.

You would never suspect that all these are saints, yet only saints are Christians, the Bible plainly declares. This driving of people by the millions into an outward profession and form of religion by telling them that they will go to Hell if they do not come into the Church, has had its legitimate effect. This is readily seen as we look across the water today.

You know they had the theory back in the days of St. Augustine that nobody who was not baptized with water was in the Church, and that anybody not in the Church would go straight to eternal torment. Hence the movement by him to "baptize" babes into the Church, through water sprinkling, which they called baptism. We are glad that we have a real God, One whom we can worship in spirit and in truth. Wrong teaching led these people to put all these little babes into their church organization and declare them church members, this expression being loosely used, for only the Hierarchy were really the Church, the "priesthood." All of this is contrary to the Bible and is the wisdom of this world, a deception of the great adversary. When we come to see the Plan of God, how different it is! We see that God has not commissioned the Church to convert the world. This wrong idea, as we have seen, crept in back there when the Church was exalted to a position of power. They said, We are now ruling, and we must bring the whole world into subjection, we must make them children of the Church. They quoted those Psalms prophetic of the Millennial Kingdom to prove their authority to thus rule. They set out to compel everybody to become a Christian, overlooking the fact that such is not God's Plan at all;

for a Christian is a follower of Christ, one who walks in His footsteps of sacrifice. Only the Gospel Age Church is called to do this. God's Call to any to be disciples of Jesus has been a still, small voice which only a few have heard and heeded.

THE MEEK, THE CONTRITE, NOW CALLED

Jesus said to His disciples, "Blessed are your eyes, for they see, and your ears, for they hear." Of all the Jewish people the only ones that saw and heard what the Lord was telling them were about five hundred brethren, up to the time of His death. All the way down the Gospel Age the masses have not been able to hear. The time for the whole world to hear has not yet come. All will hear when the Millennial Kingdom is established and the knowledge of God covers the earth. All will then have an opportunity to come into harmony with the Kingdom of God. Now the Message is, "He that hath an ear to hear let him hear." If you find one who has a hearing ear, tell him the blessed story. If you meet those who do not have the hearing ear, do not worry about it. Their time is not yet. Go on to those who have the ear to hear.

Among what class may we expect to find the hearing ears? The Bible shows that the meek are the ones who now have the hearing ear. The average man and woman have not an ear for the Truth. Let me remind you of the words of Isa. 61:1, used by our Lord Jesus in His preaching. He preached in the right way. The verse reads: "The Spirit of the Lord God is upon Me, because He hath anointed Me to preach good tidings to the meek, He hath sent Me to bind up the broken-hearted." The Bible does not tell us to go out and seek to reclaim thieves and murderers and criminals generally, but we are to present the Message to the meek, the contrite. You see the difference. And what shall we tell those who are teachable. We used to think that when we had told them that Jesus died and rose again for their salvation there was nothing more to tell them. When they had heard this they were to go out and tell some one else about Jesus how they were to escape eternal woe through Him.

The Bible Plan is very different. When we have heard of God's great Plan, and believe that Jesus died for us, our salvation is only begun. If we are properly exercised, this leads us to a consecration, to the giving up of our whole life to God. But the majority never think of consecrating their lives to the Lord. There are a great many very nice people who are not of God's family. The Message now is only for those who are meek enough to hear His word and act upon it, and this means sacrifice.

The Spirit of the Lord God that is upon Jesus' followers, as upon Him, has commissioned, or ordained, us to "bind up the broken-hearted." There are plenty of people going around with hammers to break others' hearts. We are to tell them of God's love. His mercy, His Plan. We are to tell them how He will give beauty for

ashes and the oil of joy for the spirit of heaviness. That is our commission. In doing this we are developing along the lines that God designed. We are called to walk in the “narrow way.” Not one is called merely to live a decent life. The Call is to be members of the Body of Christ.

CHURCH’S PRESENT WORK NOT WORK OF REFORM

Worldly wisdom would lead us to another course altogether, and we are, therefore, to fight against the spirit of the world. Some say, “Come, let us consecrate ourselves to working for temperance.” Temperance is a good work, but did Jesus work for temperance? Not at all. Jesus was on the side of temperance, and so are we, but it is not our present mission to reform the world. It is worldly wisdom, the worldly mind, that wants to go slumming or to engage in civic reform. Did Jesus or the Apostles spend their time in trying to clean up society? Not a bit of it! What was their work? Their work, first of all, was to find those having ears to hear the Gospel Message calling out the “peculiar people” for a special future work, and second, after finding them, to instruct them and build them up in the most holy faith. If we are to be true followers of Jesus we are to note what He did, how He used His time, and then do likewise.

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1915 CONVENTION REPORT SUPPLEMENT

TRIUMPH OF LOVE OVER JUSTICE

The Apostle says “Mercy rejoiceth over Justice.” This text signifies that love gained the victory over justice, because mercy is merely the outward or actual expression of love, and so we might reason in what way does divine mercy or love gain the victory over divine justice, and in so doing, I believe we will be learning something for ourselves, because we should be copies of God. We are to study His method, His manner, and His many ways, in order that we may have His wisdom, and, in proportion as you and I receive His spirit, His mind, in that same proportion we will have the spirit of sons. When, therefore, we shall see how God’s love gains the victory over His justice, we shall learn how it ought to be with us, in order that we might become like Him.

In the case of divine love and divine justice, we are to remember that our Heavenly Father is perfect in all these qualities and attributes. His justice is perfect, and His love is perfect, but, inasmuch as these are inherent, invisible qualities of the divine nature, we could not study them unless they were manifested. They have been manifested. It is the manifestation of these qualities, therefore, that especially interests us. We are not to

think what He is to do to attain perfection, because we know that He has always been perfect, but we are to see how these attributes manifest themselves, that thus we may learn valuable lessons.

It seems to me, and increasingly so, that there is no lesson that the Lord's people need to learn more than this particular lesson of the relationship of justice to love, and how we may practice them as God practices them; and yet, with some variations too, for He has some rights which we do not have.

In the case of God, we see that His love operated in the very beginning when He created His Son to be His logos, and it was afterwards seen in angels and man. Then we see that the fall of our race brought into operation divine justice, for it was justice that decreed that man, on account of his disobedience, should not live, but die. "Dying, thou shalt die" was the fiat of justice, and at the same time, love was obliged to agree with that. When justice decreed that death must result from transgression, love responds, and said, "Yes; that's the proper thing. Love agrees that it is altogether proper for man to die as a result of sin, not only because it is right for God to be just and He must be in harmony with His own law, but also because it would not be good for man to live everlastingly in an imperfect, fallen condition. If He had allowed him to live on in imperfection and not die, we can hardly imagine what a tremendous power he would have had in the world by this time. Even as it is, we see that some of our race in three score years and ten are able to cultivate such qualities of mind and character as to give them the ascendancy over the remainder of the race, and were they permitted to live on indefinitely, they would undoubtedly bring all the others into captivity to them. They might become so powerful as the years go on that one might become a giant and be able to do whatever he might desire to do, and thus be very tyrannical. Except man should exercise the attributes of his character in harmony with those of the divine nature, because of the great injury he would do to others of the race, he ought not to be permitted to live. And thus, in the divine arrangement, we see love agreeing with justice that sinful man ought not to live, but die. Then again, when our whole race came under the sentence of death, God might have cut us off much more quickly than he did, had He not had in mind the very plan which we are now learning the divine plan of the ages. Man was to learn certain lessons during the present in order that he might profit by them in the future. So, now, we see that God has arranged a very reasonable and loving way in dealing with the sinner in harmony with His great plan. In His wonderful plan He has arranged to redeem man from this death condition, because He intends to restore him in due time. All of the experiences of the present life will have a bearing upon the members of the fallen race during the time of their restoration in the age to come. He has planned it, so that we may have these experiences and learn these needful

lessons and then go down into the tomb and thus, quietly, for six thousand years, the world has been getting its first lesson in its education along the line of sin as to what a terrible thing sin is, how hard it is to control, what its downward tendencies are, what it means to encourage it in one's heart, how hardening of the heart inevitably results from its practice. Thus twenty thousand millions of our race have had a great schooling time for six thousand years.

It seems to me, I can see a great deal of wisdom in His plan. His love was not inactive, but since He could not show man any love could not resist justice in this matter love had already arranged a plan whereby redemption would come, whereby love would triumph over justice. After justice had reigned for six thousand years, during which the world had learned its lessons with respect to the heinousness of sin in all its various forms, and had consigned its subjects to the silence of the tomb the triumph of justice love redeeming became love restoring, calling them forth from the tomb during the thousand years of its reign, so that ultimately when death and hell shall have delivered up all that were in them, and death shall be no more, love will have triumphed over justice, and so we read, "O death where is thy sting; O grave, where is thy victory? But thanks be unto God (God is love) who giveth us the victory through our Lord Jesus Christ.

This is one of the wonderful things I see in the Bible the more wonderful, the more I understand it. God always maintains His justice, and He always maintains His love, and we are being blest by both. Justice having triumphed over the world for six thousand years has brought our race down to sheol, hades, death, the tomb. Love, in the meantime, began to operate in harmony with justice, and has given the great sacrifice of Jesus, and at the time of the return of the Lord, has arranged through His reign of a thousand years, to awaken them from the sleep of death, to raise them from the tomb. We can thus see in the Bible

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proposition what a great equality or balance God has manifested. Since twenty thousand millions of souls have sinned, it would, in some way, require twenty-thousand-million redeemers, but when we see how God is operating, we wonder at His arrangement. He saw to it that only one man would ever be condemned to death. Through one man condemnation came upon all men. "As by man came death, by man came also resurrection of the dead." One man was a sinner; one man was a redeemer. Beautiful! We never heard of anything like this except in God's plan. Just think of a great plan covering six thousand years in which the salvation of nearly twenty-thousand-millions of human creatures is involved, and yet, all so easily and perfectly poised and balanced that through the disobedience of one man sin would enter the world, and death by sin, in order that, in due time, the redemptive work

of one man might fully offset the degrading work of the other one, and thus balance the account of the great day of justice, wherein all were condemned in one, by the sacrifice of the one redeemer, through whose sacrifice love provided for the recovery of all from the power of death, so that death would no longer have any dominion over them justice and love co-operating to produce that great balance love gained the great victory! While justice will never be cheated out of its part, yet love gains the victory and provides the way out of the difficulty, and does this at the expense of the one by whom the whole plan has been consummated.

While the penalty is upon all, but one has been required to pay the penalty. This had to be done by His sacrifice. How is that? Is that not unjust? Oh, no! The Bible assures us that God stated the proposition beforehand to Jesus, and Jesus was in full agreement with it not merely the man Jesus, but primarily it was made to the Logos, the Word, the Messenger Michael, the God-like One. In this whole matter then, He acquiesced. It was even presented to Him as a great bargain, that, by the purchase of the whole race through His sacrifice, He might obtain the great honor and glory of Messiah the opportunity of blessing the thousands-of-millions of humanity who were condemned to death; and then, what more? Oh, much more, viz., that He would be exalted to the divine nature through all eternity, far above angels, principalities, powers, and every name that is named, and ALL OF THIS IS THE GREAT TRIUMPH OF LOVE OVER JUSTICE. While justice remains forever inviolate throughout eternity, yet love gains the victory, and justice and mercy rejoice.

My dear brethren, when we see what the Bible teaches about the divine plan, it gives us the confidence in the Bible that we can get from no other quarter. It is the study of the Bible from the outside, by those who try to pick things to pieces, and the employment of their brains against the Bible, that proves that the professors of our day are the worst of all times. It is only when we perceive from the inside, that we see the strength of the Bible. No human mind ever made such a plan. It is surely divine. It is surely biblical. We did not discover it. It was shown to us in due time. We know it is of God; and the book that contains that message is surely the Word of God, and it must be that all those holy men of old spoke and wrote as they were moved by the Holy Spirit. Wonderful message! God's spirit indited this message. The many men who uttered the words did not know what they meant. They were meant for us, not for them. They were written for our instruction upon whom have come the end of the Ages. And then, we could not understand their words until something occurred to us, and that something was that we received the begetting to the Holy Spirit with the subsequent and consequent enlightenment, and this brought these things to our attention and enabled us to understand their meaning. So the Apostle writes to some, you remember, "After that you were

illuminated.” We now understand what it means to be illuminated.

The illumination is primarily the work of the Holy Spirit of God which we received when we came into His family at the time of our consecration unto death. This illumination of the church had its beginning at Pentecost. Up to that time the spirit had not yet been given. The early church had to wait until Jesus had finished His sacrifice for sin, had ascended up on high as the great High Priest to appear in the presence of God for us, to sprinkle the blood of His sacrifice upon the mercy seat on our behalf, and become the Advocate of all those who would follow in His steps, having made satisfaction for their sins, and by the imputation of His own merit to the consecrated, and thereby making them acceptable to the Father not until then could they receive the begetting of the Holy Spirit. But ever since then this Spirit has been with the church, begetting each one who would come into the same class.

This, however, is not all, for after that comes the Illumination as the result of the begetting. Because we are sons, God has sent forth the spirit of His Son into our hearts, whereby we cry ABBA, FATHER. Not only does this illumination enable us to understand things previously hidden from our eyes, but thereafter all the word of God becomes food for us, that we may grow thereby in grace, in knowledge, in justice, in all the qualities of the divine character, that thus we may become more and more like our Father who is in heaven.

Having then seen how divine justice operates in the blessings of mankind up to the present time, we will now look further and see that divine mercy is about to gain a great victory for the whole world. It will require the entire thousand years of Messiah’s reign before mercy will have triumphed over justice. All through that thousand years, dear friends, we perceive what love will be doing for the world of mankind. It will be doing everything that can be done to lift man up from degradation. It will all come through the Lord Jesus Christ, who will be God’s agent of justice and love, through whom the blessings will come through all that thousand years; and then, the church will be associated with Him in His kingdom, glory and honor associated with Him in this work of love. It will operate through us also. In order that we may be of that same character, we must not only be begotten by the spirit, but must also manifest this spirit, must be quickened by it, and eventually in the first resurrection be born of this spirit, share His glory, and be associated with Him in this work of love for mankind during the entire thousand years, at the conclusion of which, this uplifting work of divine love will have been accomplished. The world by that time will have received its blessings. All though this wonderful plan the principles of absolute justice and absolute love will be observed both operating in full harmony. Christ is the

connecting link between them His sacrifice, the connecting link, making it possible.

How will God's justice during the future operate toward the world of mankind? Some have difficulty in thinking along this line that the world in the future will have its sins forgiven. Is it not true that God has a reckoning? Will He not hold against the world something for wrongs committed in the past? Will the murderer have the same opportunity as those who have been more noble in their lives? Where will justice be represented in the future in His dealings with men? We believe that God's dealings will be associated with justice all the way through; that, while love will be specially operative during the whole of the millennial age, yet justice will never be violated. Will mankind, in the future, be punished for sins of the present time? Yes, and no. No; not in the sense that we are punished for sins in the past, for this would nullify the work that Christ accomplished in His death in making satisfaction for Adamic sin. Satisfaction having been made by Christ for the believer's sins, he is no longer punishable for them. The same principle will operate in the future.

For the present, we will consider the church. Suppose a man or woman had lived in such a way as to have gotten himself or herself into a very bad condition of body, mind, or what not. These things will have more or less of a penalty upon them after they have become Christians. Suppose Mr. A, B, or C, had been living a profane life in some way a dishonorable life. Suppose that God's grace now reaches them and they learn the provision that God has made in Christ, and see that God is ready to forgive their sins and cleanse them from all unrighteousness; they accept His terms, and we say, their sins are forgiven. What do we mean?: We mean that God no longer holds any displeasure against a person who has come into harmony with the divine authority. Whenever anyone comes into harmony with God in His appointed way, His justice is no longer opposed to such an one in the sense of condemning him. Nevertheless, he will have in his body or mind certain punishments resulting from his previous sinful course of life. In the event he has lived a sinful life for a long time, then will the evil be that more deeply entrenched in his mortal body, and he will consequently have all the greater fight to overcome these deeply imbedded tendencies to sin. Whereas, in the case of one who has previously lived a good, moral life in all good conscience, that one will have just that much less to overcome. If, through evil deeds, the mind of a person has become poisoned, that person will have to battle all his life against the seeds of error thus sown, not in the way of a direct punishment for his wrong doing, but in the way of a natural law of punishment, because the new creature is to be developed in the flesh wherein the bad seeds have been planted.

It is like a piece of land which had been given over, for a long time, to some kind of weed, in which case the roots will have become deeply entrenched in that time.

This land may afterwards be changed into a wheat field, and you might sow wheat in that field, but we know from experience that the weeds will be there also, and the wheat will not do so well because of this previous foul condition when it was given over for the time to the weeds. It is even so with our hearts and our bodies. After we have given them to the Lord they are what they were before, only He has accepted them as new creatures. His grace has provided a way whereby our sins are covered, and they are no longer chargeable to us, but the evil seeds are still there, and that individual who has a large planting in early or later life, will have to his dying day a great battle against these poisonous weeds, and that will be proper punishment for the wrong course which he had previously pursued.

Thus it is that justice is not relieving us of anything, but mercy is passing our sins by and counting us as new creatures, while justice continues to operate. You and I know full well that, to whatever extent we yield our minds to sinful practices, to that same extent we become favorable to the wrong conditions for the growth of wheat. The weeds are there. It behooves us to fight a good fight against these wrongs and errors entrenched in our minds. We are new creatures, but we must fight a great fight against the weeds in the field. We must be all the more on guard against every sinful, evil thought of mind so that we may be pure in every word, deed and thought. All new creatures know that this battle is on.

So it will be in the future. The world will get retribution for their sins the same as we do for ours. While their sins will be set aside so as not to exact a penalty on account of being turned over to Christ, yet every member of the human family, in so far as they know wrong and do it intentionally, will be under a poisonous influence, and it will require years and years of the millennium to get free from it. Should we think that God would give the world any more than we get? Surely not. We are glad for all that God has done for us, as well as for what He intends to do for the world. The opportunity is ours now, but it will be to the world in the future. There will be a difference, however, for whereas our sins are covered for a certain purpose, theirs will be blotted out.

This matter of covering our sins is to permit us to be treated as new creatures. This covering lasts from the time we become Christians on during all of our experiences unto the end of our journey here below. If one should become a Christian at the age of thirty years, and should then live to be sixty, that one will have thirty years during which to fight against these bad seeds. Each Christian will have to battle against all such evil tendencies clear down until the end of this present life, and thus each one will have had a great conflict, and, by that time, will have

demonstrated to the Lord to what extent one has been loyal and true in really striving against sin.

It is not merely striving against error, but against sin. We have all been under a cloud of error in times past. Our minds have been in error. We all see that. But this is not the main thing. It is important indeed to have recognized this condition and come out into the light, but this is not the main thing. It is important only in a relative way. The most important thing is to get rid of SIN itself. There are errors of mind or doctrine, of thought, of morals, of character, of justice by practicing injustice all of these things had been going on in common life from childhood. We did not know what they really meant.

Nobody preached about them; parents did not teach about them; but now, we see very clearly what the Bible has to say about these things. Now, God wishes His people to be free

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from the doctrinal errors, but He especially wishes them to be free from any sympathy with sin, unrighteousness, iniquity, or injustice. In other words, God wishes you and me to be very loyal to the Golden Rule. That is the first proposition; and to learn that lesson is sometimes the experience of years. I know some who are highly esteemed, and yet they seem to be lacking along this line not referring, however, to anyone present. Very many have not practiced JUSTICE in their lives.

They are unjust in their dealings with their families husbands deal unjustly with their wives, and vice versa, parents deal unjustly with their children, and children with their parents in some, it seems that injustice is the rule rather than justice. From the time we become followers of Jesus, and see how justice is written in the law, from that time we begin to know that He expect us to observe the Golden Rule. We should begin right in our own families, with our parents, our children, our companions in life. This should, and will affect all the little affairs of life. Time would fail to enumerate them. It will affect our walk the way we walk in the house the way we clean our shoes at the door, in fact, everything we do, or say. It applies everywhere, and in everything. Do unto others as you would they should do unto you. If we could get that thoroughly worked-down into our hearts and lives, it would indeed prove to be one of the greatest blessings in our lives, not only to ourselves, but also to many others. There are brethren, and there are sister, who, from outward appearance, and sometimes I know these things from letters (I do not intend to judge) but from their letters I know that many are not as far advanced as they might be in this respect.

Measure not by the world. The world does not know this rule. We are not to measure them by this rule. We are not to expect from them as much as we do from ourselves. Neither should we measure ourselves by other Christians. Some who are called

Christians are morally inclined, and we appreciate their characters, but we are not to measure ourselves by them, because many of them have never been begotten of the spirit at all, and have never come into the school of Christ at all; so, we should not measure ourselves by them, but by the word of the Lord which says, "What manner of persons ought ye to be in all holiness of living and Godliness."

This statement of the Apostle implies that we are a special class, different from every other people in the world a peculiar people, as he elsewhere puts it not in dress, but zealous for good works, zealous for everything that is right, laying down our lives for the truth, in the service of others, not only endeavoring to say nothing to our families that would injure them, but rather studying to give something to them.

This is the principle. I notice that some who seem to be exact in their dealings with the world they would not keep one cent from the world that was due them, and yet in dealing with themselves and their loved ones, they appear to be very careless treating them in a wrong way. But in following the Golden Rule, we are becoming more and more like our Heavenly Father. He only does to others what He might wish them to do to Him. No roasting then, nor anything of that kind. Let us keep the Golden Rule in mind, and it will furnish us with the very essence of the teachings of God's word. First and always, treat others as we would wish to have them do to us, and afterwards do a little more, but never come short on this fundamental.

We should indeed give more than this, but NEVER LESS. Love will cause us to do more, even as it did in the case of our Lord Jesus Christ. He kept the Golden Rule inviolate in every instance. He never did less than that, but more. He gave His life for others, and that is what all of us are to do. We engaged to do this. This is our covenant. Follow the Golden Rule, and then, do more. We are to give up our lives for our brethren. This is the Bible thought. It is one that should appeal to us even from the human standpoint as being the highest ideal. A young Jew who had come into the knowledge of the truth was explaining how he formerly felt before coming into this knowledge. He was studying music in one of our larger colleges.

One evening a rainstorm drove him into one of the meetings of the friends. He was favorably impressed by what he saw and heard. He therefore returned. In time he was more impressed, and subsequently received the truth, and made a full consecration of himself to the Lord. He said, I had been thinking for quite a while before I went into that meeting, before I believed in Christ, before I became a Bible student, thinking of what I would do with my life. I said, I would like to make some noble use of this life. Various persons came before my mind. For myself, I had tried to keep the law all my life, but I wanted to know how I could make the best and noblest use of the life I had.

This young Jew wanted to know how to make the most of life. He was just the right kind. He thought that some people had done great things, in making money, some were great musicians, etc. He considered those in the world who had been the best pianists, best singers, etc., and reflected, what if I had been some celebrity in music. Oh, I would like to sacrifice my life for something. That is natural. It was to that young man. It is to many until other things become entrenched in their minds. There is a great tendency that way with children at about the age of twelve. It is then that we should give them a helping hand from this viewpoint. They are seeing different things. Without any talking, they are thinking--thinking about great men, great women, what they have done, what they would like to do, etc. They are watching the great ones, and wondering about them.

All of these things appear before the child's mind. They learn something about requirements after a thing has taken place. They learn how people use their lives. They think how Jesus did, how the Apostles did, how other great ones have done, and they become desirous of doing some great thing--be a great millionaire, or what not, or they would like to sacrifice their lives for some noble object, just as this young Jew did. All of us who have become leaders of the people--we not only have had these things come before our minds, but we have made them our object the same as did this young Jew. We have found the right thing--to sacrifice our lives for some noble object. All of us who have had this ideal, and made full consecration of ourselves to the Lord, should never forget this. Let us progress along this way of sacrificing our lives for the truth in following in the foot-steps of Jesus. As we progress, we will learn better what God wishes of us. We said we would give up all to the Lord. We did not know all that it meant when we gave our hearts to the Lord. Many things were hidden from the eyes of our understanding, but as we have gone on step by step, the Lord casts upon our pathway the

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information that we must suffer with Him. But even though we may have learned that it is our privilege to sacrifice our lives for Him, yet, the greatest thing to learn is what He will do for us. God is doing most of it, after all. We are not to do it all. God is the one who is doing the really great things.

Our hearts are stirred by His precious promises. We feed upon them and meditate upon them. We are enamored of the things that eyes have not seen nor ears heard. Thus we grow stronger, taller, and become heavier in weight as Christians, day by day and hour by hour. With our desire to grow ever increasing, we see the necessity for our meetings together, for our building each other up in the most holy faith. We see things more clearly. Other things pass away from our vision. We get better and clearer views of things as we continue to grow. And thus it is in

regard to these great principles of love and justice and their bearing upon our lives in every respect. As we advance in knowledge, they become clearer and clearer to us.

This same principle will operate in the millennial age. The Lord Jesus will operate with these persons as they are. They will come forth as they are. Justice will not turn them over to Him perfect, but as they went down. The lower down they were, the more steps they will be required to take to climb up. All the assistance necessary to enable them to climb will be given them under Messiah's kingdom. Thus some will have more to overcome than others. Confucius, for instance, will come forth in the millennial kingdom, and will be a towering giant among the people in that day. The people will then see a heathen man who lived without our opportunities, who heard no church bells, attended no church, etc., and they will be surprised at what a strong character he will be.

They will say, as they behold him, if we had only availed ourselves of the privileges and opportunities we had beforehand, we might have had a place among the glorified in heaven, and yet when they consider themselves in the light of their past experiences, they will conclude they are in their right position, and stimulated by the example of Confucius, et al., and encouraged by the assistances of that time, will be encouraged to progress as fast as possible. Jesus said, it will be more tolerable for the people of Sodom and Gomorrah in the day of judgment than for the people of Bethsaida and Capernaum, because the former had had less opportunities than the latter. These latter ones will come forth more tainted in their minds, their characters weaker, and somewhat less inclined to hearken and obey, whereas with those who had not heard the message of God's love, it will be new to them and they will be all the more inclined to give heed. It will be more tolerable for them than for the others. It will be a tolerable time for all, but more so for those who have never heard and who have never known.

Coming down then, dear friends, and putting these into practice in our own lives, let me suggest that, from the time that we have made our consecration, and have learned that God justifies us freely from all sin through our Lord Jesus Christ, we note that there is a tendency among the Lord's people, some in one direction, and others in another, to violate, unintentionally, these fundamental principles of justice and love as existent in the divine character and manifested in His dealings with His people, and we do not wish while speaking to one class to have the other misapprehend what we say.

There are some, who, by the natural condition of the brain and organs of the brain, have little self-esteem, and so are easily discouraged, and consequently need encouragement. They find themselves imperfect, and whenever they would do good, evil is present with them. We cannot do the things that we would. Now,

some of them have small self-esteem and are likely to become discouraged. When opportunities for service are offered, they are inclined to the thought others can, but I can't; I feel so weak and unworthy; I don't seem to be able to do anything right. These need to be encouraged and to be assured that God knows their endeavors in doing the best they know how, and He will not exact any more than they are able to do.

There are others who have plenty of self-esteem, and they are inclined to say Now God won't expect too much of me, He won't expect too much of me because of the conditions of myself from birth and those content themselves with doing less than their best. Christ died for their sins, they say, and God's grace is very wonderful, and I want to lead a good, pure life, and do what I can, but they do not live up to the highest standard.

Remember, the Lord is going to judge His people, and will do so according to what He knows about their ability. Mercy will be granted for every imperfection that is unintentional, but no mercy will be extended toward those things we could avoid. Whatever ability we possess, we are responsible for, and God is going to hold us responsible for not doing the best we could with what we have, so that there is some danger of not attaining to the best He has to give. Those who are living up to their opportunities and privileges should go on with courage, doing the best they can with what they have, exercising full faith, and having full confidence in the Lord, for He has promised a sufficiency of grace to cover every imperfection. We may thus receive a blessing. But there must be no excuse for anyone to be careless in living in neglect of his duties and responsibilities. God is not mocked.

He that doeth righteousness is righteous. Be not deceived. We are all imperfect in the flesh, but the New Creature is the one who will be held responsible for not doing his best. It is the new creature who is careless respecting his conduct, indifferent to the requirements of the golden rule, and the additional exercise of love it is he who will be held responsible and will not receive the "Well done; good and faithful servant," unless he should exercise greater care respecting these important matters. God will have none in that special class who will not measure up to the standard of their full requirement. If we are to be judges of the world, we must be in a condition to be just judges. Therefore, we must pass through this schooling. Do the best you are capable of, is what He expects of you and me nothing more, but THAT!

Let us rejoice in the wonderful provisions of divine grace, sufficient in supply for our every need, through Jesus Christ our Lord, and let us feed upon His promises, while we follow His providences, and DO OUR BEST. Let us rejoice and follow the Lord, and follow the Lamb.

1915 Convention Report Supplement

FULLNESS OF GOD— HOW ATTAINED

He spoke from the text, “That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God.” (Eph. 3:17-19) He said in part:

This is to me one of the most precious texts in the Bible. It gives us a breadth and depth of thought, a deep inhalation, as it were, of God’s greatness and love. The Apostle was writing to those who had been Christians for some time. The Church at Ephesus was a noble Church. St. Paul felt it worth while to pray for them that they might have this still larger appreciation of God.

The quality of Jehovah’s character that especially touches our hearts is His love. Doubtless we are particularly impressed along that line because of the misrepresentations that we received in earlier life. Children born of parents who have long enjoyed the knowledge of Present Truth, having never been taught the doctrine of eternal torment, etc., often take the Truth as a matter of course. They have never believed anything else than the Truth and it seems to them the natural and proper thing. So it would have been with all if we had not been perverted in mind through false teachings until it was difficult to believe in the love of God as presented in Scriptures. But having come out of darkness into God’s marvelous light, our appreciation of His love is the stronger by reason of the contrast with our former misconceptions.

I believe it will be so in the next Age, when mankind are delivered from their heathenish ideas not only the heathenish ideas of those without any knowledge of Christ, but the heathenish ideas taught them by woefully misguided Christians. When the world come back from the grave with all their false ideas in their minds, and find out about the real God and His gracious Plan, it will be such a revelation that they will be made the more appreciative because of the wrong thoughts they had before.

In Chapter 1 of this Epistle St. Paul prayed for the Ephesian Church that the eyes of their understanding might be lightened more and more. In time past we wondered whether the world could be fully responsible before God; whether they had heard enough of the Gospel to give the Heavenly Father reason for roasting them forever. Did they hear a church bell ring? Did they hear some one sing a hymn? Did they hear somebody read from

the Bible? Yes. Very well; if they are not saints, they are bound for Hell, was the orthodox teaching. How absurd! Hearing with the outer ear is really the smallest part of real hearing, is it not? Jesus in His day spoke of some who had ears, but could not hear, who had eyes, but could not see. Then He said, "Blessed are your eyes, for they see, and your ears, for they hear." Those who followed the Lord Jesus something more than five hundred altogether were the only ones in the Jewish nation at that time who had ears to hear.

FEW HAVE REALLY HEARD THE GOSPEL

While many have heard the sound of a church bell, have heard sermons and hymns, a comparatively small number have really heard the Gospel. Notwithstanding the fact that men were born in sin and misshapen in iniquity, will God torture them through all eternity if they do not turn around and do contrary to their natural instincts? Have we not been wrong in our heads? Surely we must have had a screw loose somewhere or we would not have believed anything of that kind.

It takes a long time to get wholly free from what we have learned in childhood from the catechism, and from our hymn books, as well as from the twist given to many Scriptures. As an illustration, we have every reason to think that the men who translated the King James Version of the Bible were very conscientious, but they had their minds thoroughly poisoned. It is impossible for a person with his mind poisoned not to let the poison get into his pen, if he is writing. They seemed to feel that the Bible did not have enough Hell in it, and they wished to put in all they could.

One illustration of this is found in the 5th chapter of John, 29th verse. In verse 28, Jesus was saying, Marvel not at the things I have told you about My Kingdom; "The hour is coming in which all that are in their graves shall hear the voice of the Son of God and come forth; they that have done good unto the resurrection of life." I suppose the translators thought that the Lord was going to send everybody to everlasting torture, so in the next clause, "they that have done evil unto a resurrection of judgment," they gave the translation, "resurrection of damnation." They had to get the damnation in. They supposed, though it was not in the original, that this thought should be there, and that they, as translators, should put it into the English text. They did so. But there is no "damnation" in the Greek. The word is krisis judgment.

These translators had been taught that there is a place of torment; and here was a text that seemed to imply that everyone would have an opportunity of some kind that those in harmony with the Lord would have a life-resurrection, while the others would have an awakening to a process of judgment. They thought they must make it a hot time someway, so they put it "damnation," and

scared the rest of us. What would a resurrection of damnation be? We were told that the people were in Hell as spirit beings; and that after they had been roasted for a long time as spirit beings, they would have a resurrection and get more substantial bodies, so that the flames could get a better hold on them. How ridiculous! How absurd! Whenever people ignore the Word of God they get into some absurdity.

Those translators were not stupid men. They were seventy of the most intelligent preachers, the most highly educated men of their day. They agreed to render the word *krisis* as “damnation,” although this same Greek work occurs four times more in the same chapter and they did not render it “damnation” in any of the other four instances.

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But to give the proper translation in verse 29 would interfere with their eternal torment theory. The Revised Version, you will note, sets the matter straight. It renders the word as it should be—“judgment.”

What is the resurrection of judgment? It is the resurrection that comes to the world during the Day of a thousand years in which Christ is to reign. That whole period is the Day of Judgment, as St. Peter tells us. “God hath appointed a Day in which He will judge the world in righteousness by that Man whom He hath ordained” Christ Jesus, the Head of the Church, and the members of His Body. They are to be the judges in that thousand-year Day. All the world at large will have their opportunity in that Day of Judgement.

We, the Church, are now having our day of judgment, from the time we give our hearts to the Lord and make a covenant with Him until the close of life. It is a matter of life or death with us from the time we make this covenant. We shall have a chance for life in the next Age, if we have now covenanted to sacrifice our time, our talents, our influence, our riches, our all, in the Lord’s service.

GOD’S SPECIAL COVENANT WITH THE FEW

In exchange for our hopes of human Restitution, God has given us the first payment, a hand-payment, so to speak, of the reward of the Divine nature, in that we have received the begetting of the Holy Spirit. Now old things have passed away; old hopes have passed away. While Jesus is prepared to give Restitution to the world, you and I who are now God’s children cannot get Restitution. (John 15:19; 17:14) We have given up Restitution, that we may have the hope of being partakers of the Divine nature, which God has invited us to share with His Son.

All who have made that covenant with God must have had their eyes opened previously or he would not have made the covenant with them. He does not make a covenant with the heathen the

unenlightened world but only with those who have an intelligent knowledge of His offer and the terms of its attainment. How was it with yourself and with myself? We had first to learn something of God. We had to learn that He is a Rewarder of them that diligently seek Him. We had to learn how to seek Him. We learned that there is a strait gate and a narrow way that “leads the life” the life offered during the Gospel Age only. We learned that Jesus is that “Door,” or “Gate”, and that we must come to that Door and present ourselves intelligently. The eyes of our understanding were opened, or we could not have done this.

But our discernment of these things was not complete at the time we saw enough to lead us to present our bodies as living sacrifices unto Him. It was not until we had been covered with the robe of Christ’s righteousness to make us acceptable to the Father, and begotten of the Holy Spirit as New Creatures, that the higher things opened before us. “The heavens were opened, and we began to understand the deep things of God.” (1 Cor. 2:10) This special blessing is restricted to those who have come into this special relationship to God and to Christ, through this Covenant of Sacrifice.

God spoke of this class and their covenant in times past, saying, “Gather my saints together unto Me, those that have made a covenant with Me by sacrifice.” It is not Catholicism, not Methodism, nor Lutheranism, nor Episcopalianism, nor Russellism, but, “Gather MY SAINTS together unto Me.” If we have not made this covenant, we are not of the saints referred to. These are the true Covenanters.

JESUS THE ONLY WAY OF SALVATION, NOW OR EVER

The whole world is still out of relationship with God. They lie in the Evil One. (1 John 5:19, Rev. Ver.) God is not giving them an opportunity now. He is giving the opportunity only to those who have come in the appointed way, by faith in the Lord Jesus Christ. Others are aliens, strangers and foreigners, “without God and having no hope in the world.”

Do we see the difference? Without knowledge we could not come. In the future the whole world will be enlightened. Knowledge is to be given them. It will be true then as now that no man can come unto the Father, except by the Son; that without faith no man can be received by the Father; that all must receive the Lord Jesus Christ and believe in Him. “There is no other name given under Heaven or amongst men” whereby any can be saved. But all will have their eyes and ears opened in due time regarding that Name, so that all may be saved, if they will. (Isa. 35:5) Thank God for this!

What has stopped the ears now? What has blinded the eyes? What has hindered men from knowing of God and His salvation? The Apostle Paul says, “The god of this world.” This god is

Satan. Jesus tells us that Satan is “the Prince of this world.” How does he blind men’s minds? By misrepresenting God’s glorious character, putting darkness instead of light, error instead of Truth. Through misleading and deceiving, this great Prince of Darkness has sought to keep the people away from God. Why has he done this? The Apostle says, “Lest the light of the glorious Gospel of Christ, who is the Image of God, should shine unto them.” When the light of God’s goodness shines into a heart, it begins to scatter the darkness. If Satan can keep out the light of God’s goodness he will keep us away from God. But if this light gets into the heart, it will draw us nearer to God every day and hour.

POOR OF THIS WORLD CHIEFLY CALLED

It is a matter of great importance to have the eyes of our understanding opened, “that we may be able to comprehend with all saints,” as the Apostle says. The word “comprehend” means, to fully take in, to encompass. We cannot fully encompass. We cannot fully encompass God; He is too great. What can we comprehend, then, with all saints? On this subject of the goodness and love of God the saints are to have comprehension; other people will not get much on this subject. Are the saints brighter than other people? The Bible says they are not. “Not many mighty, not many wise, not many noble, not many rich, not many learned, but chiefly ”the poor of this world, rich in faith.” These are the ones who are to have the comprehension, which comes only to those who possess God’s Holy Spirit, received through His begetting. It is this that influences our minds.

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We have the same brains that we had before; but when the Holy Spirit begins to set things in order in our minds, when it gives new principles to work on, it enables us to produce better thought from these brains than would have been possible before. Thus our minds become more and more sound, just as under the hand of a master musician even a defective musical instrument might be made to yield something acceptable, which an inferior player could not produce.

The Apostle tells us that God has chosen the mean things of this world. It is a pretty hard expression to human pride, but it helps to keep us humble. This is what we need. The heady and high minded are not so susceptible to the influence of the Truth as are the humble class. It is to the humble ones that the Lord’s Word appeals; and they are simple enough to take it. The wise of the world say, “God did not mean that; He must have meant something else in harmony with my wishes and desires.” The

simple-minded take God's Word as it is, and consequently receive increasing light. "God is light; and in Him is no darkness at all." The Bible reflects His light. In proportion as we get this light from the Bible we can understand God's love and Plan.

THE HEAVENLY ILLUMINATION AND ITS EFFECT

There is a supernatural illumination which all receive who receive the begetting of God's Holy Spirit. The Apostle says in his letter to the Hebrews that the Church "endured a great fight of afflictions, after they were illuminated." When did the illumination begin? When they received the spirit begetting, which is granted during the Gospel Age, and only to those who surrender themselves entirely to God through Christ. This is the thought of the Apostle when he prays for the saints that the eyes of their understanding opening, opening, opening a gradual opening is the thought of the Greek they might be able to comprehend what are the lengths and breadths and depths and heights of God's love.

Our Lord Jesus made His covenant with the Father in line with the Scripture which says, "Gather My saints together unto Me, those who have made a covenant with Me by sacrifice." Here was the first saint of the Gospel Dispensation. He said, "I delight to do Thy will, O My God!" Thou hast invited Me and I have come, in harmony with Thine arrangement. Jesus was now thirty years of age, which was as early as He could present Himself to God sacrificially. Then He was buried in the water to symbolize that consecration. His human nature was there buried in symbol. His rising from the water represented symbolically His rising to newness of life as a spirit being. God then gave Jesus the begetting of His Holy Spirit. John, who baptized the Savior, testified that he saw the Spirit come down in bodily form like a dove and rest upon Jesus. He says that he was told by the Lord before he saw it that the one on whom the Holy Spirit would be seen to thus come would be the Messiah, the Anointed of God.

In connection with this we read that as Jesus came up out of the water, "the heavens were opened unto Him." What did that mean? Could Jesus see clear up into the sky? Not any farther than before, we presume. The word "heavens" means higher things. It does not refer to the vault of heaven, but to the things of God's Word. They opened to our Lord in the sense that He began to understand them as never before. During the thirty years before that time He had been one of the few who could read. Sabbath after Sabbath He had read the different lessons of the Law, and was familiar with the letter of the Scriptures.

Could Jesus understand the deep things of God? No; for He was then only a natural man. He had not been begotten of the Spirit. He was limited by the Law so that He could not present Himself at an earlier age than thirty. Immediately upon reaching this age He was about His Father's business, consecrating His all to God.

(Heb. 10:&) The Father there gave the Holy Spirit, which began at once to operate upon Him. This illumination of the higher things came to Him all those things contained in the Law and the Prophets bearing upon Him and His course as the Messiah.

Jesus had often wondered about these matters. Here He saw the description of the glory and grandeur of Messiah's Kingdom; and there were other statements, apparently about Himself being led as a lamb to the slaughter. He had read about Moses lifting up the serpent in the wilderness, of the killing of the sacrifice of the Day of Atonement the bullock and the Lord's goat and of the scapegoat. The question with Him was, Which types refer to Me? What am I to do? It was not for Him to know until He became thirty years of age, and made His consecration. Just as soon as He had done this He received the Heavenly illumination.

Jesus then went away into the wilderness where for forty days He thought on these things that He had considered so many times before but could not understand. Now He could see how He Himself was pictured by the serpent that Moses lifted up in the wilderness; how He corresponded to the Passover lamb, and to the bullock of the Atonement Day, how He was the one to have "His grave with the wicked and with the rich in His death." This illumination that came to Jesus comes also to His followers. We are to follow His steps.

HOW WE ARE TRAINED FOR KINGDOM SERVICE

There will be no unprepared persons in God's Kingdom. No one will be there who is not fit for the place. Although we are favored in that covering of our sins, the invitation to become associated with Christ, and the assistance which God renders in the way, are all of grace, nevertheless God expects us to cooperate with grace, and develop in our hearts and life those qualities which He points out as being His own. St. Paul mentions this fruitage of the Holy Spirit—" Meekness, gentleness, faith, patience, long-suffering, self-control, brotherly kindness, love." Love is the sum of them all. You say, "I have some of these, but not in perfection." None of us have. We cannot do perfectly so long as we have imperfect bodies; but we can show skill.

If a master musician sits down at a broken-down instrument we detect his skill, in spite of the defective medium through which he operates; and we say, "If he had a perfect instrument I am sure he would produce delightful music." So the Lord is not expecting us to produce perfect works

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with these defective bodies, but to do our best. If the Lord sees that our intentions are perfect, and that we are trying to put into practice the good principles we have learned, so far as our abilities will permit; if He can see that we are so handling the old

instrument as to get out of it the best that we can produce, then He will say, "I am satisfied; I will soon give you a new body, and then you will do perfect works." Some of your neighbors may not understand, and it may be that your family will not; but if you have God's Spirit, He will know how to reckon with you.

God wishes us to be faithful to Him, to prove our loyalty, to learn more of His character, to understand more and more what is His will, that it may have its proper influence upon our hearts and lives. As the Apostle says, "The love of Christ constraineth us." As He manifests His love toward us He wishes us to reciprocate. This is implied in our text. Let me quote it again: "That you, being rooted and grounded in love, may be able to comprehend what is the length and breadth and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God."

O this blessed fulness! Are you realizing it? If so, "the Spirit of glory and of God resteth upon you." Go on, dear fellow pilgrims in the narrow way! A little while, and we shall see His face. A little while, and all our trials will be ended. A little while, and all the things that now appear so grievous will seem but "light afflictions, which were but for a moment, ' and which worked out for us "a far more exceeding and eternal weight of glory!"

National Labor Tribune January 3, 1915

EVERYBODY'S BIBLE QUESTION BOX

Q.--Would you say the Gentiles were represented in the Jewish nation on trial under the Law Covenant, in the same way that Adam's posterity were represented in him during his trial? Rom. 3.

Answer--No! The Jews were "a peculiar people," separated by God from the rest of the world. The Gentiles were not represented in them, else they would have had the same opportunities, responsibilities, and chastisements. The Law Covenant is called "the middle wall of partition" between Jew and Gentile, and was not broken down until Calvary (Eph. 2:12-19). The Apostle Paul's argument in Romans, chapters 1 to 5, is that while all were originally condemned in Adam there still persisted in the hearts of men sufficient knowledge of God's original law, written in the heart of Adam, to condemn each individually. But the Jews, having the law of Moses, were under a double condemnation, and thus to the original death sentence was added one of stripes (Amos 3:2; Lev. 26). The Jews are suffering some of these stripes now, till the fullness of the Gentiles be come in (Rom. 11:25). All the faithful, however, both Jews and Gentiles, were represented in Abraham, before

circumcision and the giving of the Law (Rom. 4).

Q.--Please explain Matt. 10:15:“Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the Day of Judgment, than for that city.”

Answer--Comparing Scripture with Scripture we find about Sodom and Gomorrah: (a) Fire and brimstone destroyed all in one day (Luke 17:29); (b) they suffered the vengeance of eternal fire (Jude 7); (c) they are made an example to those that should thereafter live ungodly (2 Pet. 2:6); (d) they would have remained had they been given the same opportunity as Capernaum (Matt. 11:21-24); (e) they will have a more tolerable time in the day of judgment than Capernaum (Matt. 10:15); (f) they will return to their former estate (Ezek. 16:55). How blind the reasoning that takes Jude 7 to mean eternal torment! It is clear the punishment of the people of Sodom and Gomorrah was: (1) Not final. They will be resurrected and have their share in the benefit of Christ’s ransom work for all viz., an opportunity for life in the 1,000-year day of judgment when the full gospel light will flood the whole earth; (2) Typical of the second death a warning of that utter destruction (not preservation in fire) which will eventually overtake all who sin willfully against clear light and thus prove their unworthiness of life.

Q.--Why did the Master first eat the Passover with his disciples, and then introduce the new rite, with bread and wine? Luke 22:14-20.

Answer--This was the last occasion on which the Passover could be celebrated. At the first Passover Israel’s first-born were delivered from the angel of death, and on the following day the whole nation were set free from the Egyptian bondage. Jesus himself was shortly to take the place of the paschal lamb; his blood was to shield the Church of the first-born from death during the Gospel Age, and in the morning the opening of the new Age the whole world were to be liberated from the bondage of sin and Satan. Jesus put into the hands of his disciples symbols of his own body and blood and enjoined that instead of eating the typical Lamb, they were now to partake of the anti-typical, and to do this in remembrance of him. It is only “till he come” that this memorial is to be kept. When he has come, then the other part of the type will be fulfilled the world will be delivered and Satan and his agents (Pharaoh and his host) will be destroyed. It was therefore appropriate that Jesus should have such strong desire to eat this supper. The type had now ceased and the great anti-type was due to begin.

Q.--Our Lord’s words, “For as the Father hath life in himself; so hath he given to the Son to have life in himself,” seem to imply that the Son had immortal life while on earth! How then could he really die to redeem the race, as some claim he did?

Answer--In Scripture, events future or in process are often spoken of as already accomplished, because seen by the eye of faith from the Divine standpoint. Conf. Gen. 17:4 with 17:5, and Psa. 4:17; John 17:4 with 19:30. In Luke 2:11 Jesus is called a Savior, and the Anointed Lord, whereas he was not anointed until thirty years later, and could not actually save until, as the Lamb of God, he was

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slain and resurrected. So then, at this time, Christ was not immortal, but he had been begotten to that life by the Holy Spirit, and thus on Calvary "he poured out his soul unto death," in full assurance of a perfect resurrection or birth, on the third day. If already inherently immortal, he could not die, nor would he have required the mighty power of God to raise him up (1 Cor. 15; Eph. 1:19-22). So with the Christian; he is said to have everlasting life now (John 5:24; 6:47); and to be risen with Christ (Col. 3:1), yet he dies, and these things only become actual in the resurrection at the last day (John 5:29; 6:40; Tit. 1:1-2; Col. 3:4).

Q.--How many times did our Lord show himself in the same body as he had when he showed himself to Thomas in the upper room?

Answer--There is no reason to suppose that Jesus ever showed himself twice in the same body after his resurrection. He laid aside his old human body in death and as his human nature is the corresponding price for Adam's forfeited life and thus the ransom for the world, he will never take it back again. In order to convince his disciples that he who was dead was again alive, it was necessary for him to manifest himself to them by some means. This he did as the angels have done by using a human body for the few moments of his different talks with them. Lest they should get the impression that he was still a human being he used a different body each time, thus proving to them that none of the bodies they saw were really his. "Now the Lord is that spirit" (2 Cor. 3:17) but he assures us "a spirit hath not flesh and blood as ye see me have" (Luke 24:39). "Flesh and blood cannot inherit the kingdom of God" (1 Cor. 15:50); and it is therefore necessary that all who will share in the Divine nature must lay aside the human. We must not only suffer with him but we must also be dead with him if we would reign with him (2 Tim. 2:12).

Q.--Did Paul preach a full Gospel?

Answer--Some who have noticed that the Apostle Paul had nothing whatever to say about torments in reservation for the wicked after death have concluded that he did not preach a full Gospel. He certainly never preached what in recent years has been termed a Gospel sermon. Instead he preached a God of love the God of the Bible. He himself assures us that he did preach the entire Gospel saying, "I have not shunned to declare unto you

all the counsel of God" (Acts 20:27). The Gospel that he preached was the same Gospel that God himself preached to Abraham saying, "In thee shall all nations be blessed" (Gal. 3:8). Gospel means good tidings. It is surely good tidings that a blessing for each member of the human race awaits the completion of the selection of Abraham's seed. The inspiring hope of God's Word is that "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal.3:29). The seed is to be not only fleshly, as were Isaac and Jacob, but also spiritual, heavenly. "Thy seed shall be as the stars of heaven and as the sands of the sea shore" (Gen. 22:17), seems to be an allusion to the two seeds. By this division of the seed into two parts there will be not only the invisible and powerful spirit rulers but also earthly representatives and examples for the world. The Church will be invisible during the entire period of its regal power but those who obtained a good report through faith before the High Calling was opened up are to be "princes in all the earth," visible representatives of the perfection which shall be the reward of the obedient during the thousand year judgment day. One prophet describing his resurrection vigor said that his flesh would be "fresher than a child's" (Job 33:25).

Q.--Kindly give us your thought on Mark 10:1-12, especially the portion regarding husband and wife leaving relatives and cleaving to each other.

Answer--Our Lord was not here stating a new thing but merely repeating the instruction that had been given the human race when God placed our first parents in the Garden of Eden. Almost the same words were used in Gen. 2:24. Evidently the meaning is just what is stated in the words. We find that a still deeper meaning is intended, however, in addition to this primary application. The Apostle Paul explains that as the Church is espoused to Christ as a chaste virgin (2 Cor. 11:2), she must needs keep herself pure and unspotted from the world if her heavenly bridegroom will ever acknowledge and receive her. If she were to manifest love for the world and its institutions to such an extent that she would take them into her life, should enter into worldly alliances, accept anyone or any system as her lord and master, she would prove herself unfaithful to her heavenly bridegroom. When these faithful ones have made themselves ready, the marriage will take place (Rev. 19:7-9). The bride will be glorious in person, in adornment and in office (Psa. 45:13), and associated with her glorified Lord she will exercise queenly powers, inviting all the sin-cursed race to turn from their allegiance to the prince of this present world and accept the blessing of life provided by her bridegroom. Now the spirit of this world and its ruler are drawing men deeper and deeper into degradation, farther from the likeness of God; then "the spirit and the bride will say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17). Under the

leadership of the heavenly hosts the World will progress up the "highway of holiness" and will find the way so plain that the weakest will easily walk therein (Isa. 35:8-10).

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[The National Labor Tribune -- January 10, 1915](#)

EVERYBODY'S BIBLE QUESTION BOX

Q.--Can you help me to understand Luke 15:7: "Joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." Who are the "just persons"?

Answer--This text is from the parable spoken by our Lord concerning the good shepherd going after his strayed sheep (Luke 15:1-10). The ninety and nine represent the angels and other Heavenly beings who have always been in harmony with God, therefore "just persons who need no repentance." The lost sheep is Adam (and his children in him), who strayed from God and became a sinner, resulting in the entire human race becoming sinners, as stated in Isa. 53:6, "All we, like sheep, have gone astray," and Rom. 3:23, "All have sinned and come short of the glory of God." The good shepherd, seeking his sheep, represents Jesus leaving his heavenly glory and coming to earth to redeem mankind. When this is finished and the race of Adam restored, the Scriptures show that there will then be great rejoicing in Heaven (Rev. 5:11-13).

Q.--Please harmonize the following Scriptures: John 6:44, "No man can come to me except the Father which hath sent me draw him," and John 16:6, "No man cometh unto the Father but by me."

Answer--There should be no difficulty in harmonizing these statements, because all the great work of human blessing was formulated in the mind of the great God of Heaven, and he makes it all possible by first drawing the suitable ones to Christ. The first influence of Divine favor is that drawing power which points the sinner to the Sin-bearer, the Lamb of God, for it is to be through him alone that any can come into relationship again with God, for all were estranged from him through the fall. So of those who come to Christ, the present Advocate and future Mediator, whoever desire may consecrate themselves and so be accepted in the Beloved, and eventually be brought back to sonship with God the Church as first-fruits, and then all others who so desire during the reign of blessing.

Q.--What is the meaning of Isa. 53:12 "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and

he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors”?

Answer--This verse shows that because Jesus died as an offering for sin (John 2:2), therefore Jehovah, the Great “I AM,” would exalt him to a share with himself in the Divine nature, possessing inherent life (John 5:26; Phil. 2:9). Further, that Jesus would share the spoil of his great conquest with those who would be overcomers of the Gospel Age, his joint-heirs the strong (Rev. 3:21). He spoilt Principalities and Powers by his death and resurrection (Col. 2:15), and will eventually spoil Satan’s usurped dominion of the kingdoms of this world by binding him for a thousand years (Rev. 20:1, 2; Matt. 12:28, 29). Then the kingdoms of this world shall become his (Rev. 11:15), and the overcomers the strong will share in his reign of righteousness (2 Tim. 2:12).

Q.--Will you kindly explain Matt. 5:22 “But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire”?

Answer--To understand this verse, it is necessary to know something of Jewish regulations. “The Court of Judges” had power to judge certain cases of crime, only, and “The High Council,” or “Sanhedrim,” constituted the supreme court to deal with the gravest offences, with power to enforce the extreme penalty death. In some cases, the bodies of very obnoxious criminals were subjected to indignity after death, being denied a decent burial, and were cast with the city refuse into Gehenna (translated “hell fire”) to be consumed. The Lord was pointing out that their interpretation of the Law was far below the real import of it, as viewed by God, and as it shall be enforced under the real kingdom and judges, which theirs only typified. Thus, whoever is “angry” will be amenable to the judges, and whoever says “Raca” (villain) will commit a more serious offence, being dealt with by the High Council, and whoever continues in this sinful course will be in danger of Gehenna second death (hell fire) (Matt. 10:28). It would be hard to imagine a more fitting picture of the odium attaching to the final destruction of the willfully wicked than this Jewish custom of casting the bodies of criminals into the Valley of Hinnom (Gehenna) to be obliterated with the refuse of the city. Force is lent to the symbol when we remember that the Jews had not yet lost sight of the Scriptural hope that they would be restored to the earth in their resurrection and that they intended to thus indicate that they considered the criminal unworthy of a resurrection.

Q.--What is the meaning of the expression: “Upon this rock I will build my Church?” Matt. 16:18.

Answer--The Greek word for Peter is "Petros," and means a stone, and the original word for rock is "petra." The meaning of this passage, therefore, is "Thou art Petros, a stone, and on this petra, rock, I will build my Church." "Petros" is masculine, and petra is feminine. Jesus asked for a confession: Peter gave it in these words—" Thou art the Christ, the son of the living God." And this confession was the rock on which he declared that he would build his church, and against which the gates of hell (hades) should not prevail. The Apostle (1 Cor. 3:11) explains that Jesus Christ (and not Peter) is the only Foundation upon which the true Church or spiritual Temple is to be erected. St. Peter was merely one of the "living stones" (John 1:42; 1 Pet. 2:2-5) of that great Temple, the Church of Christ, which will be made up of many "stones," of which our Lord Jesus is the foundation Rock (1 Cor. 10:4). There is not the slightest reason to suppose that any one will be in this true Church unless he is built upon this foundation rock of faith in Christ as the son of the living God. The test is a

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severe one. Many think themselves Christians who do not even know what Christ's teachings are and therefore have not even a basis for faith. They do not even know what the foundation is and so surely could not build thereon. Others claim that Jesus is not the Son of God but that he and the Father are the same person. Still farther astray are those who consider the living God as a mere principle.

Q.--In Mark 1:15 we read, "The time is fulfilled, and the Kingdom of God is at hand," while in Matt. 6:10, Jesus taught us to pray for the Kingdom to come. Kindly explain:—(a) In what sense the Kingdom has already come, (b) In what respect it has not yet come, (c) What will be the character of the Kingdom?

Answer—(A) This can only be understood in the sense that those who now accept of Christ recognize his right to reign, and render to him voluntary obedience before he sets up his Kingdom, and consequent justification transfers our allegiance, and we reckon ourselves as subjects of the new king, and citizens of the New Jerusalem. We live by faith in the Kingdom, the world to come. (B) It has not yet come in power and glory. All during this Gospel age it has been in its preparatory stage, the kingdom in embryo. We therefore pray as the Lord taught, that God will establish his kingdom in the earth in power. The promises are that eventually Christ's kingdom shall be from sea to sea, from the river to the ends of the earth, and all nations shall serve and obey him. (C) The Kingdom will be autocratic, but established under strict laws of equity as the prophet Isaiah says, "Judgment will be laid to the line, and righteousness to the plummet." The kingdom shall be under the saints of the Most High. Absolute justice will be maintained, and according to a man's progress in righteousness shall he prosper in the kingdom.

It will not be confined to any one place, its power will be felt everywhere, just as Satan's kingdom at the present time is making its power felt, although not located in any particular spot on the earth.

Q.--Heb. 6:15, speaking of Abraham says, "After he had patiently endured, he obtained the promise." Does not this prove that Abraham received the promise made to him?

Answer--This expression "received the promise" may be used in two different ways. It may mean that a promise is given or that a promise is fulfilled. In this case the reference is evidently to the giving of the promise. It was after Abraham had endured the test of faith in the leaving of his home and journeying to the land the Lord had provided for him that he "received the promise" recorded in Gen. 12:1-3. There can be no doubt that he received this promise, as the statement of the Scripture is a plain one. But it is just as evident that he has never received the fulfillment of that promise, for the climax of its statement is that in him "all the families of the earth shall be blessed." Blind indeed would be the man that could suppose the families of the earth had ever yet been blessed in Abraham. Nor has he ever received the land promised him; it never became his full possession (Acts 7:5). The fulfillment of the promise in all its features awaits the resurrection. Abraham and his fleshly seed are to be brought from their graves and returned to the land of Palestine, as we read, "O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel" (Ezek. 37:12). Then will begin the fulfillment of the other portion of the promise. Gradually the blessings of restored life will spread until the farthest bounds of earth shall have been reached. An illustration of the two uses of this expression is found in Heb. 11, verses 17 and 39.

[The Brooklyn & Brooklyn Citizen January 10, 1915](#)

FIRST BATTLE OF ARMAGEDDON WHERE AND HOW IT WAS FOUGHT

We have heretofore pointed out that the great antitypical Battle of Armageddon will quickly follow the present world-war. Today's Study relates to the first of the great battles in the Valley of Megiddo, noted for its many slaughters, and therefore made the basis of Divine prediction respecting the "Time of Trouble such as was not since there was a nation," which will precede and prepare the way for Messiah's glorious Rule of a thousand years.

The Israelites, guilty of idolatry, had, according to God's Covenant with them, been chastened by the permitting of their enemies to vanquish them. General Sisera, of the Canaanites,

having humbled the Israelites of North Palestine for years, started southward with a large army, intent upon victories. The strength of his army is shown in the statement that it contained nine hundred iron chariots.

When he had gotten as far southward as the Valley of Megiddo, messengers reached him, informing him that Barak, a leader amongst the Israelites, was coming southward with an army of ten thousand Israelites. Under Divine guidance Barak made Mt. Tabor his army base later known as the Mount of Transfiguration, where Messiah's coming Kingdom was represented in a vision. 2 Peter 1:16-21.

General Sisera advanced with his army on both sides of the River Kishon. Then the word of the Lord directed General Barak to advance against the Canaanites. Sisera's army was discomfited and scattered. A great cloud-burst swelled the river, making quagmires of the lower valleys, rendering useless Sisera's chariots. His soldiers, fleeing for their lives, were cut down by the Israelites, while other thousands were swept by the freshets down to the sea.

This interference of God on behalf of His people is figuratively styled the fighting of the stars of heaven against Sisera's army. Similarly, in the great Armageddon near at hand, it will not be human might that will prevail, but the hosts of humanity will effect the complete disruption of the Present Order of things; for every man's hand shall be against his brother and his neighbor. (Ezekiel 38:21; Zechariah 14:13.) It is the cloud-burst of Truth and the rising waters of knowledge which are bringing to pass this

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great human catastrophe which the Lord will overrule for the world's blessing.

THE POWER OF A FAITHFUL WOMEN

Although the Lord has usually been pleased to use men in connection with His work, not only as typical characters, but also as evangels of the Gospel, nevertheless, Scriptures picture noble women who, because of delinquency of men, have been almost forced into public service by God's providence. Notable amongst such is Mrs. Deborah. She perceived no neglect of the Divine Law had resulted in the captivity of her people, and that what was needed was a guide to point the people back to God.

The Canaanites, whom they had not conquered, had conquered Israel. This conquest, permitted of God, had its insidious start when the Israelites, neglecting the Divine direction to live separate from all other peoples, had begun to intermarry with the Canaanites. These had enticed their husbands and their children to worship the heathen gods. Apparently many Israelites who had not gone over to idolatry had nearly lost their knowledge and

appreciation of the true God.

In the dark hour of Israel's oppression, the princes of the tribes seemed to lack patriotism, as well as faith in God. Each tribe was a separate state, and there was no cohesion between them the Divinely intended bond of union, the true religion, having relaxed. About this time the Lord, seeking a channel through which to be gracious to His people, found that channel in a woman Deborah. She realized the situation more keenly than others, probably because more deeply consecrated to God. She moved from her home in the northern part to a central place in the Highlands of Ephraim. From there she sent encouraging, stimulating messages to the chief men of the various tribes.

Deborah was respected, her counsel appreciated, and her advice sought. In this sense she judged admonished guided Israel. She is styled a prophetess. This might mean either a public teacher or one through whom the Lord send special messages. Some things connected with the story indicate the latter.

When Sisera's army had proceeded southward to Megiddo, Deborah sent word to Barak, a leader in her tribe Naphtali to march immediately to battle with ten thousand Israelites. Barak refused unless she would cooperate. She agreed to do so, forewarning him, however, that thus he would miss a part of his blessing by reason of his lack of courage. Thus it was that when the army moved to Mt. Tabor, it was under General Barak's command, but a woman was God's agent in directing the battle which brought such signal victory.

WAS THE WAR JUSTIFIED?--MRS. Jael

General Sisera's chariots stuck in the mire; his army defeated, he fled afoot with others, only to be overtaken by the victors. Entering a supposedly hospitable tent, he hid himself and fell asleep. His hostess improved the opportunity and drove a tent-pin through his temple. The act has been denounced as a breach of hospitality; but others have defended it on the ground that the custom still among the Arabs of Palestine is that any man intruding into a woman's tent is worthy of death. Let us remember that Jael was not a Christian woman, not begotten of the Holy Spirit, not taught in the School of Christ; and that whatever may be said of her would have no bearing in respect to Christians, who are under the new Law of the Spirit of Christ the Law of Love.

Incidentally, let us remember that no Jew stood in the same relationship to God and His purposes that the true Christians occupy. The Jews warfare typifies our warfare as New Creatures against the weaknesses and appetites of our flesh. Let us remember also that the death of Sisera and his army did not precipitate them into a hell of eternal torture, but merely was the way by which they were 'gathered to their fathers'—"slept with their fathers." They have known nothing since, and will know

nothing until the time of their awakening, which God has so graciously timed that it will be after Messiah shall have taken possession of the world, and by the establishment of His Kingdom shall have overthrown the Kingdom of Satan and the reign of Sin and Death. Like the remainder of mankind, Sisera and his army will then come forth, as a result of the redemptive work of Jesus, finished at Calvary.

Only those who have heard Christ, have accepted Him and have been begotten of the Holy Spirit as New Creatures only these are on trial now. The trial of all the remainder of the world is future.

[The National Labor Tribune January 17, 1915](#)

EVERYBODY'S BIBLE QUESTION BOX

Q.--If the command of Christ was to "Believe and be baptised" what will be the position of those who believe and are not baptised?

Answer--The Gospel call is an invitation; neither our Lord nor the Apostles commanded men to "believe and be baptised." The Gospel is proclaimed in all the earth as a witness (Matt. 24:14) during the present age. Many are drawn to the Savior as a result but few go on to make a full consecration to the Lord as exhorted to do in Rom. 12:1, 2. Those who do thus respond are baptised into Jesus Christ's death and into the Holy Spirit with which he was anointed. Thus they suffer with him now, in order that they may reign with him in the next age when he returns to bless all the families of the earth the living and the dead the good and the bad, for he gave his life "a ransom for all." This baptism into death (Rom. 6:3, 4) is the real one, of which water baptism is merely the symbol. Only such as the Father calls may participate. They are to constitute the Bride of the Lamb. When this Bride class is completed this baptism into death will cease, and the earthly restitution blessings will begin (Acts 3:21).

Q.--Eccl. 12:7 reads, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Will you please explain what the spirit is, as this

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passage is used to contradict Pastor Russell's view of death, which I know is right but cannot explain.

Answer--As far as we understand Pastor Russell's position, it seems to be quite in harmony with this text and the general teaching of the Scriptures on this subject. The wise man very plainly sets forth the same thought in Eccl. 3:19-21, but the force of his statement is lost through a mistranslation in the King James Version. The Revised Version has corrected the matter.

The 21st verse should read “who knoweth that the spirit of a man goeth upward and the spirit of the beast goeth downward.” Evidently even in the days of Solomon there were some who were becoming confused as to the nature of man and were making the false claim that man has some mystical portion which does not die and that when man seems to die he is really more alive than ever. All the evidence corroborates the wise man’s statement—“that which befalleth man befalleth beasts; yea they have all one spirit (mistranslated breath) so that (in the matter of death) man hath no preeminence above a beast.” Man’s preeminence consists not in his having a different kind of soul or spirit from the beast but in the fact that God has seen fit to provide for him a means of awakening from his death sleep. When one dies the spirit of life returns to God’s keeping in the sense that it remains under his power and awaits the announcement of his will to be restored to the dead one. The man dies and remains dead until his life is restored to him.

Q.--Will you kindly explain Eccl. 3:19-20? “For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again.” Do men die like the beasts?

Answer--From this passage it would appear that in some things man is no different from beasts. This seems very humbling to all who are not prepared to accept the Scriptural statements as the only authority on eschatology. Solomon, the wise man, was certainly in advance of the wise men of the present day. Our theology of today teaches that man is different from the beast in that the beast dies and ceases to exist, but that man does not cease to exist at death. On the contrary, popular theology declares that man becomes more alive after than he was prior to his decease. Solomon asserts that this view is without foundation in the word of God. It is not consistent with facts, nor is it in harmony with common sense. In verse 21 of this chapter he challenges the teaching that the spirit of man goes upward and the spirit of the beast goes downward. Verse 20 positively states that all go to the same place. Now we cannot think for a moment that the beasts go to heaven or to a place of torment; but we do know that they go to the death condition; and this is the state to which man goes also. This is in harmony with Gen. 3:19, where the sentence upon Adam was “Dust thou art, and unto dust shalt thou return.” The one thing which befalls man and beast is death. All are dependent on the same air that we breathe and both are alike subject to death under similar conditions. Man, however, is superior to the beast in that he has been provided with a finer organism and in that he has thinking and reasoning powers which the beast does not possess. In addition to this, man has been guaranteed a resurrection from the dead, because of the fact that Jesus has tasted death for every man (Heb. 2:9). Not until

the Church is all selected and prepared to rule over the world will the blessing of life be given man.

Q.--If God is omniscient, knowing the end from the beginning, how could he repent of his course in creating man?" See Gen. 6:6.

Answer--The word "repent" means "to change the mind, or course of conduct, on account of regret or dissatisfaction with what has occurred." The question then is, did God change his mind (plan), or was it his course of conduct? We claim that, knowing the end from the beginning, God's mind could not be changed; hence "repent" in this text must signify change of conduct. That is, God did change his course of dealing with man because of man's wickedness, which grieved him, but he did not change his mind or plans, because these plans had from the very first recognized the corrupting and degrading tendency of sin, and provided (in purpose of mind) the Lamb of God—" slain from the foundation of the world" as the redemption price (Rev. 13:8; 17:8).

Q.--Please explain Rom. 8:19-22.

Answer--Verse 20 shows that the whole human race was brought into a condition of depravity, condemnation, without being consulted, as expressed previously in Rom. 5:12. The reason God adopted this method was that he might have mercy upon all through the ransom sacrifice of Jesus (1 Tim. 2:6; Rom. 5:18). In view of this, God subjected the creation in Hope. Verse 21 shows that the creation is to be made free from this environment and heredity of decay which binds all, and given an opportunity of entering into that glorious freedom which the saints are experiencing by faith during this age. The human race is still groaning and travailing in pain (verse 22), and we understand that these conditions will remain until the selection of the Church is completed, and she is glorified and made like her Lord. In the meantime, as verse 19 declares, the creation is earnestly, though vaguely, expecting and waiting for the manifestation of these sons of God the Church or the seed of Abraham, who are to bless all the families of the earth. (See Gen. 28:14; Gal. 3:16, 29).

Q.--Would you kindly explain John 7:51:"Verily, verily I say unto you, if a man keep my saying he shall not see death."

Answer--The Scriptures speak of the complete and final end of all willful sinners those who sin against full light and knowledge as the second death. But the sorrowing and death conditions which the race experience now through Adam's sin are conditions which are to be graciously offset by the sacrifice of the great Redeemer "who gave himself a ransom for all." To all believers the "sayings" commands, and instructions of the Lord are of more import than daily food. Jesus said, "The words that I speak unto you they are spirit and they are life" (see Matt. 4:4). In God's reckoning, the consecrated believer passes from "death

to life,” because of faith in the Ransom sacrifice, and, if obedient to the will of God in Christ, shall not see death, in the absolute sense. Such only fall asleep in Christ (1 Cor. 15:18), waiting to be awakened in the resurrection.

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“The overcomers shall not be hurt in the second death.” Abraham gladly accepted the Divine promises, and by faith saw the day of Christ (the great millennial day) and was glad, because to him it was the hope of life.

Q.--Can you tell me what is the unpardonable sin referred to in the Bible?

Answer--The unpardonable sin is a sin which God declines to pardon or forgive a sin, therefore, which must be punished, must be expiated by the sinner. There may be said to be different degrees of unpardonable sin, however. An unpardonable sin is one that is committed against light and knowledge. All sins of weakness and ignorance are pardonable, because God has made provision for the forgiveness of these through the death of Christ. Since all of our weakness and ignorance came to us through the fault of our first parents, and since Jesus redeemed the world from the penalty of that transgression, therefore, every sin attributed to it alone is a pardonable sin. There are, however, what might be termed mixed sins, in which a measure of willfulness, knowledge, and intelligence combine with a certain measure of ignorance and weakness. For such sins there would be forgiveness to the extent of the weakness and ignorance, but punishment would be required to the extent of the knowledge and willfulness. A willful sin against clear light would bring the sinner under the sentence of that sin; namely the Second Death. Thus all sins traceable to the weaknesses inherited from Adam because of his fall are forgivable through the merit of Christ. This is effective now to those who believe on him, but in addition to this we have the assurance that he “gave himself a ransom for all to be testified in due time” (1 Tim. 2:5). Not so many have yet had an opportunity to exercise faith as we might suppose, for frequently the Jesus that has been preached has not been the Jesus of the Bible.

[The National Labor Tribune, January 21, 1915](#)

GIVING UP WHOLLY TO GOD’S WILL AND SERVICE

Louisville, Ky., Jan. 17 Pastor Russell preached here today at Macauley’s Theater twice to splendid audiences. We report one of his able discourses from the text, “Present your bodies a living sacrifice, holy, acceptable to God, and your reasonable service.” Rom. 12:1

Speaking with great earnestness, the Pastor declared that he repeatedly meets with people inquiring for the Bread of Life. These seem to know that there is something radically wrong with the preaching of the nominal churches. They tell that they are importuned for money; but that when they ask for soul-food they meet with evasion and subterfuge from many of the great and learned, who appear to have lost sight of the Bible and heart-conversion.

Or, on the other hand, they are met by the Salvation Army, with traditions as indigestible as a stone, to anybody of ordinary intelligence. They are told with all seriousness that God created our race, with knowledge and intention that nearly all of them would spend eternity in torture. They are told that to be saved from that awful fate they should become Salvationists, and storm the slums for Jesus. Their experiences remind one of Jesus' words respecting a father who, asked for bread, would give his son a stone; who, asked for fish, would give him a serpent.

The Pastor hoped that some of these hungry souls were present in his audience. He proposed to give them no human theories or speculations nor would he compromise the Truth nor dodge the question. He would endeavor to make the way to God so plain that a wayfaring man need not err therein; and he would do this by presenting God's arrangement and quoting God's own Word.

WHERE ETERNAL TORTURE ERROR LEADS

No doubt those who invented the theory of eternal torture thought that they were taking the proper steps to drive the whole human family to God. But, on the contrary, it seems to drive away from God and the Bible the most intelligent people of every land, who have naturally a more reasonable and just conception of the Creator than the one presented in the church creeds. Instinctively they are repelled with the thought that the Creator would pursue a course which would be beneath the most degraded.

Undoubtedly the Bible is true in declaring such fallacies "doctrines of demons." (1 Tim. 4:1) From this Bible viewpoint we can see that it was a master stroke on the part of Satan and his subordinates to misrepresent the teachings of the Bible, so as to repel those who might be "feeling after God" and desiring to draw near to Him. Acts 17:27

TRUTH-TELLING PROVOKES THE CLERGY

To tell the truth to the people, even on so simple a subject, means the angering of the clergy: Why, do you ask? Because it proves them to be in the wrong, and proves that they have not been feeding the people with the Bread of Heaven. Instead of building up the House of God, the Church, they have been building meeting-houses seeking for numbers and popularity rather than to instruct the people in God's Word. Remarkably

few church members of any denomination know what they believe. They give evidence that, if Christians at all, they are the merest babes in Christ. None is able to judge another's heart, but all should be able to judge of each other's lives fruits. "By their fruits ye shall know them," said the Master. Matt. 7:20

If the majority of Christians have the fruits of the holy Spirit, they keep them hidden; and surely many of them manifest the fruits of the Evil Spirit—"anger, malice," etc. the Apostles style works of the flesh and of the Devil. Eph. 4:31; Gal. 5:19-21; 1 John 3:8

We would not be misunderstood; we are not complaining that there are not nice people connected with all the churches. On the contrary, we compliment them on their education, their refinement, their wealth, their influence. Moreover, we compliment them on their humanitarian sympathies, as represented in hospitals, asylums and other benevolences. But all these things are shared evenly by people who are not members of churches. A participation

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in good works is by no means a proof that one is a Christian. A Christian is a person who has come into a very special relationship to God through Christ; and this relationship exists not in respect to education, wealth, color or sex.

With the popularizing of Christianity came such a modification of teachings as invited all decent worldly people into the Church, and made them think that they were consecrated saints of God and heirs of the blessings promised in the Scriptures. By inference, rather than by direct statement, the theory has gone forth that the penalty for sin will be visited only upon those who neglect to say, "God forgive me," a few moments before they die. Notwithstanding the plain statements of the creeds, every funeral discourse lands the dead in Heaven, so far as the auditors can understand. A misinterpretation of the Savior's words to the dying thief is made the basis for this absurdity.

Let me say, then, with all kindness toward those who are deceiving themselves and others, that the vast majority of church members and of preachers are not Christians at all, according to the Bible standards. This does not mean that the Bible condemns them to eternal torment. Thank God, no! It does mean, however, that these self-deceived ones will have neither part nor lot in the wonderful blessing provided for God's elect Church. It means, further, that God's Church is separate from all human institutions; and that only saintly persons, regardless of denominational lines, are member of the true Church, "whose names are written in Heaven."

SURRENDER SELF-SACRIFICE TO GOD

According to the Bible, no human being is fit for Divine fellowship or eternal life. The reason is given that all are sinners. The explanation of the sin is that it was committed by Father Adam when he was perfect, in God's image; and that, cut off from God, the race deteriorated, passing imperfections of mind, morals and body from parent to child. (Psa. 51:5) Imperfect beings would be quite out of place amongst the perfect; and so long as imperfection continues, sin will continue, and with it, necessarily, sorrow, pain and death, sin's consequences.

God declares His sympathy for the sinner, and that He has made provision for man's recovery from his present deplorable state. Not only so, but a time has been set for the recovery; and the Bible tells us how it will be accomplished by Messiah and His Millennial Kingdom. We pray, "Thy Kingdom come," not with the thought that God will neglect His promise to establish that Kingdom, but by way of giving acknowledgment to the fact that that Kingdom is the hope of the world and of the Church.

The Church's hope in the Kingdom is that of becoming sharers with Christ in the glory, honor and work of that Kingdom for the blessing and uplifting of humanity out of sin and death. There is no attempt being made at the present time on God's part to convert the world. Few now hear the Gospel Message, and still fewer believe it. They are deluded by the Adversary into thinking that God has been trying to convert the world for six thousand years and has been making a miserable failure of it all along; and that wherever is done, we must do for ourselves. Thus has unbelief been cultivated, and trust in God and in the teachings of the Bible thrust aside.

Nevertheless, the Lord declares, "My Word that has gone forth out of My mouth shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11) God's Word was sent forth to invite a very special class of humanity a class loving righteousness and hating iniquity, weary and heavy-laden with sin, ignorance and superstition, and desirous of coming back into harmony with God and being blessed of Him.

For nearly nineteen centuries the Message has been going hither and thither, quietly, unostentatiously. The world and the nominal churches would say that it had accomplished nothing that everything great had been accomplished by them. But we prefer to stand by the Bible and to recognize that God's consecrated ones have indeed lifted up a light which the world has hated a light on account of which they have frequently been put to death, or have had "their names cast out as evil,; or have been boycotted, socially or otherwise.

If their hopes were merely in the present life, these would be making a miserable failure of their opportunities. But not so;

they are waiting for their reward in the future at the Second Coming of Jesus by a share in the First Resurrection. And even now their joy, peace and fellowship with God more than offset all their trials, difficulties and ostracism. Besides, "To them it is given to know the mysteries of the Kingdom of God," which to all others are parables and dark sayings, hard to be understood.

SHEPHERD'S VOICE, "COME UNTO ME"

The trials and difficulties of life pressing many today are giving them a hearing ear for the Great Shepherd's words, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." He does not say, "Go to the Luthern Church; go to the Presbyterian Church; go to the Methodist Church; go to the Roman Catholic Church;" He says, "Come unto Me."

It is the privilege of whoever hears this Message to go immediately to the Lord direct. True, he cannot go to the Heavenly Father direct; for as we read, "God heareth not sinners." But he can go to Jesus, because Him hath God set forth to be our Savior, our Redeemer. Thus Jesus said, "No man cometh untho the Father but by Me." (John 14:6) He did not say, "No man can come unto Me except through a preacher, or a priest, or a bishop, or a pope" He made the way simple for whosoever desires to come.

But when we desire to come to the Father, and learn that we must come through Jesus, what shall we say to Him? We have only one alternative; namely, to ask Him upon what terms He will introduce us to the Heavenly Father, and thus bring us back from the condition of condemnation into the family of God. When we suggest that Jesus would raise conditions, the proposition seems astounding to some. They have somehow gotten the impression that the Heavenly Father and Jesus are in great distress because so few people desire to become members of the Church; and that they would be ready to receive anything and anybody on any terms, simply to have another name added. How absurd this is, when we come to think of it.

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We call to mind the teaching of the Master. He did not say, "So many of you as wish to hit the sawdust trail can go to Heaven!" He did not say, "Seek to excite the people and get them to do something that they would not afterward fully understand and appreciate." He did the reverse; He said, "sit down first and count the cost," before complying with the terms of discipleship. And so He still says to all who come to Him, "Sit down and count the cost." Do nothing rashly.

Some of us can count more rapidly than others. Many of the poor ones who are weary and heavy-laden through sin are ready to say, "I know the cost of sin in my personal experiences. The cost of being disciples of Jesus cannot be greater than the cost of

being rebels against the Divine Law.” Such are frequently ready to decide quickly and take their stand firmly on the Lord’s side. Others are like the rich young man who came to Jesus, saying, “What good thing can I do that I may inherit eternal life? I have kept the Law from my youth up. What lack I yet?” Matt. 19:16-20

There are few today like that young man, of whom we read, “Jesus, beholding him, loved him.” And we may be sure that Jesus still loves those who are striving hard to live right, righteous lives. But this class has the harder struggle. They think they have done everything that they ought to do, or at least everything that the Lord would have them do. But Jesus says, No. To that young man He said, “Go sell what you have, and give to the poor; and come, take up your cross and follow Me.” Again He said, “If any man will be My disciple, let him deny himself, and take up his cross and follow Me, and where I am, there shall My disciple be.”

To be a disciple of Christ is to be a follower, a pupil one who walks as He walked. The proposition is self-denial, self-effacement. It means giving one’s self wholly to God, as in our text, “Present your bodies a living sacrifice, wholly, acceptable to God, your reasonable service.” No one need go far to make this consecration. Each, at his own bedside, can give his little all to God, through Christ.

HOW TO BECOME A CHRISTIAN

It should not require long to count how much more we shall receive than we give. We give a condemned and dying existence; we give mental, moral and physical imperfections we have no more except as our Savior, by imputing His merit, makes our sacrifice of value in God’s sight. But in exchange we receive riches of grace in the present life peace, joy, blessing of heart, which the world can neither give nor take away and in the life to come, “glory, honor, and immortality,” joint-heirship with our Savior in the Heavenly Kingdom which shall dominate the world for the thousand years, for its blessing and uplift.

Really, after counting the cost, there is a danger that we would feel so ashamed of the littleness of our offering that we would fear to come to the Lord with it. We gain courage to present our bodies only by a knowledge of the Lord’s Word, and a realization of the mercy and favor which has prompted His kind invitation for an exchange of something of little value for great things of inestimable value. But unless we take this very step and definitely and positively enter into a contract with the Lord, we have neither part nor lot with Him. We are still of the world,

however much we may try to pattern our lives after decent models and to avoid the grouser and the finer sins. The covenant with the Lord is the beginning, and to each covenanter comes “grace to help in every time of need;” as Jesus said, “Without Me ye can do nothing.”

But, says one, Surely this is not the only way of coming into God’s family! Yea, we answer, it is the only way. “There is none other Name given under Heaven or amongst men whereby we must be saved” from our condition of condemnation, and be brought back into the family of God. Jesus Himself makes the distinctive terms that we must become His full disciples in order to have this blessed privilege of discipleship.

Have you ever heard the limitations and obligations of the Christian so Scripturally defined before? Have not the facts been hidden from you by the clergy? Have they not rather sought to set aside the words of Jesus because they conflict with their theories? Is not this really why so many have been unable to find the satisfying “meat in due season” in the nominal churches? We believe it is; and we urge all ministers, everybody to return to the Bible simplicity of a fully consecrated Church of Christ. His elect Bride class, and then a restitutionary blessing for mankind through Christ’s Millennial Kingdom.

The blessing upon the world will be earthly restitution to human nature, instead of a change to the Divine nature, as promised to the Church. All who refuse both the Call of the present time and the opportunity of the future Restitution will die the Second Death, which St. Peter describes as like that of the natural brute beast. Acts 3:19, 23; 2 Pet. 2:12

[The New York World, January 25, 1915](#)

HELL AND BACK IN THE BIBLE WAY

Baltimore, Md., Jan. 24 Pastor Russell preached here today at the Academy of Music. His topic was seemingly a sensational one; but before he concluded the audience agreed that he was strictly unsensational. His Text was, “Thou wilt not leave My soul in Hell.” Psa. 16:10; Acts 2:27

The Pastor declared that the Bible Hell is a very reasonable one, but that the theological Hell is most unreasonable, as all must agree. The theological Hell is a red-hot furnace, manned with fireproof devils, and containing practically all of the human family who ever lived, except the comparatively few saints. This Hell is the common property of Catholics and Protestants, but the speaker wants none of it. He pronounced it an absurdity, wholly contradictory to the Bible; and he seemed to prove his points well in the estimation of nearly all his audience.

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He remarked that it seemed that each preacher felt he had a right to make a Hell for non-church members according to his own conception. None seemed to think it necessary to go to the Bible. He declared that fire is used in the New Testament as a symbol of destruction, an illustration of how all the willfully wicked God will destroy eventually. People know something about fiery trials and about heaping coals of fire upon the heads of their enemies figuratively. But whenever the word fire occurs in any connection where it can be twisted into signifying eternal torment, those who love that kind of punishment for their enemies are swift to take advantage of it. Eternal torment is the just, the loving thing to give to all the heathen who never heard of Christ, to all the poor, ignorant and degraded who, born in sin, in weakness, find themselves discouraged and overwhelmed by the Adversary to all but church members. 2 Cor. 4:4

This kind of thing has gone on so long that everybody gradually came to believe it, and remarkably few have inquired as to its scripturalness. Many sensible people hold aloof from religion entirely, unwilling to confess themselves believer of such a doctrine or worshippers of such a God.

HELLS GALORE MODERN THEOLOGY

But now we have variations to suit our more refined feelings. Ministers, without denying their authority tell various tales about Hell. Some have it with a slower fire, not so red-hot; others have it merely a place of mental remorse. They do not call the place Purgatory, or admit that there will ever be any release from it. They say that there is nothing in the Bible about Purgatory, and forget that there is nothing in the Bible about their kind of Hell.

According to the Catholic doctrine, all Catholics go to Purgatory, to be purified and fitted for Heaven; and they rejoice in that this torture is less than eternal torture reserved for others. From their viewpoint, happy is the man, the woman, the child, that through baptism, holy water, holy candles, the mass, and Extreme Unction, gets into Purgatory, for he may be helped out of it by further masses, etc.

We think this far better than the Protestant theory, but we leave it, said the Pastor, for those who like it. We notice, however, that very few seem to like it for themselves, nearly all prefer these tortures for their opponents. If any one is happy in these beliefs the Pastor does not wish to disturb his serenity. He was merely addressing the growing multitude who are looking for a better God and a better future than is held out by any of the creeds of the Dark Ages. Others should not read his sermons, he said, or come to hear him.

When once the human mind has become settled upon certain convictions, no matter how foolish, it seems able to find support

for its delusions, continued the speaker. Thus one of our Lord's parables has been seized upon to prove that Hell is a place of torture, parched tongues, etc. We cannot here discuss this parable; we must confine ourselves to our subject. But we offer free of charge a booklet which we have written with a view to making these figurative statements clear. Whoever will address me Pastor Russell, Brooklyn, N. Y. requesting a copy of a pamphlet about Hell will be promptly served. That pamphlet will settle all your questions on this subject. I take pleasure in giving it away free, because I know the joy, the blessing, the relief to many honest, earnest hearts. I know that many after reading are enabled to love worship and serve the great God of Love heartily, intelligently, as never before.

WHERE IS HELL--WHO ARE THERE

Our English word Hell comes to us from the German language *hochle*, signifying a hole. It is, therefore, a very good translation for the Hebrew word *Sheol*, which signifies a pit, a hole, a grave. The New Testament Greek gives us *Hades* as the exact equivalent of *Sheol*. Whenever *Sheol* is translated into the New Testament Greek, the word used is *Hades*. The Psalmist wrote, "Thou wilt not leave My soul in sheol (hell the grave), and St. Peter translates it, "Thou wilt not leave my soul in Hades" hell the grave.

St. Peter tells us that these words were not true respecting the Prophet David, who used them, that he is still in Hell, *Sheol*, *Hades*. The Prophet David had not yet been resurrected out of the grave condition. St. Peter explains that the words were a prophecy relating to Christ's resurrection that God raised Jesus from the dead on the third day. There is not a shred of authority anywhere for the absurd statement sometimes made by cornered clergymen, that "Paradise is on one side of the creek, and *Hades* on the other." The Bible tells of a Paradise, but it is future. It tells of *Hades*, the state of the dead, but it is present, and is to be destroyed in the future. The destruction of *Sheol*, *Hades*, the grave; by resurrection, will progress during the thousand years of Christ's reign.

GOOD, BAD, RICH, POOR, IN HELL

At a time when the Bible was not in the hands of the people, and not considered necessary, because they had the creeds, various errors spread. Both Catholics and Protestants helped to spread them, and no doubt many were deceived into believing all that they said. We are not charging them all with hypocrisy, but with error. The Bible does not tell about any going to Heaven at death, but it does tell that all, good and bad, go to Hell at death; that King David went to Hell, and is still there. Note the Apostle Peter's words, "David is not ascended into the Heaven." (Acts 2:29, 34) David was not one of the elect Church. He was never called to the Heavenly Calling. He was not a follower of Christ,

for he lived centuries before. His resurrection will be to human, earthly nature; and his reward will be to share in that restored Paradise, which will eventually be world-wide.

We remind our hearers that the Bible history of four thousand years and more, has no reference to any other Hell than Sheol. We remind you that although our Bible was translated by people who believed in a fiery Hell, they were unable to translate quite half of the occurrences of the word Sheol by our English word hell. They were obliged to translate the majority as grave or pit. They should have made no exception; in every case the word should have been rendered grave, or pit, that is its meaning.

Jesus was raised up out of Sheol, Hades, the tomb. And there was another person brought back, Jonah, who the Lord declared was typical of Himself. Jonah's three days

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in the belly of the fish, corresponding to our Lord's three days in Hell, Hades, the grave. The resurrection of Jesus was represented also in Jonah's experiences; for on the third day the great fish vomited him forth on dry land. Jonah, describing his experiences, said "Out of the belly of Hell cried I and Thou hearest my voice." He was rescued from the belly of the fish, which was his Hell or grave.

The Bible is very explicit in declaring that all really die, not merely seem to die, and that there would be no future life whatever for mankind without a resurrection. God has provided for a resurrection in Christ, who died for our sins. St. Paul declares, if there be not a resurrection of the dead, all of our Christian faith and hope are perished; we have nothing to live for. But he assures us that Christ has died and risen. Therefore, ultimately, all will be delivered from the power of Sheol, Hades, the grave. Isa. 26:19; Hos. 13:14; Rev. 20:14

A few were awakened in olden times merely to relapse into death again. It was not possible that any could be fully recovered until Christ first had provided the Redemption-price for man. God tells us that in His Purpose He had provide Jesus as "the Lamb of God" before the foundation of the world.

GATHERED TO THEIR FATHERS ASLEEP

Of both the good and the bad we read that they were gathered to their fathers. Their fathers were not in Heaven, for that is not a sleeping place. They were not in the fiery Hell of orthodoxy, and the creeds of the Dark Ages; for they were not imagined. They did not sleep in a Catholic Purgatory for the same reason. But they slept, and are sleeping still, and will continue to sleep until they are awakened.

This thought is given in the New Testament as well as the Old. Jesus said that Lazarus slept, and He awakened the daughter of

Jairus from the sleep. St. Paul declared that all the Church would sleep, except those who would be alive at the time of Christ's Second Coming. It is from this viewpoint that the great work of Christ and His Millennial Kingdom is described specifically an awakening of the sleeping dead. 1 Cor. 15:20-23

In the Old Testament, Sheol is described as a great prison house into which the people have gone and out of which none could make his way to liberty from death. Our Lord also told that He will unlock Hades, Sheol, the tomb, and deliver the prisoners, He tells us that He "has the Keys of Death and of Hades." He got the Key, or authority, or power to open the grave, to give a resurrection to the whole world at the cost of His life, which He freely sacrificed, dying "the Just for the unjust," "tasting death for every man."

COMING BACK FROM SHEOL, FROM HADES, FROM HELL

The Scriptures declare of the Church of Christ, "The gates of Hell shall not prevail against thee." Christ is stronger than the power of death and He has met the death penalty that was against us. He has redeemed His Church. He will deliver us early in the Morning of the New Dispensation.

And that is only part of the wonderful story. The Apostle declares that THE Christ will be the Firstfruits, Jesus the Head, and the Church His Body. Afterward will be those who become Christ's during His Presence. His Presence will last for the thousand years; as King over all the earth, and as the Priest to bless. He will be a Priest upon His Throne, to deliver from the power of sin and death, all who wish to return to harmony with God. Hallelujah! What a Savior!

The result of these Thousand years will be not merely for the awakening of the sleepers, but subsequently their raising up mentally, morally, physically, to full perfection of human nature, from which they fell in Father Adam's disobedience. When all the willfully wicked shall have been destroyed in the Second Death, from which there will be no recovery, no resurrection. Then shall it be brought to pass saying, "It is written, "Death is swallowed up in victory. O, Death, where is thy sting? O, Hades (grave), where is thy victory?"

The grave indeed has a victory now over all mankind; but ultimately the Redeemer will have the victory, during the thousand years of His Reign. He will deliver all from the power of the present death, and only the willfully wicked shall die the Second Death, from which there will be no recovery.

It fills our hearts with joy to think of the poor world's return from the prison-house of death and from their weaknesses and imperfections. With the eye of faith, looking through the telescope of God's Word, we see in the near future, thank God!

the binding of Satan, the awakening of the sleepers, the blessing of the whole world, the uplifting of all the willing and obedient. We see them coming back to full physical power, to full mental vigor, to full moral tone the image and likeness of God, lost in Eden, redeemed for all at Calvary.

[The National Labor Tribune January 24, 1915](#)

EVERYBODY'S BIBLE QUESTION BOX

Q.--How can we reconcile with the love and justice of God the selection of only the consecrated believers of the Gospel age to be the bride of Christ, and not the overcomers of all ages?

Answer--To those who for many years have been under the impression that all the human family will be saved to the same plane, it is natural that the "diversity" (see Eph. 3:10, 11 Diaglott) of God's creation should be difficult to receive. But this does not alter God's plan. The attitude of our hearts should be that of hearty acquiescence in what we see to be taught in God's Word; and we must ever remember the Apostle's words, "Who are thou that repliest against God?" "Hath not the potter power over the clay to make one vessel unto honor and another vessel unto less honor?"

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What if the fish should say that it is unjust for them to be confined to the waters? What if the birds should object to their environment and wish to be as the fleet-footed hare or the graceful deer? What if the king of the forest should insist that it is unjust that he was not made man? What confusion there would be in creation! Is it more consistent for men to wish to be angels, when God never intended them to be such? Then why, since God has invited only a special few to be heirs of the Kingdom, should it be taken as a slight to others of mankind not to be invited? God has not arranged to injure any of his creatures. He has blessings in store for them all, but he reserves the right to bestow upon each one such a blessing as his wisdom dictates. All that we have is of grace. We have merited nothing of ourselves.

Q.--Has the Devil a personal bodily presence aside from the power and influence which he exerts? And has he a central seat of government where he resides? If so, where is the account in the Scriptures?

Answer--There can be no personality without a body. "There is a natural body and there is a spiritual body" (1 Cor. 15:44). All of God's angels have bodies. Satan was originally one of these angels until he was cast down from his angelic position (Isa. 14:12, 18) because of his original lie through which he became the murderer of our race (John 8:44). He is now the prince or

ruler of this world, proven worthy of eternal destruction (John 12:31; Heb. 2:14) which will overtake him at the close of Christ's mediatorial reign (Rev. 20:9, 10). During that thousand years Satan is to be bound, and will be loosed at the end of it, not for the purpose of discovering whether he is reformed but to test the human race which by that time will have attained perfection of human organism and be fully able to withstand Satan's wiles. Many have supposed that Satan's seat of government is an undiscovered "hell." This is an error for Isaiah (14:15) plainly states that his ultimate end will be in hell. He has never been there yet. Jesus is the one who went to hell (Acts 2:27, 31). To be brought down to hell means to go into death. Satan with the rest of the angels has been confined within earth's atmosphere since his deflection, and here has been his seat of government. A mistranslation in 2 Pet. 2:4 has caused much misunderstanding on this subject.

Q.—“And I will pray the Father and he shall give you another Comforter, that he may abide with you forever” (St. John 14:16). What was the Comforter before “another comforter” came?

Answer--The promise which you quote is one of the very precious ones of holy writ. For three and one half years Jesus had been the helper, the comforter of his disciples. During most of that time they had been daily with him and had realized the wonderful blessings of his protecting care and the comfort of his instruction in the Word of truth. It was with consternation that they received from his lips the intimations that he would leave them soon. They felt that they would be without a comforter. He said, “Let not your heart be troubled, ye believe in God (who though invisible has always been a sufficient protector to the Jewish Nation in all its vicissitudes) believe also in me (although I also become invisible; I still will be your powerful and loving friend).” He then intimated that he would leave them that he might do a great work on their behalf; he would prepare them a heavenly home and when that work was finished, return again to receive them unto himself (John 14:1-3). The comforting spirit of holiness has sustained the Church during the period of Jesus' absence. A great blessing has it been, but still greater blessings were assured to those who would be found faithful in the time of our Lord's return. They were to lift up their heads and rejoice when they saw the evidences of his early return, knowing that it meant their deliverance from the flesh and its bondage by the birth to the spirit plane which would give them spirit bodies suited to their spiritual minds, and would introduce for them an eternity of joy and blessing. Many fail to receive the blessing of the holy Spirit because they never learn what the holy Spirit is.

Q.--Will the Saints in resurrection have human bodies in heaven?

Answer--A human being has a human nature and an animal body. Those who will compose “the Church” or “Overcomers” will have the Divine nature and bodies to suit. Concerning these

the Bible says, "God hath given unto us exceeding great and precious promises, that by these we might be partakers of the Divine nature" (2 Pet. 1:4). They will be spirit beings like unto our Lord Jesus after he was raised from the dead (1 Pet. 3:18; 1 John 3:2). The human body is composed of flesh and blood and bones. The Apostle says, "Flesh and blood cannot inherit the Kingdom of God" (1 Cor. 15:50). Some have unwittingly said the new resurrection body will be of flesh and bones, and therefore, can inherit the Kingdom. But Jesus, in disproof of this, said, "A spirit hath not flesh and bones" (Luke 25:38). The Apostle points out (see 1 Cor. 15:35-54) that the "saints," in the resurrection, will have glorious spirit bodies.

Q.--When did Jesus bring life and immortality to light; and what is meant by light? Would 2 Tim. 1:10 especially refer to the time of Jesus' anointing or the anointing of the Church?

Answer--The way to life and immortality was opened up, or brought to light, at the time of Jesus' anointing. This was his consecration to sacrifice. By the completion of that sacrifice not only was the way fully opened for the members of his body to obtain immortality through a faithful laying down of their lives with him during this Gospel Age but also a preparation was made for the providing of a way by which the world of mankind may attain life. They will never be offered immortality for that is a special prize for sacrificers, and the world is not invited to sacrifice. The length of the period in which the work of perfecting the church has been progressing has led many to forget the promises regarding the coming blessing of the world. The church is selected for the very purpose of being the ones through whom life will be given to the world of mankind. The ones who will have this great privilege must be partakers of the divine nature (2 Pet. 1:4) and in order to attain that great prize they must prove themselves worthy through obedience even unto death.

Q.--The Scriptures say all sins shall be forgiven except the sin against the Holy Spirit (Matt. 12:31). Could Judas go into second death when the Holy Spirit had not yet been given?

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Answer--It is quite evident from our Master's statement in Matt. 26:24 that Judas must have gone into the second death. Our Lord states that it would have been better for him if he had never been born. If he were one of the little flock, his blessings would be beyond comprehension. If he were to be one of the Great Company Class, made like unto the angels in their resurrection, he would still have blessings well worth the effort of a lifetime to secure. Were a resurrection to earthly life his lot, blessings would be his greater than most people imagine will be secured by those who attain heaven. Therefore, it is evident he must have gone into the second death. While it is true that the Holy Spirit

had not been given for the begetting of a new creation (John 7:9), that Holy Spirit had been in a measure in the hearts of many for centuries past. All the good that is in man is that much of the spirit of holiness. Evidently those who sat daily under the ministrations of Jesus saw sufficient of the Holy Spirit manifested in him to be able to sin against it.

Q.--In what sense are we to understand John 12:32:“And I, if I be lifted up from the earth, will draw all men unto me”? Although Jesus was raised on the cross, he does not draw everyone to him.

Answer--We understand the “drawing” to be future. The “lifting up” of our Lord was two-fold; first, upon the cross in shame and suffering (Gal. 3:13), but in his resurrection he was lifted up in glory and honor from the earth the human plane to the highest spirit nature. “He became obedient unto death, even the death of the cross, wherefore God hath highly exalted him and given him a name which is above every name” (Phil. 2:8-11). Referring to the present gospel dispensation, Jesus said, “No man can come unto me, except the Father which hath sent me, draw him,” but in “due time” (1 Tim. 2:6), when those whom the Father draws are united with him in glory, the Spirit and the Bride will give out the invitation to whosoever will. That will be the time of restitution of all things (Acts 3:20, 21). Our Lord speaks of himself as the antitype of the serpent that Moses lifted up in the wilderness (Matt. 3:14), which, when the people looked upon, they were healed of the sickness caused by the bite of the fiery serpents. So in the thousand-year’s reign of the Lord the people shall look to him and be healed of their sin-sickness, the result of the deception of the serpent Satan, which brought sin and death into the world.

[The National Labor Tribune, January 31, 1915](#)

EVERYBODY'S BIBLE QUESTION BOX

Q. - In what sense has God been hiding his power, as expressed in Hab. 3:4?

Answer-God is opposed to sin in every form, and should he exercise his power, instead of hiding it, then every sin would meet with its penalty in this life. Instead, God is permitting some so disposed to reproach and evilly treat those who are disposed for righteousness, and thus the hearts of men are made manifest. The Psalmist (Psa. 74) asks how long this condition will continue, and why God does not pluck out his hand (power) from his bosom (hidden condition). When God's power is manifested, during the reign of Christ, then the people must be obedient, but with some this will be feigned (Psa. 66:3, margin); hence at the

end of the thousand years Satan will be loosed again, to demonstrate who are at heart loyal to the Lord (see also Psa. 110: 3).

Q.-Please explain Luke 16:9: "And I say unto you, make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

Answer-This is part of our Lord's application of the parable of the unjust steward. Having heard that his stewardship was to be taken from him, he used the opportunity which he still had to secure for himself the friendship of his master's debtors. The mammon of unrighteousness is any wealth or valuable possession the follower of Jesus may have. These he can either use to his advantage or his disadvantage. By disposing of them unwisely they may easily be a hindrance, whereas by using them wisely they may help to secure his everlasting welfare. We are not to make the mammon our friend; we are to make it a means of gaining friends-"make to yourselves friends with the mammon. " Our Lord exhorts us to use it so as to gain the

friendship of our heavenly Father and our Lord Jesus Christ (see Luke 11:41 and 12:33). The Vatican MS. has "when it fails," meaning, when these early possessions are taken from us. Then we will be called upon to give an account of our stewardship, and God, and the Lord Jesus Christ, whom we have made our friends, will give us an abundant entrance into the everlasting habitation.

Q.-When was the prophecy in Genesis 15:13-16 fulfilled? And is the rendering of Exodus 12:40, as given by the R.V., "Leeser" and "Young" correct?

Answer-The periods of 400 and 430 years have given rise to a great deal of controversy, and yet when viewed from the Bible standpoint they are both correct and harmonious. The Bible shows a period of 215 years between the Abrahamic covenant and Jacob's entrance into Egypt. It is evident, therefore, that Israel's actual residence in Egypt was 215 years (215 + 215) - 430. The revisers have purposely rendered Ex. 12:40 to describe Israel as being in Egypt 430 years, and by so doing they have fallen into two astonishing errors, viz., if Israel were in Egypt 430 years, then (1) Moses must have been born when his mother was 253 years old; and (2) his birth must have taken place eighty years after his father's death! The affliction of the wed 400 years is another matter, and like the sojourning did not all take place in Egypt. The Apostle Paul points out that this affliction began when Israel "mocked" or ill treated Isaac, at the time of the feast, when Isaac was weaned (Gal. 4:28-30; Gen. 21:8-12). This topic should be of great interest to every Scripture student, and a careful research will without doubt make the matter clear.

Q.-Please explain I Tim. 2:14 as to why the woman was the greater transgressor, she being deceived and Adam eating knowing the penalty."

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Answer-Evidently you have mis-read the Apostle's statement. He merely says that Eve was in the transgression with Adam who was not deceived, hence he must have transgressed with a fuller realization of the sin, and with the penalty in view, knowing certainly that he must die. We can readily see what was the temptation which impelled him thus recklessly to incur the pronounced penalty. Bearing in mind that they were perfect beings, in the mental and moral likeness of their Maker, the god-like element of love was displayed with marked prominence by the perfect man toward his beloved companion, the perfect woman. Realizing the sin and fearing Eve's death, and thus his loss (and that without hope of recovery, for no such hope had been given), Adam, in despair, recklessly concluded not to live without her. Deeming his own life unhappy and worthless without her companionship, he willfully shared her act of disobedience in order to share the death-penalty which he probably supposed rested on her. Both were "in the transgression," as the Apostle shows (Rom. 5:14; 1 Tim. 2:14). But Adam and Eve were one and not "twain;" hence Eve shared the sentence which her conduct helped to bring upon Adam (Rom. 5:12, 17-19).

Q.-Please explain what is meant by the statement that job was perfect and upright (job 1: 1). It is generally understood that the Lord Jesus Christ was the only perfect man.

Answer-We should not understand this passage to convey the thought that job's perfection was absolute. "There is none righteous, no not one." Rotherham's translation gives "blameless" instead of "perfect," and this appears to describe correctly job's character. His imperfections were not serious in their nature but rather involuntary, and due to inherited weakness as a member of the fallen race. His heart was perfect towards God, as was abundantly proved by his patience, and entire conduct under the most severe trials a man could be subjected to. Our Lord's perfection, on the other hand, was absolute. He was holy, harmless, undefiled and separate from sinners, not being a member of the fallen human race. With the Christian nothing short of perfection of heart will be satisfactory, hence our Lord's exhortation, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Perfection of flesh is not the goal for which we strive, but a spirit perfection, "as he is perfect."

Q.-Please explain as thoroughly as your space will permit Isa. 4:1 "In that day seven women shall take hold of one man, saying, We will cat our own bread, and wear our own apparel; only let us be called by thy name to take away our reproach."

Answer Throughout the Scriptures a woman is a symbol of the church—a corrupt woman of a false church. Thus our Lord represented the condition of the Church at the time of his second coming, by two classes of virgins—wise and foolish. The number seven is well recognized as being throughout the Scriptures a symbol of completeness. We assume that it here signifies all of the Churches who have proved disloyal to the Lord. Many believe that we have now

come to the time when the seven women, feeling the reproach of their illegal union with the world, are, with one heart and voice, calling out to the man, representing our Lord, the heavenly bridegroom, desirous of having their reproach taken from them by the receiving of his name. They desire to be called Christians, caring nothing for the doctrines of Christ nor having any faith in the redemption through his blood. They trust rather in their own righteousness which the Revelator declares is as filthy rags, and eat the food of their own preparation instead of accepting with gratitude the nourishment furnished at his table. They say, "We will eat our own bread and wear our own apparel, only let us be called by thy name" (Rev. 22:11; Isa. 28:8; Luke 12:37).

Q.—What is the holy Sabbath day, mentioned (Ex. 20: 10) as coming on Saturday, the 7th day? Who changed the Sabbath and by what right? Christ kept the Sabbath day and his disciples, did they not? Are the Jews the only class of people who keep the holy Sabbath of God? If not, mention a class. Is not Sunday a man made Sabbath?

Answer—The law of the Sabbath as given to the Jews instructed the observance of the seventh day, the seventh month and the seventh year. There were also additional Sabbaths which came on different days of the week and years other than the seventh, for instance, Pentecost and the Jubilees. The Sabbath of Ex. 20: 10 is the seventh day. God has never changed his law regarding the Sabbath nor given it to anybody except the Jews. Christ and his disciples were Jews and therefore kept the Sabbath. We would have to become judges of men's hearts if we were to decide who are keeping the Sabbath today, for the Sabbath of this dispensation is not one of outward observance, but a peace, a rest of heart which extends throughout the Christian's life time (Heb. 4:3. Read Heb. 4: 1 -11). The Apostle Paul indicates that it is a very dangerous position to be observing days (Gal. 4: 10). He feared lest he had bestowed his labor in vain on the Galatian friends who had returned to the observing of Sabbaths. Of course the Apostle would not object to holiness on any day, but he would remind the Galatians of the freedom wherewith they had been made free from the bondage of the Law (Gal. 5: 1) and encouraged them to stand fast in this liberty, trusting not in their own righteousness which they might obtain through the keeping of the Law, but in the righteousness of Christ. This they could only obtain through the keeping of his commandment, and his

commandment was "Love one another as I have loved you" (John 13:34; Eph. 5:2). There has been considerable speculation as to who established the observance of the first day of the week. While it is true that in Emperor Constantine's time the observance of Sunday was established by law, it is also true that the day was observed very early in the Churches' history. It was on the first day of the week that our Lord arose from the dead (Mark 16:2), and several of his appearances were on this day (Luke 24:22; John 20:19). It was probably for this reason that the disciples later met on that day for the breaking of bread (note Acts 20:8 and I Cor. 16:2).

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New York American, 1915

PRECIOUS JEWELS SOUGHT BY A KING

Toronto, Ont., Jan. 31, 1915 Pastor Russell is here today. We report his discourse on the text, "They shall be Mine, saith the Lord of Hosts, in that Day when I make up My jewels." (Mal. 3:17.) He said in part:

Our text points to the close of the Gospel Age, and not only tells us that the Lord will not gather His jewels sooner, but also implies that the only class to be gathered at that time will be the jewel class He comes to make up His jewels. We have here a contradiction of the ordinary thoughts on this subject that He has been gathering His jewels all along for the past six thousand years, evidently an erroneous thought, since He has appointed a Day, in the end of the Age, in which He will gather, or make up, His jewels; and that everybody who is respectable, half-way decent, is to be gathered to the Lord and share in His Kingdom. Our text distinctly points out that only a very exceptional class will be sought for and gathered.

The class here described as jewels is contrasted in the context with other classes—"the proud," who have much of the success of the present time; and "the workers of wickedness," who tempt God and are not careful to please and serve Him. Such evidently are the majority of mankind. The jewel class is described as "they that feared Jehovah" that revered Him—and that thought upon His Word."

"WE ARE HIS WORKMANSHIP"

But, we inquire, where are jewels usually found? The Answer--is that they may be found in very unexpected places. For Instance, the diamonds of South Africa are sometimes mingled with the ordinary gravel, and sometimes imbedded in bluish-black clay. They all require to be searched after, and to be washed from the

mire, before being prepared to refract the light. So some of these jewels that the Lord is now seeking out from the world are found in the ordinary walks of life, and some came from deep down in the mire of sin. In the world of mankind the Lord does not expect to find the jewels in perfect order shaped, cut, polished and ready for the setting in glory. On the contrary, by one class of His servants He lifts them out of the mire of sin and the horrible pit, cleanses them through the merit of His own precious blood and through His Word: and then through other servants and providences He polishes them with Divine skill, that they may reflect and refract the light of the glory of God the Divine character Justice, Wisdom, Love.

As the diamond in its rough state, uncut, unpolished, would have no more value than a common stone for ordinary purposes, so those whom the Lord is selecting and preparing as His jewels are to derive their ultimate value from the cutting, shaping, polishing, of their characters under Divine providence. As it is written, "We are His workmanship." We cannot suppose the illustration to be perfect in every particular; yet we may readily see that while Divine Grace is to be credited with the entire outcome the beauty of the finished jewel nevertheless Divine Grace operates according to principles and conditions, under Divine Law. As the experienced diamond miners reject the soft clay and various of the hard stones, in seeking for those of the desirable kind, so the great Jewel-Gatherer operates according to a principle in seeking for His jewels.

"AS MANY AS THE LORD SHALL CALL"

The hardness of the diamond may be used to represent character, and we are to remember that character belongs to the individual. Each must have his own character, and only in proportion as each has it can he hope to be accepted as a jewel; for those without it will not endure the tests.

As the diamond-seeker lays hold upon everything in his path that gives evidence of having the diamond quality, so Divine Grace, operating in the diamond field of the world Christendom lays hold upon all who have anything resembling character. The soft, the pliable, the uncrystallized, are not being sought now, and coming in contact with Divine Grace are passed by. Only such as give evidence of character are thought worthy of even washing and testing. Eph. 5:26.

The Hard crystallization of the diamond corresponds to willingness toward righteousness in the individual; and unless there be such willingness toward God and righteousness there is none of the jewel quality which the Lord is now seeking. Those whose wills are formed, crystallized, set, determined for righteousness, are those whom the Lord seeks. But the great Jewel Seeker accepts some in whom the crystallizing process is incomplete, and helps their infirmities, developing in them by

His providences the quality of firmness for righteousness, at the same time polishing them.

But even when the rough diamond has been found, it would be of no value except as it could be cut; indeed, it would be of less value than other stones for many purposes. So it is with those whom Divine Grace finds in the mire of sin, having nevertheless will or character desiring righteousness, truth, goodness, justice the great Lapidarist must really give them all their value by His skill in shaping, cutting and polishing them. Yet, on the other hand, He could not cut, shape or polish that which had not the essential quality, or character, or will for righteousness.

Those who are in the hands of the great Lapidarist and undergoing His polishing process, must first have passed through the previous experience of having been found of the Lord Jesus, must have been washed, and must have been accepted as having wills desirous of harmony with the Divine mind. Therefore they may take pleasure in all the trying experiences and difficulties through which our Lord Jesus causes them to pass as various parts of the process necessary to their completion as Jehovah's jewels, to be made up by the close of the Gospel Age and to be set in the gold of the Divine nature, to reflect the beauties of the Divine character.

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It is in harmony with this thought that the Apostle encourages us to rejoice in tribulation, knowing that it is working out for us patience, experience, hope, brotherly kindness and love the facets essential to the jewel in the eyes of Him who is shortly to gather His jewels. The Apostle again speaks of even the most trying experiences of the Christian life as "light afflictions," and of the present life as but "a moment," saying, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

THE WHEEL OF DISCIPLINE

The earthly lapidarist takes firm hold upon the jewel which he has already tested and proved to have the requisite jewel quality; and, encasing it in a suitable instrument, he presses it against a lap-wheel, with just the required amount of pressure to effect the necessary shaping and polishing. The process requires great skill; hence only skilled workmen are employed in this department.

So with the Lord's jewels, their value depends much on proper cutting; and this is entrusted only to the skilled hands of our Lord Jesus, of whom we are assured that He Himself passed through similar experiences of testings at the Father's hands. He knows just what we need to perfect us, that we shall be pleasing and acceptable to the Father, to reflect and refract the light of His glory when it shall fall upon us in our finished state.

A part of our lesson is to have faith in this great Master-Workman, whom the Father has appointed to shape and polish us. We may require much more trimming on some sides of our character than on others; and often the disposition is to draw back, to be not fully submissive, to fear that the Lord has abandoned us to trial. But Infinite Wisdom assures us that this is not so, and that to draw back would leave us “unfit for the Kingdom.”

The world has seen the wheel of discipline which has been cutting the Lord’s jewels for centuries, but it has not understood the necessity and the value of the process. It may have even caught an occasional glimpse of the jewels, but not to any advantage not so as to be able to know the real merit of their characters or the value of the cutting and polishing; for even the already finished facets are smeared with the cement and slime from the grind-wheel. But the great, loving Lapidarist knows and has explained it all to the jewels; and they know in part now, and by faith are trusting all the remainder.

The Lord knows just how much pressure to apply just how much friction is necessary and will not cause tribulation which He cannot and will not overrule for our good. Being thus assured that all things are working together for good to them that love God. His living jewels can rejoice in tribulation, knowing that it is working out in them “the peaceable fruits of righteousness” meekness, patience, gentleness, brotherly kindness and love; that such experiences are essential and that without these they could never be amongst the gathered jewels.

“THE TIME IS AT HAND”

We are not to suppose that those who are now pressed against the wheel of tribulation are thereby made miserable. On the contrary, they realize a joy and peace which the world can neither give nor take away. And when we remember that their severe experiences and polishings are “but for a moment,” as compared with the longer discipline of those who will be dealt with during the Millennium; and that in proportion to their trials they are granted more grace and will receive a reward exceedingly abundant, more than they could ask or think then we can see that these jewels now being prepared by the Lord are highly favored above all men.

The process of seeking and polishing the jewels has already been in progress for more than eighteen centuries; and the Scriptures indicate that now the end of the Age is upon us the time for gathering these jewels and setting them in the glory of the Divine nature. The signs of the times clearly indicate that the great Time of Trouble with which the Gospel Age is to end is even at the door, to prepare the world for the coming blessings of Messiah’s Kingdom. Hence if we are to be amongst the acceptable jewels we have need to give diligence and to co-operate with the great

Master-Workman, that the shaping and polishing of our hearts, our wills, may be perfected quickly, and that we may be ready to share a glorious part when He comes to make up His jewels.

Through the Prophet the Lord indicates that as soon as His jewels shall have been gathered, there will be a general change in His dealings with the world. Our context shows how it is at the present time, while the polishing of the jewels progresses. Frequently the unfaithful and the worldly seem to have the advantage; but after this polishing of the jewels is completed, and they have been set in the crown of rejoicing at the end of this Age, “then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.”

Now, while evil predominates, while the Prince of this world reigns, and while “they that tempt God are even delivered,” it would be difficult by outward evidences to judge who are the Lord’s favored ones. Indeed, his living jewels seem to be less favored and to have more afflictions, trials, persecutions and difficulties than others. Consequently amongst them are not found many great or rich or wise, but chiefly “the poor of this world, rich in faith.” But when these shall be glorified with their Lord in the Kingdom, then there will be a general change. No longer will the wicked and those who tempt God be found in power, influence and prosperity, and the meek, the godly suffer persecution and tribulation. On the contrary, of the time when Christ’s Millennial Kingdom shall be inaugurated it is declared prophetically, “In His Day the righteous shall flourish,” “evildoers shall be cut of,” and Satan shall be bound. Psa. 72:7-9; 37:9.

FELLOWSHIP OF THE BRETHREN

Our context gives another suggestion respecting the disposition of this jewel class during the time of their polishing. We read, “They that feared (reverenced) the Lord spake often one to another; and the Lord hearkened and heard.” What could be more natural than a desire for communion with all who are of “like precious faith,” all who are similarly undergoing polishing at the hands of the great Lapidarist, all who are of the same disposition as respects God and righteousness? Our Lord points out that

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love of the brethren will be a marked quality in all the jewel class; and the tendency of the “brethren” is to meet frequently, either in person or through the printed page, and to speak to each other. Mal. 3:16.

The Apostle Paul distinctly calls to our attention the necessity for this class to meet together. He exhorts, “Forget not the assembling of yourselves together,... and so much the more as ye

see the Day drawing nigh” the Day of gathering of the jewels. It is to this same end that our Lord has made some of His promises to His people collectively, saying, “Where two or three of you are met in My name, there am I in the midst.”

When we read that these faithful ones “spake together,” we naturally inquire respecting the subject upon which they communicate. It is not stated here, but is clearly pointed out elsewhere in the Word of God. The Apostle calls attention to the fact that such “mind Heavenly things,” and contrasts them with those who, “mind earthly things.” Their conversation, therefore, will not be respecting earthly pleasures, food and raiment, the ambitions of the natural mind, the pride of life, etc., but will be respecting the things which are uppermost in their hearts; they are seeking “first the Kingdom of God and His righteousness,” and in earthly matters are “content with such things as they have.”

“THE LORD HEARKENED AND HEARD”

Another thought in this connection, which we should not overlook, is that brought to our attention in the words, “And the Lord hearkened and heard.” As the sons of God meet to talk over the Divine Plan, the Divine Wisdom, Justice and Love, to help one another and to encourage one another with psalms, hymns, spiritual songs and the exceeding great and precious promises, how much they would be blessed if only they could always have in memory this statement! Whenever the people of God are speaking together, He listens to their conversation, to note who speak forth those words that are loving, gentle, pure, true, as distinguished from those who are careless of the truth, or whose words are vain or frivolous, or worse than this, slanderous, enmitous and selfish.

Let all the sons of God remember the importance of honesty, “truth in the inward parts,” when they come together to study the Divine Word and to help one another, “let nothing be done through strife and vain glory”; but let each esteem the other greater than himself in saintliness seeking to see in each other, as far as possible, the good, the noble, the true, and to watch his own heart and to know of his own blemishes. Thus let personal humility and love of the brethren keep pace with our growth in knowledge of Divine things; other wise let us be assured that we are in the sifting and separating time; and that all who have not this spirit of humility, patience, gentleness, brotherly kindness, love will surely be separated.

Such will not be amongst those gathered as jewels; for those whom the Lord will gather will be pure, stainless. They are to be faultless in love before the Father; and perfect love casts out not only fear, but also selfishness, animosity, evil surmises and evil speaking, self-love and pride. Beautiful indeed will be the Lord's Jewels, polished after the likeness of the great Jewel our Lord Jesus Christ.

[The New York World, February 23, 1915](#)

BILLY SUNDAY UNIQUE, HIS VIRTUES AND FAULTS

Duluth, Minn., February 21, 1915 Pastor Russell spoke today from the text, "I am not ashamed of the Gospel of Christ." (Rom. 1:16) Prior to his sermon he made some kindly but pungent remarks on "Billy" Sunday, "the most noted preacher of our day." The Pastor would not depart from his custom and the Bible rule, "Speak evil of no man." His remarks merely appertained to "Billy's" preaching of the Gospel.

"Billy" Sunday catches the public eye and ear by the novelty of his methods. Some go to hear him lambaste the preachers on the platform behind him, and to watch their faces and see them smile as though it were a good joke when he tells them that their preaching has made the churches cold storage places with little storage, or when he likens them to the Scribes, Pharisees, hypocrites, of old, or when he tells them that they are leading their congregations straight down to Hell. These things told in the newspapers seem so astounding that people must see and hear for themselves.

BILLY'S CHAIR-SMASHING PROCLIVITIES

Others go to hear "Billy" because it is the "fad." Business men and electric and steam railway managers realize that thousands will come to town as they would to a circus. They bring pressure to bear upon the poor preachers; for "Billy" wisely insists that he will not come and save the citizens from Hell if there is any competition in the business insists that all the churches close down. Under the pressure the preachers cannot help themselves and try to make the best of it, hoping that people will not take "Billy" seriously as respects their hypocrisy, etc., and assured that he will divide the spoils evenly amongst all the churches not the financial spoils, but the souls for "cold storage" or to be let down to Hell.

Others attend to see "Billy's" acrobatic feats, jumping onto a table or smashing a chair; others because they have been invited to be of the large choir; others to say that they have heard "Billy" Sunday. The worldly adage is, "Nothing succeeds like success;" and every time "Billy" succeeds he has more success.

Amongst Billy's virtues we should not forget they fearless way in which he attacks the social customs and sins which assail the family and the community, the fearless way in which he tells the preachers what he really thinks of them and what the masses of the public think of them, and the above-board manner in which he bargains the result of his efforts for cold cash the meeting of the expenses and the giving to himself of certain collections for himself and his troupe. If the Gospel must be sold, it is better to have it

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done in the open rather than in the name of the heathen, the collectors getting the most.

To the extent that "Billy" Sunday seeks to defend the Bible against the Higher Critics, to the extent that he really shows up the coldness, formalism, hypocrisy, of the Church of Laodicea (Revelation 3:14-17), to the extent that he encourages righteousness of life and discourages drunkenness and lewdness, we can surely wish him Godspeed, and trust that some good is accomplished by him, in awakening the people to do some thinking for themselves along religious lines.

SOME OF "BILLY" SUNDAY'S FAULTS

The Pastor said that if the reports that "Billy" prayed to God most irreverently, and addressed the Redeemer as "Old Pal," were true, then "Billy's" influences on the public would lead on in the direction in which the world is now rapidly moving anyway toward irreverence. He hoped that "Billy" would become more reverent, and believes that this result would follow a better knowledge of God. He could scarcely reconcile with honesty Billy's attempt to tie up all the souls he saved, in the churches which he declared were cold storage plants leading down to Hell. He wished that "Billy" would reconcile these opposites.

He was pleased to note that "Billy" Sunday's last sermon in each place was usually on the Second Coming of Christ; and that "Billy" apparently recognizes the present and last stage of the Church, typified in Laodicea. This caused him all the more to wonder why "Billy" would help people into the Laodicean Church, which the Bible styles Babylon, and declares that God spues out of His mouth. (Rev. 3:16) Next Sunday the Pastor will discuss the Second Coming of Christ, viewing that great event and Messiah's Kingdom from a somewhat different angle from Billy's.

The Pastor declared that it makes his blood boil with righteous indignation to find Billy's preaching a practical endorsement of the God-dishonoring theory that the great mass of humanity are to suffer eternal torment because they were born in sin, misshapen in iniquity (Psa. 51:5), and then failed to live saintly

lives. True, “Billy” does not explain Hell. Like most preachers he probably hides his true thought on this subject, while allowing the common people to think that he believes in a Hell of eternal tortures. The Pastor could not believe that Mr. Sunday or any other intelligent man of our day really believes this invention of the Dark Ages, which antagonizes the Bible as well as common sense.

Mr. Sunday and all other preachers who realize the fallacy of this great “doctrine of devils” (1 Tim. 4:1) owe it to the people who trust them and who make up their collections, to tell them the truth. More than this, they owe it to God that this foul stain upon the Divine character be denounced. They owe it to themselves as men to stand for and speak out the truth and to assist in opening the eyes of the poor, deluded world.

The Pastor hopes that Mr. Sunday will yet realize that no one can long maintain a moral standard higher than that which he attributes to his God. The injustice and persecution of centuries is largely attributable to the false doctrines which represent the Creator as a demon who unjustly and unlovingly created our race with the knowledge and intention that nine hundred and ninety-nine out of every thousand would endure an eternity of torture. Of this as a Gospel the Pastor has been ashamed for forty-four years. A better understanding of the Bible has led him since to preach

THE NOT ASHAMED GOSPEL OF CHRIST

Beginning his discourse the Pastor said, Everybody knows that the word Gospel signifies Good Tidings, as in the angel’s Message at the birth of Jesus—”Behold, I bring you Good Tidings of great Joy, which shall be unto all people!” Who is responsible for the fact that this Message of Joy to all people has been turned completely around to mean bad tidings of great misery to all people except to an elect handful? The fact is that no person deliberately plotted this turning of God’s Word upside down. It is the work of the Devil, who gradually foisted it upon the Church as well as upon the heathen world, with the view to turning people away from God and the Bible.

St. Peter and St. Paul both predicted the falling away of the Church and the success of the doctrines of demons. “The god of this world [Satan] hath blinded the minds” of all unbelievers. If it were not for these delusions of Satan, the whole world might speedily be brought to know, to admire, to love, the true God. The Apostle continues, telling us why Satan blinds men—”lest the light of the knowledge of the glory of God... should shine into their hearts.” Wherever the true knowledge of God shines into the human heart, it presents the Almighty in such glorious character as to demand the reverence of His creatures. Hence Satan’s endeavor to blind men’s minds through false doctrines which misrepresent the Almighty’s character and Plan.

But while we Scripturally hold that Satan had chief responsibility in the matter, it is not for us to say that the clerics of the Dark Ages did not more or less connive at the error, trusting that it would make the people subservient to the clergy, through whom they might hope to escape future tortures. But leaving the past and its responsibilities, we may surely say that great and grave responsibility rests upon the preachers of today for their perpetuation of this great deception this fraud upon the people, slander upon the Almighty and opposition to the Truth. Of the degree of this wickedness only God is capable of judging correctly; but it is wicked to keep the people in darkness on the subject, and it is slanderous blasphemy against the Divine character.

There is no question that nearly all ministers privately confess that they do not believe these slanders, while publicly they continue to speak words which give the opposite thought. The time when such horrible assassination of the Divine reputation can prosper is surely short. Messiah's glorious Reign will make an end of all such lies; as it is written, "I will lay justice to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies." Isa. 28:17

GOD'S POWER TO EVERY ONE BELIEVING

If belief in the real Gospel is the Divine power which works in the believer, it follows that whoever has not the Gospel has not this Divine power; and that in proportion

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as the Gospel is perverted its power is lost. So we see today millions of people professing to believe the Gospel, yet acting like devils under delusions from the Dark Ages which have been fostered by the preachers of Christendom. If they knew the real Gospel, they would act differently and not dishonor Christ by claiming to be His followers.

The Gospel Message is double. It has one portion of promise of blessing for the Church and another for the world. For the Church, who renounce earthly hopes and ambitions and cultivate the Heavenly, it promises the high reward of glory, honor and immortality with Christ in His Millennial Kingdom, to be entered into by the power of the First Resurrection. The Gospel Message tells the Church of God's gracious purposes for the world that through Christ's Kingdom the blessing of Restitution (Acts 3:21), everlasting life as perfect human beings in a world-wide Paradise, has been made possible for all mankind through the Redeemer's sacrifice, and that as soon as the Church shall have been glorified, the blessing of the world will begin to be accomplished fully during Messiah's Reign of Righteousness. We leave for next Sunday the discussion of the beautiful teachings of the Bible vs. the teachings of Mr. Sunday, the Adventists and the creeds on this subject.

ONLY TO EVERY ONE THAT BELIEVETH

Only a comparatively small number of humanity have opportunity of believing during this Age. Messiah's Kingdom will give the whole world an opportunity of believing in Christ not merely those living when Messiah's Kingdom will be set up, but, as the Bible says, "All that are in their graves shall hear the Voice of the Son of God and shall come forth" from the grave not from Heaven, not from Purgatory, not from our Protestant Hell of eternal torture, but from the grave.

The Church will constitute the First Resurrection class; and having passed their trial successfully, they will have the reward of life everlasting on the Heavenly plane. The world to be awakened at that time will include the heathen, and all the millions of Christendom who have never know what real Christianity is. They will all be brought to a knowledge of the Truth, that they may be tested, or judged, thereby and prove themselves either worthy or unworthy of everlasting life as human beings, in that world-wide Paradise.

So Jesus declares of them, "They that have done evil" that have not been approved of God—"shall come forth unto a Resurrection of Judgment" trial, testing with a view to seeing how they will respond to those judgments, enlightenments, etc., that the willing and obedient at the close of Christ's Reign may be received into all the liberties properly appertaining to God's children. (Rom. 8:21) The wrong thought in the mind of the translators of our Common Version Bible has misled them occasionally into giving poor translations. See John 5:29, Revised Version

THE NOT-ASHAMED GOSPEL BRIEFLY STATED

All God's work is perfect. (Deu. 32:4) Man originally was perfect, in the Creator's likeness. Disobedience brought upon man not a penalty of eternal torment, but a death penalty—"Dying, thou shalt die." "The wages of sin is death." For six thousand years the World has been undergoing this sentence. Cut off by sin from fellowship with God, man has degraded himself. Satan has contributed to this reign of Sin and Death by deceiving mankind fostering errors, misrepresenting God, etc.

God has the situation fully in hand. He purposed to permit both angels and men to see one great illustration of the effect of sin, leading on to disease and death, mental, moral and physical. Meantime the Creator has gracious purposes for man. Their experiences with sin and death will not be fruitless. They will have opportunity of learning valuable lessons, profitable for eternity. The first trial as to their worthiness of eternal life or of everlasting death was through one man; and his disobedience settled the matter for the race the death sentence was the penalty.

As a basis for man's recovery, the Son of God died for man's sin not to get mankind out of eternal torment nor to keep them from

going to eternal torment or to Purgatory, but to save them from extinction, “that whosoever believeth on Him might not perish.” (John 3:16) Their recovery from sin and death is Scripturally styled the resurrection of the dead. Thus the Church of true believers are represented as “risen with Christ” to “walk in newness of life,” and are promised an actual resurrection the First, the Chief Resurrection.

Next comes the world’s resurrection. The Truth will be made known to them. Instead of being confused and hampered with superstition, lies, doctrines of devils, the true light of the knowledge of the glory of God will shine upon them. Gradually the willing and obedient of the world will rise mentally, morally, and physically to perfection; whereas the Church, which is to get a new nature, spirit nature, will be perfected by an instantaneous resurrection.

This is the Gospel which St. Paul preached that the dead sleep in Hades, Sheol, the Bible Hell, the tomb, awaiting the establishment of Messiah’s Kingdom which will bring glorious blessings. St. Paul declared that if there be no resurrection of the dead, all faith is vain, all preaching is vain, all hope of forgiveness of sins is vain. We might as well eat and drink and consider that when we die we perish. But, he declares, there is to be such a resurrection; and the fact that Jesus died and rose again is God’s guarantee to all believers that all who sleep in Jesus shall be brought from the dead by and through Him and His power.

*“There’s a wideness in God’s mercy
Like the wideness of the sea.”*

Of this Gospel I am not ashamed. Of every other gospel that I have ever heard I would be ashamed if I had been its inventor, ashamed to endorse it, ashamed of the God who would have such a gospel. But the true Gospel, shining out of the Bible and enlightening men’s hearts all over the world, is a Message of Grace, Justice, Wisdom and Love. Let us lay hold upon it. Let us love and serve it and the only living and true God, the God of the Bible, not the God of the creeds; and let us show forth the praises of Him who has called us out of darkness into His marvelous light.

[The New York World, March 1, 1915](#)

WHY, WHEN, AND HOW CHRIST'S SECOND ADVENT

Norfolk, Va., February 28, Pastor Russell (who will speak at the New York City Temple next Sunday evening), addressing a large audience here today, discussed Christ's Second Advent, from the text, "If I go away, I will come again and receive you." (John 14:3) He complimented "Billy" Sunday by saying that although "Billy" Sunday by saying that although "Billy's" teachings do not come up to the Bible, nevertheless he is far ahead of so-called "Orthodoxy" on this theme.

Mr. Sunday preaches considerably as I do on this subject, said the Pastor, yet still comes far short of my conception of the Bible teaching. Mr. Sunday's presentation recognizes that the Lord Jesus at His Second Coming will establish a world-wide Empire which will bless the entire world with fullest opportunity to walk in the ways of righteousness. To this we agree.

But we disagree with Mr. Sunday's theory that the thousands of millions who died during the past six thousand years in ignorance of Christ are to suffer tortures to all eternity because of the ignorance. Amongst these billions he includes all who have never heard of Jesus' name in the true sense in heathen lands, and at home where, he explains to us, some were led straight down to Hell by the churches. These billions, according to Mr. Sunday, were very unfairly treated were very unlucky.

We disagree with this and present the Bible thought, that the dead are in neither a fiery Purgatory nor a fiery Hell, but in the Bible Hell the tomb. We insist that the Bible teaches that "all that are in their graves shall hear the voice of the Son of God and come forth." The saintly will come forth to glory with Christ in His Kingdom. Others will come forth to a resurrection a raising up out of sin and death by judgment. See Revised Version. John 5:28, 29

These billions who have not intelligently heard of Jesus and His salvation are not on trial now. Their death is the penalty of Adam's sin and not of their personal rejection of Jesus, whom they never knew. It is to give these the opportunity of a judgment, or trial, during the thousand years of Christ's Reign, that they will be called forth from the tomb. As all died through one man's disobedience, all are to be awakened and brought forth to an opportunity of everlasting life through the obedience

of the other man Christ. The resurrection of the dead, both just and unjust, is their hope. (Acts 24:15) Aside from a resurrection, there is no hope. Hence, the whole world, good and bad, are said to “sleep with their fathers.”

ORTHODOX VIEW IS STILL WORSE

Those who style themselves “Orthodox” are still further astray from the Bible than is Mr. Sunday. While the latter proposes Millennial blessings for the fortunates living at the Second Advent, “Orthodoxy” declares that there will be no Millennium that there will be no hope for anybody except the Elect few; that instead of establishing His Kingdom at His Second Advent, Jesus will destroy the earth and its inhabitants with fire. They overlook the teachings of the Lord’s Prayer that His people should pray, “Thy Kingdom come,” and expect it; and that they should believe that ultimately God’s will shall be done on earth as fully as it is now done in Heaven. They neglect the Scriptures which tell that Paradise is to be restored world-wide that “the earth is God’s footstool,” and that “He will make the place of His feet glorious.” Isa. 66:1; 60:13

They neglect the Bible declaration that “the earth abideth for ever,” and that God “created it not in vain, but formed it to be inhabited.” (Ecc. 1:4; Isa. 45:18) They neglect St. Peter’s declaration that the Restitution Times mentioned by all the holy Prophets are to be realized at the Second Coming of Jesus. (Acts 3:19-21) Instead, they hold, and express it in all their creeds Catholics and Protestant that at Christ’s Second Coming the earth and its inhabitants are to be consumed with literal fire. They are led thus to give a literal interpretation to St. Peter’s symbolic statements portraying the fire of anarchy which will destroy present institutions and make way for the New Heavens and the New Earth of Messiah’s Kingdom.

They fall into this error because of another formed during the Dark Ages; namely, that the only kingdom of God that this world will ever see will be such an one as it is now enjoying, while the various so-called kingdoms of God are butchering each other. Each is trying to justify its own selfish course, and all unite in saying that the civilized nations of today are Christendom Christ’s Kingdom.

This theory began in the year 800, with Pope Leo III, since which time Catholics claim that the Church is glorified, reigning with Christ, and the Pope serving as the world’s king vicegerent, or instead of Messiah. English, German and other reformers coming out of Catholicism brought with them the same theory, which has been falsely added to the Lord’s Prayer in the words, “Thine is the Kingdom and the power and the glory forever,” which words are not found in the oldest Greek manuscripts and are properly omitted in the Revised Version.

Protestants generally, refusing the Pope as the vicegerant of Christ, are much confused when they attempt to explain the Kingdom for which they pray, “Thy Kingdom come,” and the reference in Revelation to its lasting a thousand years. Protestant preachers are becoming Higher Critics, Evolutionists, etc., and take little account of the Bible testimony. What a pity that such do not resign their pulpits and enter business life, where higher standards of honesty prevail!

WHAT TROUBLES HONEST PREACHERS

There are honest preachers who believe the Bible, yet are skeptical respecting Messiah’s Kingdom. Properly enough, these argue that if Jesus had been glorified for eighteen centuries as a Spirit Being, at the Father’s right hand, and has been preparing the Church for the Heavenly Courts, it would be a retrogression for Him to return to earth and establish an earthly kingdom with soldiers, servants, courtiers, etc. Properly they reason that for the Lord

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Jesus to leave the Throne of Heavenly Glory, and return to sit upon a throne of gold and ivory, would seemingly be taking a backward step.

The difficulty is that these ministers have slipped a few cogs in the great Divine Plan of the Ages. What they need yet to note in the Bible is that Christ and His Church, His Bride class, the Royal Priesthood, are the only ones of the human family promised a share in the Heavenly rewards and blessings that the Divine arrangement for the remainder of mankind is an earthly Paradise and human perfection in the Divine likeness. They fail to see that the saintly Church, gathered from the world for eighteen centuries, will compose a Spiritual Kingdom which, backed by Infinite Wisdom and Power, will better serve the world’s interests than could any earthly kingdom; and that, furthermore, the Divine Plan proves that the Ancient Worthies, from Abel down to John the Baptist, are to be resurrected perfect human beings, and made “princes in all the earth” representatives, agents, of the invisible Spiritual Kingdom then in control.

Our minds have been so long blinded by false theories, and the Bible has received so little intelligent study without sectarian glasses, that it is not surprising that we have all so seriously erred in so important a matter.

THE KINGDOM NOW IN EMBRYO

Our Lord’s many parables refer to His Church as a Kingdom class, a Royal Priesthood. This does not signify that He intended them to occupy places of honor and distinction now. The Master Himself was neither a King nor a Priest on earth. His is the Melchizedek Priesthood of the Messianic Age. Then He will also

be the great King over all the earth. Well did He declare to Pilate, "My Kingdom is not of this Age" (John 18:36). As His saintly followers are to share in His Kingdom, they also must wait for its establishment. While waiting they pray, "Thy Kingdom come; Thy will be done on earth, as it is done in Heaven."

Of this Royal Priesthood the Apostle John declares, "The world knoweth us not." We are kings and priests only from the Divine standpoint, which none are able to recognize except "the brethren." Only in embryo are God's saints spoken of as the Kingdom class. They are now on probation. Jesus says that the overcomers will be granted to sit with Him in His Throne, as actual members of the Royal Priesthood, to reign with Him a thousand years. Rev. 3:21; 20:6

HE MUST REIGN UNTIL—

After telling about the resurrection of the dead, St. Paul explains that the resurrection of the Church to glory, honor and immortality will be first in the program. Subsequently all will come forth, "every man in his own order," and Christ shall reign until He shall have put down all insubordination. Other Scriptures clearly inform us that the length of His Reign will be a thousand years.

From the Bible viewpoint the Thousand-year Day of Christ is ample for the great work to which it has been consecrated by the all-wise Creator from before the foundation of the earth. Nor should we forget that all power in Heaven and earth is vested in the One who then will take the Throne. Neither should we forget that for eighteen centuries the Church has been under special preparation and instruction in the School of Christ, training for their work as a Royal Priesthood. They will be able to sympathize with the groaning creation and to be merciful, even in the administration of stripes necessary to many for their assistance along the Highway of Holiness, then opened up.

MESSIAH'S KINGDOM INVISIBLE

Some of the noblest minds have been repelled from faith in the Second Advent by the thought of an earthly Kingdom with Christ and the saints in regal state. They are quite right in thinking that earthly royalty would be beneath the dignity of Messiah and His Bride. The Scriptures declare that Jesus left His glory, humbled Himself to become a man, in order to be the great Sin-Offering for our race. But the Redeemer prayed to be glorified with the glory which He had with the Father before the world was; and He promised His Church a share in His Heavenly glory. Did He lead us to expect a Heavenly glory, Heavenly inheritance, and glorious change to Heavenly conditions, and will He give us, instead, earthly glory and merely perfection in the flesh?

How slow we have been to see that God never purposed that either Jesus or His faithful Elect should remain in the flesh. We misunderstood a few Bible statements. We read, “Every eye shall see Him,” and forget that there are eyes of understanding as well as natural eyes. We forget that Jesus declares that very few now see or hear only the saintly, whose eyes of understanding have been opened by the anointing of the holy Spirit. We forget that Jesus said, “A little while and the world seeth Me no more.” When once we discern that He has been given a spirit nature again, that He no longer has the human nature which He surrendered as a Sin-Sacrifice, then we see why the world will see Him no more, and why the Church must be changed by resurrection power before she can see Him.

I WILL COME AGAIN

Jesus left the world, not so much in the sense of going so far away that He could not see His disciples and communicate with them, but neither in the sense that He would not do so. He would compel them to “walk by faith and not by sight,” to “search the Scriptures,” and to receive the spiritual blessings through the fellowship of the Truth. By His holy Spirit, He would be with them, and not by further manifestations.

His Second Coming would be at the end of the Ages, to awaken His sleeping saints and change them to the Heavenly state. Thus He would come again and receive His Church unto Himself that the sleeping ones and subsequently those alive and remaining, who would experience their resurrection change in the moment of death. Additionally, in the Harvest with which this Age ends, He promised to take official supervision of the gathering of His Elect.

This stage of His Coming is called, in the Greek, His Parousia--His presence. The world is not to know of His Parousia. On the contrary, it is described, a secret—”as a thief in the night.” Jesus said that at His Parousia the world would be eating, drinking, planting, building, and know

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not of His Coming in the Harvest of the Age, even as the world in the days of Noah knew not. The intimation is, however, that some of God’s people would be aware of His Parousia; while others, the Foolish Virgins, would be overcharged with cares of this life, and know not.

If Jesus really meant it when He said, “A little while and the world seeth Me no more,” how can humanity know about the new, invisible Kingdom? The Bible answers most distinctly. It talks of the shining forth, the Epiphania, of the Messianic Kingdom. It tells of His Apokalupsis, or revelation—”He shall be revealed in flaming fire.” This flaming fire signifies severe judgments, as elsewhere. They are to be so severe that the

elements of society will melt with the fervency of the heat of a terrible Time of Trouble. Additionally, “the heavens,” the ecclesiastical systems, will be involved, and will pass away with a great commotion. It is from this revealing in flaming fire, Divine censure upon the world, that the great, the high, the mighty, the poor, all, shall seek to “hide themselves in the dens and caves of the earth” in the social orders and in affiliations with strong governments, etc.

Gradually mankind will see that it is “the wrath of the Lamb” that causes the “Time of Trouble such as was not since there was a nation.” The plowshare of Trouble will go so deep that the world will effectively learn the lesson. As their eyes of understanding open still more widely, they will discern the beauties and blessings of the Messianic Kingdom—“the desire of all nations.”

But first The Christ, Jesus the Head and the Church the Body, Bridegroom and Bride, must enter into the glory of the Kingdom. Then will be established the earthly phase of the Kingdom under the Ancient Worthies. The world will “see Abraham, Isaac, Jacob, and all the Prophets,” but, will not see the King, nor the Bride, nor “the virgins, her companions” on the spirit plane. These will be as invisible to humanity as are Satan and his demon host at the present time.

One of our great obstacles in the past has been the failure to discern that God has been presenting two distinct salvations that of the Church to the spiritual, Heavenly, Divine nature; and that of the non-elect, through the elect Church. To them will come the opportunity of earthly Restitution to human perfection, in the image and likeness of God, as was Adam in a world-wide Paradise. Our Savior’s First Advent was necessary for the redemption of mankind. His Second Advent is for the overthrow of Satan and for the release of sinners.

[The National Labor Tribune, March 18, 1915](#)

FASTINGS AND FEASTINGS PROPER AND IMPROPER

Nashville, Tenn., March 14 Pastor Russell gave two addresses here today. We report the one on Matt. 6:16, “*When ye fast, be not of a sad countenance.*” He said in part:

The Lenten season the forty days’ fast preceding the anniversary of Jesus’ death has long been a fixed rule with some Christian people. Although not of Divine command and at most, therefore, a recommendation, the custom appeals to many. Like every other good thing, it is misunderstood and perverted by the majority, because they are not spiritually minded. To many of these it is a command, the neglect of which would bring upon them the

disapprobation of friends, and the observance of which would bring them some favor from God or some relaxation from proper punishment for their sins they know not exactly what, but hope that it will mean ultimate gain somehow.

Of such perfunctory fasting, displeasing to God and valueless to the individual hypocritical fasting we give an illustration. An acquaintance who professed to observe Lent was instructed that he should drink but one cup of coffee during the Fast. He made some kind of compromise with his conscience by which he got his coffee in a bowl. He got the same amount of coffee as when he took two cups, but thought the Lord would not notice the cheat, and would reward him for such hypocritical fasting.

Nothing is more contemptible in the Lord's sight than a hypocrite. Honesty is the one quality which all who would be pleasing to God must possess, no matter how weak or fallen they may be by heredity. In His preaching Jesus condemned hypocrisy more than any other sin on the calendar perhaps as much as all other sins together. The first lesson with Christians, with everybody, should be honesty not only in monetary affairs, but in everything, including words and thoughts.

Although nothing in the Bible suggests a Lenten season, the Apostles commend fasting. St. Paul wrote, "Approving ourselves in fasting," and again, "in fastings often." (2 Cor. 6:4, 5; 11:27) Evidently fasting is in the nature of self-sacrifice not a thing commanded, but a voluntary offering of the soul to God, with a view to greater efficiency in God's service or to greater control over our imperfect mortal bodies in the interests of our spiritual new nature.

APPROPRIATE LENTEN THOUGHTS

Indeed, much may be said in favor of fasting during the Lenten season. On hygienic grounds alone it would be of advantage, particularly to all well-to-do and well-fed, if during the spring-time they would fast, or restrain themselves from eating as liberally of meats, sweets, pastry, etc., as they were inclined to eat during the colder weather eating less than their appetites crave. Boils, pimples, liver derangements, fevers and doctor bills would be greatly lessened if this course were pursued. This is the practical side of the question, which may have had to do with the original institution of the Lenten custom.

The Christian, however, may advantageously take a much deeper, spiritual meaning out of Lent. He may remember the savior's experiences for the forty days preceding His crucifixion. He may remember that it was just before His crucifixion that Jesus instituted the Lord's Supper, and indicated that date as being the proper one for its annual commemoration amongst His followers, as was

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the custom in the early Church. He may remember sympathetically the Redeemer's trials at this season of the year, and also remember that all the followers of Jesus covenant, agree, to share His Cup of suffering, of ignominy, of misunderstanding, of misrepresentation, of slander, of abuse, of death. He may remember that, as this was the special time of trial for Jesus, so it seems also to have been from the very first a time of special test, testing, sifting, amongst His followers.

All these various considerations might well move the true people of God to the observance of a fast during a period preceding the anniversary of their Redeemer's death. In observance such a fast such a restraint of appetite from a desire to draw especially near to God, they would certainly be contributing a share toward that end, in harmony with the Scriptural declaration, "Draw nigh unto Me, and I will draw nigh unto you."

A MODEL FAST

We have no suggestions to offer respecting the kind of food or the quantity that should be eaten. We believe that there are people in such a physically weak condition that it would be absolutely wrong for them to abstain from such nourishments as they may be able to assimilate. Heart and head should combine in determining this matter of fasting.

Daniel the Prophet gives us a hint when he tells us that for three whole weeks he ate no pleasant bread, while he especially sought the Lord in prayer respecting matters which perplexed him. In his official position he was surrounded with the best the kingdom provided. But he confined himself strictly to the things which his system absolutely needed for the maintenance of mental and physical strength; he ate nothing super-abundantly, to clog his system, to make him sluggish in mind and body, and to incapacitate him from his routine work and, additionally, for his special prayers for wisdom. We can all take a good lesson from this Scriptural example.

Jesus did not teach His disciples to follow the custom of fasting. The matter was remarked, some saying, "John the Baptist and his disciples fast," and the Pharisees, etc., fast, "but Jesus' disciples fast not." In Answer--to the question, Why not? Jesus replied that it was not the appropriate time. Instead of a fast, they were having a feast. The Bridegroom was with them. They knew no sorrow, no care. All their wants were provided for; they were drinking at the Fountain of Divine Truth and grace; they were eating freely of the wonderful words of eternal life, and accordingly they did not fast, as others.

This does not mean, however, that they lived sumptuously; for we remember that on two occasion, after Jesus had fed a multitude on plain bread and fish, miraculously increased, He

directed His disciples to gather up the fragments; and these they carried with them as their own food supply for many days. This was a practical fasting, though not an outward one. Jesus declared that the days would come when the Bridegroom would be gone; and He said, "In those days they shall fast." (Matt. 9:15) Their days of fasting and prayer began as soon as the Lord was crucified, and have continued ever since, whether outwardly observed in a lenten fashion, or whether known only to themselves in their own hearts. All the followers of Jesus have practiced fasting, self-denial; else surely they would not have prospered in spirituality.

THE CHRISTIAN'S PERPETUAL FEAST

It is a mistake to suppose that fasting applies merely to food; it really applies to everything. In its broadest sense, it signifies self-denial denial of the desires of the flesh, to the intent that the spiritual nature may be the more thoroughly strengthened. The Apostle clearly shows this in his suggestion that husbands and wives occasionally live apart, that they may give themselves the more thoroughly to prayer and consideration of spiritual things. (1 Cor. 7:5) The true Christian will really live a life of self-denial every day. He will remember the Apostle's words, "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the desires of the flesh ye shall live." Such mortification of the flesh, such self-denials of the various appetites or inclinations of the flesh in the interest of the new nature, are all fastings.

The ideal condition for Christians, of course, would be to maintain a perpetual fast to live always in so abstemious a manner as would keep them spiritually in the best condition and make them the most efficient in the Lord's service. Where this highest ideal seems impossible or unattainable, then the next thing in order would be as close an approach to this as seems possible not of Divine command, for there is none, but of his own free will sacrificing himself, his fleshly appetites and propensities, in the interest of his own spiritual development and that of his service of the Lord.

"Appear not unto men to fast." Our Lord's instructions were that His followers should not make a sham of their fasting should not boast of their self-sacrifice and self-denials. Those matters should be between God and themselves. Instead of making their countenances sad-looking and appearing to men to crave sympathy, they should contrariwise take special care that none might notice outwardly washing their faces, anointing their heads and generally looking cheerful, happy. Indeed, the true Christian, who fasts in the proper manner and with the proper sentiment, will not need to feign happiness; for his portion will be the joy of the Lord, and "the peace of God, which passeth all understand, will rule in his heart."

The Scriptural proposition seems to be that the Lord's people will fast, or practice self-restraint, along the lines of physical conditions, food, etc., in order that they may feast along the lines of spiritual conditions and refreshments. The whole tenor of Scripture is to the effect that the followers of Christ are spiritually advantaged by allowing the mind of the Spirit, the holy mind, the holy Spirit of God, to rule in their mortal bodies to the restraining of their natural inclinations, tastes, preferences, appetites, which the Scriptures declare are all vitiated more or less by heredity by our sense of the alienation from God and the curse in which we share naturally.

St. Paul voices this sentiment in the words, "The flesh desires against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would." Thus, as the Bible tells us, the Christian is continually at warfare, not

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with carnal weapons, and not with his neighbors or family, but with himself his new nature warring a good warfare against his old nature. In this conflict he is to come off an overcomer: and his victory will not be complete until he is actually dead according to the flesh, until, as a New Creature, he shall have experienced the blessings of the resurrection to the perfection of the spiritual nature.

FEASTING WHILE FASTING

The unregenerate might not unreasonably gain the impression that if this presentation be true, a Christian's life would be a very unhappy one continually battling with himself, continually watching, practicing self-denial and striving against the natural tendencies of sin. But such a conclusion would be very erroneous; for really the Christian alone has the true secret of a happy life. Even the worldly recognize the fact that they need to practice self-restraint, and that whosoever would sow to the flesh and live after the desires of his fallen nature would be sure to go from bad to worse, and end his career ignobly.

Hence we find noble women amongst the unregenerate, not begotten again of the holy Spirit, but nevertheless manifesting strong characters and great moderation in the affairs of life. They practice such self-restraints, not toward God, but for self-interest, learning by experience and observation the necessity for this if life would be made a blessing to themselves and to others. Such characters should be, and are, highly respected, honorable. But the unfavorably born, unfavorable environed are not so likely to reach noble standards as are the better-born, better-environed.

Hence those who become Christians of the true type have an advantage every way over others. They do all as unto the Lord. Although they also perceive the advantages coming to

themselves along natural lines through self-restraints, they see and appreciate still more the life everlasting beyond and the Divine favor leading thereto. This Message, coming to all who have ears to hear it through the Bible, has a power and gives encouragement to the weak as well as to the strong, to the naturally mean as well as to the nobler. It assures them of Divine mercy and interest in their welfare that God's love has provided a satisfaction for His justice on behalf of all, so that the merit of Christ, imputed to each according to need, makes it possible to respond to the Gospel Call onward and upward as New Creatures.

So great is the joy, the peace, the happiness, which comes with the realization that we have been accepted into God's family and are joint-heirs with His Son, our Lord Jesus Christ, that nothing else can compare with it. No wonder St. Paul describes such, saying that to them "old things have passed away, and all things have become new!" (2 Cor. 5:17) Instead of earthly hopes for earthly wealth, name and fame, they have Heavenly hopes for Heavenly riches, glory and honor. Instead of aspirations of but a temporary kind for political preferment and honor of men, these have before their minds God's promises exceeding great and precious. These assure them that faithfulness in present trials and difficulties, and the proving of their loyalty to God and the principles of His righteousness, will through Christ bring them eventually to glory, honor and immortality to participation with Jesus in His Millennial Kingdom.

With such hopes, such prospects, such promises, life is worth living; all things are indeed new. Those attaining this vantage-ground can, with the Apostle, count all earthly things comparatively valueless. To these, fastings, self-denials, self-restraints, even privations and persecutions, have no terror. They rejoice in these, assured by the Bible that they are signs of their relationship to God, and that He is dealing with them as with sons whom He is educating, fitting, polishing and testing, preparatory to receiving them to the Heavenly glory.

This class have a charmed life, regardless of what the world may think. Theirs is the peace of God which passeth all understanding; for they have the Divine assurance that since they have come into God's family through the appointed Door-way, the Lord Jesus Christ, "All things are theirs, richly to enjoy;" and again that "all things shall work together for good to them that love God, to them who are called according to His Purpose." These realize that God, having begun a good work in them, is both able and willing to perfect it until the Day of Christ. (Phil. 1:6) These are seeking to make their calling and election sure; and so great is their appreciation and their increasing knowledge

that the trials and difficulties by the way the fastings, self-denials and oppositions of the Adversary are but light afflictions, not worthy to be compared with the glory that shall be revealed in them.

Even the prayers of this class gradually change. No longer do they think of praying merely for food, raiment and earthly things. Rather, they accept whatever may be God's providence for them with thanksgiving. Their prayers are mostly offerings of praise, mentions of Divine mercies already received, expressions of confidence in God, and requests for more of His Spirit, whatever this may mean in the way of greater trials or difficulties or persecutions; for they desire that the will of God may be completed in them.

In conclusion, we recommend true fasting, true disciplining, true coercion of the will of the flesh, on the part of all men, as necessary for their mental, moral and intellectual maintenance and development. And especially do we commend abstinences, self-denials, restraints, to those who have consecrated their lives to God, to walk in the footsteps of Jesus. But we reprehend all hypocrisy and sham, whether associated with Lent or fasting or any other matter, as being an abomination in the sight of God and discreditable to noble men and women, and particularly inappropriate to those who would follow the Lamb of God the Savior.

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[The National Labor Tribune, April 1, 1915](#)

HAIL HIM! HAIL HIM! HAIL HIM! EARTHS, NEW SOVEREIGN

New York City, March 28 Pastor Russell spoke today at New York City Temple, W. 63rd Street, near Broadway. We report his address from the text, "Hosanna! Blessed is He that cometh in the name of the Lord." (Mark 11:9) The Pastor spoke in part as follows:

Little did the Jews understand the vast importance to them of the event which Christians commemorate on Palm Sunday. It will be remembered that this event occurred at the close of our Lord's earthly ministry three and one-half years after His baptism at Jordan and five days before His crucifixion. The Sabbath had been spent in rest at Bethany. Lazarus, whom Jesus had awakened from the sleep of death, had, with his sisters Martha and Mary, prepared a banquet for Jesus; and when the Sabbath closed, the supper was eaten.

It was at that time that Mary brought forth the box of valuable perfume, and therewith anointed our Lord's head and feet. It was the same occasion on which Judas had murmured against this

expression of her loving devotion, declaring that it was wasteful, that the money should have been given to the poor. It was then that the Master had defended Mary and announced that the anointing was for His burial, which occurred later in the same week. It was then that He suggested to the disciples, “The poor ye have always with you; and whensoever ye will may do them good. But Me ye have not always.”

The next morning, the first day of the week, corresponding to our Sunday, Jesus made ready for His triumphal entry into the city of Jerusalem as the King of Israel, according to the custom of their kings riding upon an ass and acclaimed by the populace. The incident had been foretold by the Prophet in detail, saying, “Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold thy King cometh unto thee; He is just, and having salvation; lowly and riding upon an ass.” Zec. 9:9

PROPHECY MUST BE FULFILLED

When the Apostles had brought the ass and when Jesus sat thereon, the large concourse of people that had come from Jerusalem to see Jesus because of His awakening Lazarus, shouted aloud. They were filled with enthusiasm; and, after the manner of the time, some broke off palm branches and others laid their garments in the way, thus forming a carpet, as it were, in the road leading to Jerusalem. The shout of the people was just as the Prophet had declared. They hailed Jesus as the promised Son of David, the Messiah long waited for.

On previous occasions, when the people had sought to make Jesus a king, and after witnessing His marvelous works, He withdrew Himself from them until their ardor should cool; for He knew that the Father’s due time had not yet come. But now He knew that His hour was come; and therefore He helped on with the enthusiasm by sending for the ass, etc.

Prominent sectarian Jews who were present, although unable to account for the miracle of the awakening of Lazarus from the dead, were unprepared to think of Jesus as the true Messiah or anything short of an impostor in that role. When these heard the multitude shouting and addressing Jesus, as the Messiah, they were offended, and sent word to Jesus that He should restrain the ignorant people who were thus acclaiming him. But instead of forbidding the ovation, Jesus intimated that it was the proper thing; that because the Prophet Zechariah had said, “Shout, O daughter of Jerusalem!” therefore there must be a shout; and that if the people had not shouted, the very stones would have cried out rather than that the prophecy should go unfulfilled.

En route to Jerusalem, Jesus halted the ass and the procession at the top of the Mount of Olives; overlooking the Holy City. He wept while He pronounced His sentence upon it Unworthy! Unappreciative! As Jesus declared, “Israel knew not the time of their visitation.” The time had come for Israel to receive the

King; and not only were they ignorant of the matter collectively, but they were not in the heart condition to understand or appreciate. There Jesus cried, "O Jerusalem, that killest the Prophets, and stonest them that are sent unto thee! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings; and ye would not!" (Matt. 23:37) For three and one-half years He and His faithful Apostles had been declaring that the Kingdom of God was at hand, that the people should repent and believe the Good Tidings; and even six months in advance of their preaching, John the Baptist and his disciples had declared the same message.

After those four years of faithful preaching throughout the length and the breadth of Palestine, the nation was apparently as unprepared for Jesus as at the first. Hence our Lord's words, "Therefore I say unto you, Your House is left unto you desolate! Ye shall see Me no more until that day when ye shall say, Blessed is He that cometh in the name of the Lord!" That day is almost here! But the Jewish nation was there cast off from fellowship with God; as the Lord declared, "They knew not the time of their visitation." Luke 19:44

For more than eighteen centuries Israel has been outcast from national favor. Thank God the day is at hand when, at the Second Coming of Messiah, His Kingdom shall be turned over to them! Then, as He declares, they will be glad to say, "Blessed is He that cometh in the name of the Lord!" The long centuries of persecution and separation from Divine favor will have brought that people to a humbler condition of heart, where they will be glad to receive of Divine grace upon Divine terms. To this great event St. Paul refers us in Rom. 11:27:34

Although God foreknew all that had happened, the offer of the Kingdom to Israel was just as bona-fide, just as genuine, as though He had not known. God always does His part. Whatever failure there is in any matter of contract belongs to humanity.

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If thus we have before our minds the origin of Palm Sunday and what it signified as the climax of the test of Natural Israel in respect to Messiah, we are prepared to go further and to note that in God's providence there is a similar test for us Christians.

ENEMIES FOR YOUR SAKES

St. John emphasized particularly the fact that the rejection of Messiah did not apply to all the individuals of that nation. As the Prophet had foretold (Rom. 11:27-33), there was a small, faithful section, or "remnant." This remnant accepted Christ and were accepted by Him. On the day of Pentecost this class became the nucleus or foundation of Spiritual Israel. Thus we read, "He came unto His own (nation), and His own received Him not [as a nation]; but to as many as received Him, to them gave He liberty

[privilege] to become sons of God, even to them that believed on His name; which were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God” at Pente cost. John 1:11-13

Thus, so far as the spiritual part of God’s great Promise to Abraham is concerned, it has passed from the Jewish nation; but there still remains for them a glorious earthly portion, to which they will be introduced at our Lord’s Second Coming. Then their sins will be cancelled; and as a people the Hebrews will return to Divine favor and will inherit the earthly features of the Promise made to their fathers. Then through them God’s blessing will be extended to all nations and peoples under Israel’s New Covenant (Jer. 31:31-34), which will become operative at the hands of their great Mediator The Christ, the Messiah in glory. But by that time the election of the saints of this Gospel Age will be complete; and The Messiah in glory will include Jesus the Head and the Church His Body joint-heirs with Him in the spiritual features of the Abrahamic Promise. Gal. 3:8, 16, 29

All this is clearly stated by the Apostle in Rom. 11:25-32. But somehow our eyes of understanding as Christians have been holden so that until of late, we have not seen these lengths and breadths, these heights and depths, of Divine Love and Wisdom. The fact that now we see these things is a corroborative evidence that they are nigh at hand. Just so it was at our Lord’s First Advent. Many things pertaining to that day were completely hidden until the time of their fulfillment came; and then only the “Wise Virgins” were so blessed, so assisted, that they trimmed their Lamps (Psa. 119:105), and were effectively enabled to see these beauties in the Divine Plan of the Ages.

THE TIME OF OUR VISITATION

Apparently very few of the people of God have, until recently, noted the fact that Spiritual Israel has had a history parallel to that of Natural Israel. Few have seen that throughout the Scriptures these are dealt with as type and antitype. Few have noticed that from the death of Jacob to the death of Jesus finds it exact parallel of 1,845 1/4 years between the death of Jesus and our day. Few have noticed that in both cases there have been a nominal and a real Israel. The nominal Jewish system was tried, and all but the “Israelites indeed” failed. Likewise will be the experience of Spiritual Israel.

The nominal Christian system will be tried, and all will fail except the spirit-begotten and faithful. As at the First Advent only a remnant, a small number, were found in the proper condition, so, the Scriptures clearly intimate, at the end of the Gospel Age only a small number will be found sufficiently saintly, zealous and loyal to God and the principles of His Truth to be graduated with first honors.

As at the close of the Jewish Age there was a special period of testing and trying, lasting forty years, so there is a special sifting and testing due to come to Christendom during the closing forty years of this Gospel Age, before the inauguration of the glorious Millennial blessings. As the trials and tests came upon the Jews in a subtle manner, to test their faith and obedience, so even more subtle will be the trials and testings connected with the Harvest of the Gospel Age. Of this time the Lord through the Prophet said, "Who may abide the Day of His presence, and who shall stand when He appeareth? for He is like a refiner's fire and like fullers' soap; and He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord acceptable sacrifices." Mal. 3:2, 3

BOTH THE HOUSES OF ISRAEL

Natural and Spiritual Israel are contrasted. Through the Prophet the Lord foretold that Messiah would be "for a Stone of Stumbling and for a Rock of Offense to both the Houses of Israel" to Natural Israel and to Spiritual Israel.(Isa. 8:14) We have seen how the first House stumbled on that Palm Sunday commemorated today. They stumbled "because they knew not the day of their visitation." They did not know that the time had come for the election of the Kingdom class, hence they were not alert to their privileges, and failed to be in the proper condition of heart to receive the blessings. Or we might state the matter reversely and say that those who did not recognize and accept Messiah were those whose hearts were not in the right condition; else they would not have been left in darkness. 1 Thess. 5:4

Many things indicate to us that we are now living in a time corresponding to that Palm Sunday! Many things imply that Christendom is now undergoing its great test, and that only the fully consecrated of heart and life will be accepted of the Lord as His Jewels (Mal. 3:17), and be granted a share with Christ in His Millennial Kingdom. Many things imply that we are now in the time when the true people of God are being divided into two classes, as pictured for us by our Lord in the parable of the Wise and the Foolish Virgins. As only the Wise Virgins were prepared to enter into the marriage, so only the consecrated ones will be accepted as fit for the Kingdom and granted a share in the glorious resurrection change which will precede the culmination of the Time of Trouble, in which the Foolish Virgin class, although not of the world, will participate with the world.

True, that great Time of Trouble will usher in the glorious Millennial Dispensation, in which the Church in glory with the great Redeemer will pour out upon all mankind the wonderful restitution blessings promised by the mouth of all the holy Prophets.(Acts 3:19-21) True, the Foolish Virgins may subsequently get the oil, and

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subsequently may have a glorious future; but they will lose the choice place of Divine favor and blessing. They cannot be of the Bride class, but will receive their blessings under the figure of “the virgins her companions that follow her.” Psa. 45:14

It is in order for all of God’s people who now get awake from the slumber of worldliness which has long stupefied them, to join hearts and voices in a great shout the shout that the Kingdom is at hand!

SEE THAT YE REFUSE NOT HIM

As the Jewish nation was not ready to receive Jesus as their King, on that first Palm Sunday, neither is Christendom now ready to receive Him at His Second Advent. As then, only the “Israelites indeed,” in whom there was no guile, knew the voice of the Shepherd, so will it be here an individual matter. The Laodicean period of the Church’s history is upon us. (Rev. 3:17) The nominalism of our day is fully portrayed in our Lord’s words to the Messenger of the Church at Laodicea. Christendom boasts that she is rich and increased in goods, and has need of nothing; she knows not that she is poor, miserable, blind and naked.

The Lord now stands at the door and knocks. He reveals Himself to the “Israelites indeed.” Ours is a Palm Sunday in the highest possible sense. How are we receiving the great blessings which betoken the Parousia of the Master? Do we hear His knock? Are we searching His Word, listening for His voice and seeking to know His will in all things, that we may do it? To all such will come very shortly we believe, the greater and fuller Pentecostal blessing the resurrection change from the glory of character merely to the glory of persons as well when we shall see our Redeemer as He is and shall share His glory. 1 John 3:1, 2

As St. Paul says, “See that ye reject not Him that speaketh from Heaven!” Greater light, greater privilege, greater blessing every where, are ours than were those enjoyed by the Jews at our Lord’s First Advent. These privileges and blessings are our tests. Let us be faithful. Let us present our bodies a living sacrifice, and with renewed zeal seek to glorify our Lord in our bodies and our spirits, which are His, 1 Cor. 6:20

Those who have eyes to see and ears to appreciate the Voice now speaking from Heaven should be alert to hail Him Lord of all to accept Him as their Redeemer and King and to present themselves voluntarily to Him and His service not waiting for the time when He shall reveal Himself in power and great glory to the world in general. The Lord is now looking for saints, for overcomers, valiant, faithful, persevering, thoroughly devoted to Him and His Cause of Righteousness, thoroughly opposed to sin, and especially active in overcoming its domination in their own

hearts, in their own minds, in their own bodies. Such the Master pictures as His joint-heirs, priestly kings, sitting with Himself in His Throne of glory and world-wide dominion.

The National Labor Tribune April 8, 1915

EVERYBODY'S BIBLE QUESTION BOX

Q.--What should we understand by the following: "The wages of sin is death, the gift of God is eternal life?" If sin, merits death, should not righteousness merit life? I notice it says life is a gift, not merited.

Answer--There are none of the human race who of themselves merit eternal life because all have sinned and come short of the glory of God. All are partakers in the results of the fall, and consequently are on that account out of relationship with God. Only Jesus the harmless one undefiled and separate from sinners possessed life because he was, indeed, righteous. If then anyone else gains life it must be by some other means than personal merit. And this is so, for faith in Jesus is the God-provided way for all who will pass from death to life. Thus we see the Scriptures truly say, "The gift (free gift) of God is eternal life."

Q.--Please explain Heb. 11:40: "God having provided some better thing for us, that they without us should not be made perfect."

Answer--The Apostle in this chapter is recording the names of some of those who lived in the previous ages, and had demonstrated their faith in God under adverse conditions. As a reward for their obedience they were promised a better resurrection (verse 35), and although they received a good report through their faith they have not as yet received what was promised (verse 39), because God will first perfect the Church of this age in the first and best resurrection Christ's Resurrection to share with him the Divine nature (2 Pet. 1:4). Then through the Church the Ancient Worthies will be brought forth from the dead, by an instantaneous resurrection to human perfection a better resurrection than that of the world, who will be gradually raised to human perfection if obedient during the Millennium (Acts 3:21, Ezek. 33:15,16).

Q.--What is a New Creature in the sense the Bible uses the term?

Answer--A New Creature, from the spiritual standpoint, is one to whom old things both good and bad have passed away, and all things have become new. Such a one may have been a noble, natural man, or a less noble, or a most degraded natural man. The change may take place regardless of the moral station of the individual. Reasonings and philosophies may and do affect the natural man, sometimes favorably and sometimes unfavorably,

but these do not produce the change from natural to spiritual, from earthly to heavenly, nature. This change comes from only one source, and only to persons in one condition of mind, or heart. It comes from on high. It is superhuman and in its effect it is revolutionary. It comes to those who, because of natural humility of mind, realize themselves to be sinners, and with natural conscientiousness and veneration, desire to approach their Creator and to obtain his favor and forgiveness of sins, and who thus are led to accept Christ as their personal Savior and Deliverer from sin. Or it may

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come to others naturally less tender of heart, through sorrows and sufferings and heart-breaking experiences, leading them to look for the Friend above all others and to accept his proffered forgiveness and guidance. These experiences, accompanied by a turning from sin, with a desire to live soberly and righteously, bring such characters to the place which the Scriptures designate justification by faith. Still, however, they are not New Creatures. The word justification implies making right and does not imply making over, or a change of nature. It is the human nature that is justified or reckoned right in God's sight, because of faith in the precious blood of Jesus the Redeemer. Another step must be taken before the change of nature can take place the step of consecration, of devoting life, time, aims, ambitions, all, to the Lord and to His service. It is to such only that the blessing of the Holy Spirit from above is granted. Its effect is the opening of the eyes of their understanding to new hopes and prospects and interests not earthly, but heavenly.

[St. Paul Enterprise, April 9, 1915](#)

EVOLUTION OF SEX IN THE MILLENNIUM

Quotation From Tabernacle Shadows Gives View That The Sexes Will Merge

A week ago the question was raised in the Twin City Ecclesia after Sunday afternoon meeting as to whether the subject of a blending of the sexes in the Millennium was believable, and an interesting discussion ensued. On the following Sunday the following editorial appeared in the St. Paul "Pioneer Press." The last lines of its third paragraph being especially significant. We note in full: It is a fascinating picture which Arnold Bennet paints of the lot of European women after the war is over; not alluring because it means hardship and privation, not pathetic because it means a new inspiration; a new effort a new strength.

A Shortage of some millions of young men when the conflict ceases is reducible, of course, to a shortage of practically as

many husbands. The industrial effect will appear in a forward surge of women in the occupations formerly monopolized by the other sex. The sociological effect will be the elimination of the weaker and less attractive of womankind from the business of procreation. Politically “the struggle between men and women will be concluded in favor of women.”

Before the break of the war, Europe had been the breeding place of all those advanced ideas concerning woman’s social status which were grouped under the head of feminism. America has thought of suffrage as an unnatural dragging of tender womanhood into the rude stench of politics. Europe has thought of it as an entering wedge to a social revolution involving not only a political but an economic and even a biological change in the status of woman.

No historical cataclysm within the purview of man’s imagination could be better designed to furnish the soil for the sprouting seed of feministic revolution than the present war. It has crushed the male. It has opened the gate of opportunity to the female. It has soothed away the bitterness of both. Feminism is either about to realize its aspirations or to be drawn under the current of masculine domination forever.

There seems to be a number of friends who are not aware that this thought of the blending of the sexes in the millennium is definitely presented by Pastor Russell. It is to be found at the end of Chapter 6 of Tabernacle Shadows, beginning page 100.

[The National Labor Tribune April 15, 1915](#)

EVERYBODY’S BIBLE QUESTION BOX

Q.--Harmonize Luke 16:9 with James 4:4.

Answer--The first of these references is from the parable of the unjust steward, and is in no way in conflict with St. James’ exhortation to the disciples to “love not the world.” While the parable was addressed to the disciples, it is apparent from the following verses that its lesson was especially intended for the Pharisees. They were the interpreters of the Mosaic Law and held responsible positions in the nation both on this account and because of their wealth. The suggestion of this text to them would be that they make light the burdens of the people that when the Jewish Law dispensation would shortly come to an end and all the Jewish polity be wiped out in the time of trouble, they might find themselves still provided for through the kindness of the friends thus made. The same principle was applied by the disciples when they, instead of loving the things of this world and desiring them for themselves, followed in the Master’s footsteps of sacrifice, giving up all earthly hopes and prospects

for the privileges of the eternal, heavenly habitations. There are no other terms of discipleship except those stated by our Master: "And whosoever doth not bear his cross, and come after me, cannot be my disciple. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:27, 33). Only by forgetting those things which are behind and pressing toward the things which are before can we have God's friendship.

Q.--What became of Adam when he died did he go to heaven or hell?

Answer--We may be sure Adam did not go to heaven at death, because 3,000 years later Jesus said, "No man hath ascended up to heaven" (John 3:13). The judgment, or

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sentence of death was passed upon Adam by the Lord, who said, "Dust thou art and unto dust shalt thou return" (Gen. 3:19). This judgment of death was gradually enforced during a period of 930 years by access being denied to the life giving food in Eden (see Gen. 3:23,24), at the end of which time Adam was completely dead. He therefore went into the death condition. He went to Hell not the hell of the Dark Ages, which has been represented as a lake of fire and brimstone but to the hell of the Bible, which word is translated from the Hebrew word sheol and the Greek word hades, and properly translated into the English word grave, tomb, or state of death. Likewise all of Adam's children, inheriting this death sentence, have followed him, at death, to the tomb. The entire race would have been exterminated had it not been that God provided for the redemption and resurrection of the race through Christ Jesus, who gave his life that we might have life.

Q.--Is there some feature of the Atonement yet to be accomplished seeing Christ gave himself a ransom for all to be testified in due time?

Answer--Not until all the works of the devil have been destroyed will every feature of the atonement have been accomplished, and then all the inhabitants of the earth will be in harmony with God. Jesus Christ has given himself a ransom for all. "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world" (1 John 2:2). Apparently as yet the ransom has only been applied on behalf of the Church class, because only those have received a blessing. The feature of the atonement now in operation is "taking out of the Gentiles a people for his name," who are to be joint-heirs with our Lord to sit with him in his throne of judgment and take part in his future work of blessing all the families of the earth. After the people for his name are taken out he is to return and "build again the tabernacle of David which is fallen down... that the residue of men might seek after the Lord, and all the Gentiles, upon whom

my name is called, saith the Lord who doeth all these things” (Acts 15:14-17). At present the great majority are unable to exercise faith in God because of the clashing creeds, and Satan blinding the minds of them that believe not; but when the kingdom is established the Lord will “destroy the covering cast over all the people and the veil that is spread over all nations.... It shall be said in that day, ”Lo, this is our God; we have waited for him, and he will save us... we will be glad and rejoice in his salvation” (Isa. 25:6-9). That will be the due time for the testimony to the mass of mankind, “When the spirit and the Bride shall say come, and whosoever will, let him take the water of life freely.” (Rev. 22:17).

Q.--What do you think would be the cause of Mary Magdalene’s failure to recognize the Lord after his resurrection? John 20:15.

Answer--Christ was put to death in flesh, but quickened (made alive) in spirit (1 Pet. 3:18). He gave his flesh for the life of the world, so could not take back his human body and give the world the benefit as well. When our Lord rose from the dead, he was no longer the man Christ Jesus. Since then he is Lord of the dead and the living. Each time he manifested himself to his disciples, he materialized, appearing instantaneously in their midst. When he appeared to Mary in the garden she mistook him for the gardener, and it was only when he mentioned her name, that she realized who he was recognizing his voice and address rather than his outward appearance. It was just as easy for Jesus to appear as a gardener, or as a stranger on the way to Emmaus, as it was for him to appear like the Jesus they had known in the flesh. No doubt these different manifestations were given the disciples for the very purpose of protecting them from the mistaken thought that he still had with him the flesh which would have made impossible his entrance into the heavenly kingdom (1 Cor. 15:50).

Q.--Is the world growing worse? If not what does the Apostle Paul mean by the words, “Evil men and seducers shall wax worse and worse, deceiving and being deceived?” 2 Tim. 3:13.

Answer--In some respects the world was never better than it is to-day. We know of no time in history when the public press so fearlessly and boldly exposed wrong-doing as now. Education has helped to bring about a better moral condition. Of course a great deal of this morality is on the surface, as it was in the closing days of the Jewish Age, when Jesus told the chief religionists that they were whited walls, outwardly beautiful, but inwardly corrupt. The Apostle, in the Scripture to which you refer, evidently had in mind the deceivers and leaders astray in the Church. These, in the end of the Age, will become more bold; as foretold, their deceptions will become strong delusions, following which many will believe a lie (2 Thess. 2:2). “They shall depart from the faith, giving heed to seducing spirits, and doctrines of devils” (1 Tim. 4:1). Many theological teachers

today are denying the Bible and advancing strong arguments in favor of Higher Criticism, Evolution, etc., thus growing worse and worse in repudiating the “faith once delivered to the saints” (Jude 3,4), “deceiving and being themselves deceived.”

St. Paul Enterprise April 23, 1915

EVERYBODY'S BIBLE QUESTION BOX

Q.--Can you harmonize 1 Cor. 1:26-29, which states that not many are called, with Rev. 22:17, which says that whosoever will may come?

Answer--The former refers to the Gospel Age, when God is visiting the Gentiles to take out of them a people for his name a Bride for the Lamb (Acts 15:14). This is a “high calling” (Phil 3:14), by a narrow way which only few find (Matt. 7:14). The latter text will not be applicable until the next age. When the Bride Class is complete the Messianic reign will begin in order to give “the residue of men” (Acts 15:17), Adam and all his descendants, an opportunity to drink of the water of life; this opportunity being purchased for all when Jesus gave himself a ransom for all, to be testified in due time when those who sleep in death

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are awakened by his power. The calling involves so much that few are ready to accept the invitation. It is a calling to joint-heirship with Jesus, but to share his glory each of the called ones must walk in the same narrow way of sacrifice that he trod, each must lay aside his own pleasure and seek to please the Father only.

Q.--Since the entire human race originated from Adam, how can we account for the different colors? When Columbus discovered America, he found it inhabited with Indians. Can you give some light as to when and how they came?

Answer--There are two reasons for not answering your questions; you have not given your name and address, and the questions are not strictly Scriptural. However, many people seem to think these difficulties sufficient grounds for disbelief in the Bible. We trust our reply may be of assistance if you are one of these. Climate, food and environment have much to do with personal appearance. In a number of instances, persons who have resided for a time in foreign lands, mingling with the people and eating their foods, have returned later to their native land looking like the races with which they have associated. If so much is accomplished in a few years, there can be little doubt as to the results of such isolation as the races experienced up until the invention of the present modes of travel. Some have guessed as

to the ancestry of the American Indians, but we do not know of any good that has been accomplished by their guesses.

Q.—(a) Did Jesus have more power as a perfect man than Adam would have had, had he not sinned? (b) Did Jesus possess more power after his consecration? (c) Were all the miracles which our Lord performed, AFTER his consecration?

Answer—(a) It appears that Jesus did have more power than any perfect man would have, for he states “the works that I do I do not of myself but the Father that dwelleth in me, he does the works” (John 14:10). Special powers were needed and given to him of God that he might accomplish the work given him to do as man’s Redeemer. He had as his purpose in the First Advent not only the giving of his life for the life of the world, but also the witnessing which would begin the drawing out from among mankind a special class to be associated with him when the work of raising up the world would commence. By exercising miraculous powers he awakened the faith of those who were called of the Father to joint-heirship with him. (b) All these added powers came after Jesus’ consecration. (c) There is extant a book which purports to be an account of Jesus’ life and miracles before his consecration. It does not give any evidence of being authentic. We do not think any miracles were performed by Jesus before his consecration.

Q.—“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one” (1 John 5:7). Please explain the Holy Ghost and how they are one.

Answer--This, the only text in the Bible which states that the Father, Son and Holy Ghost are one, is now known to be spurious. For this reason it is omitted from modern translations. When the King James translation was made only a few manuscripts of the Bible were available. Since that time several hundred have been discovered and some of these are quite ancient ones. The passage which you quote is lacking in all of the older manuscripts. In fact none earlier than the fifth century contains it, nor is it referred to by any theological writers before that time even when they were discussing the subject of the Trinity. As there is no other verse in the Bible to support the Trinitarian doctrine, it is quite evident that they would not have failed to use this verse had it been in the Bible at that time. As it would be unrighteous for us to add to the Word of God, it is our evident duty to refuse to make use of passages which others have added, no difference how long ago they were added or how generally they are accepted. It would seem very incongruous to think that it was necessary for anybody to bear a witness in heaven, for surely the angels of heaven, none of them need to be witnessed to regarding the heavenly Father whom they have known from the day of their creation.

Q.--What would be your thought regarding the four winds being let loose (Rev. 7:1)? How would it affect the Lord's truly consecrated people? Will they be loosed before the Church passes beyond the veil?

Answer--This text seems to be an allusion to God's purpose that the revolution and anarchy to come at the close of the present Age should be held back until the full number predestinated to make up the Bride of Christ shall have been selected. Apparently there will be some who might have been of this elect class, but who fail of attaining their positions because they wait until the breaking of this trouble before turning from worldly alliances to full loyalty to God (Matt. 24:20,21). Whether the faithful sacrificers will be here or not during that period of anarchy is of little consequence to them for they have the definite assurance that no harm can come nigh their dwelling place. They need not fear "for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday" (Psa. 91:6). We do not know of any Scripture that could be taken as a positive indication that the Church will or will not be in the flesh during a portion of this time of revolution. The troubles experienced by the Church will be for their benefit, for "through much tribulation shall ye enter into the Kingdom of God."

Q.--Is it not true that a Christian should expect business prosperity as a result of his high Christian standards?

Answer--Our Lord did say, "Seek ye first (as of primary importance) the kingdom of God and His righteousness, and all these things (food, raiment, etc.,) shall be added unto you;" but note that the Lord does not say his followers shall have as much or more of these temporal things than others. He declared at another time, "Your Father knoweth what things ye have need of." The implication is that to those who have put their matters entirely in the Lord's hands by a full consecration of all they possess, their every talent, their every opportunity, and who are thus seeking to please God and obtain the kingdom inheritance which he has promised to those he will give earthly good things according to his wisdom, those things which would bring the disciples the highest measure of blessing as new creatures; those that would prepare them and assist them best to attain a share in the kingdom. Whatever of earthly good things would be a hindrance to their chief aim and desire in life this class would not intentionally choose. Hence it is

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for them to be glad the matter is entirely out of their hands and entirely in the Lord's hands. This class may even rejoice in tribulation, knowing that tribulation worketh experience, patience, hope, and will ultimately make them not ashamed, because it will be God's method of chastening and polishing them for a share in the Kingdom.

Q.--The command was given Moses that the Amalekites were to be destroyed. Why were they permitted to live almost 400 years (Ex. 17:14; 1 Sam. 15:3)?

Answer--As to why so long a delay, we may merely conjecture, basing our surmises upon the Lord's dealings with nations. For instance, when the Lord told Abraham that his posterity would come ultimately into the land of Canaan and receive it as their possession from the Lord, the declaration is made, "In the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full" (Gen. 15:16.) The intimation is that, although the Lord foreknew when and how the iniquity of the Amorites would increase, he allowed them to have the full benefit of time to demonstrate actually the downwardness of their course. This same thought is set before us by the Apostle in his opening chapters of the Epistle to the Romans, in which he specifically declares that the degradation of the world is due neither to the direct acts of the Almighty nor to his failure to safeguard his creatures. Adam, the only one of our race directly created, was perfect, upright, the image of his Creator, and his sin was a willful one; for the Apostle says, "Adam was not deceived" (1 Tim. 2:14.) Likewise the Lord has not inflicted punishment upon our race for their degeneration; but as the Apostle explained, "When they knew God they glorified him not as God, neither were thankful; but became vain in their reasoning and their foolish hearts were darkened. Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not fitting" (Rom. 1:21-28). This seems to be the course which the Lord has pursued with the entire human family except the one nation of Israel, with which he undertook to deal specially under the Law Covenant, to use them as a typical people, to prepare them for Messiah's coming, when they would furnish the nucleus of the Restitution Class. Certain great catastrophes of the past are explained to us in the Scriptures along these lines inflicted with a view to preventing the race from going into further degradation on the principle enunciated, "Thus far shalt thou go but no further."

[The National Labor Tribune April 29, 1915](#)

EVERYBODY'S BIBLE QUESTION BOX

Q.--If death is the gateway from earth to heaven why does the Apostle Paul speak of it as an enemy in 1 Cor. 15:26?

Answer--Death is not the gateway to heaven, but the gateway to the tomb, and a state of unconsciousness (Psa. 6:5; 115:17; Eccl. 9:5). The gateway to heaven is through the "Resurrection," and the Apostle is showing that if there is to be no resurrection, there

will be no hereafter (1 Cor. 15:18). But the resurrection of the dead is made possible through the death and resurrection of Christ. We get our reward at the resurrection (Luke 14:14). Death is an enemy, and will hold its victims until such time as our Lord returns, when he must reign to put all enemies under his feet, and death is one of those enemies.

Q.--If the eternal torment theory be not correct, where are the dead who die out of the Lord?

Answer--The Scriptures most positively state that the dead are DEAD! All who have died are fallen asleep, i. e., they are in the death state or condition, waiting for the Lord at his second advent to call them forth from their graves by his resurrection power (John 5:28,29). That the dead in Christ even are unconscious until the resurrection is taught in 1 Cor. 15:16-18. The thought in this last cited passage is that the dead remain in their present condition until they are raised from the dead. If there were to be no resurrection, they would, of course, remain in the "perished" state. Since Christ Jesus has been raised, death is now termed a sleep, because an awakening in the resurrection is promised. Those who died outside of Christ are in the same condition. The only hope of future life is in resurrection. This has been secured for all; and so there shall be a resurrection. (See 1 Pet. 2:9, Rom. 6:23, Psa. 37:20, Psa. 145:20, Eccl. 9:5-10). "Perished" cannot possibly be made to mean "preserved throughout eternity." The whole question is a matter of life and death; life to the obedient, no life to the disobedient; and the decision in both cases is eternal.

Q.--Does the Psalmist refer to himself as being "born in sin," or does he apply this to all children?

Answer--The Psalmist is here recording the common lot, "for all have sinned" and therefore "death reigns" Rom. 5:12, 17-19). Death is the inevitable result of sin, hence the fact that all die is proof that all are "born in sin." This is sometimes called "original sin," for it originated with the first man, Adam, who deliberately sinned by disobedience in the Garden of Eden, as the Apostle declares: "By one man sin entered into the world and death by sin, and so death passed upon all men" (Rom. 5:12). There the matter would have rested, and not one of the race could ever have escaped from the prison-house of death, but for the Heavenly Father. His love and wisdom had foreseen the end from the beginning and had provided a Redeemer, Jesus Christ, who laid down his life as a ransom for the original sinner, and all in him. "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). When the final triumph of Christ's kingdom over sin and death is complete (1 Cor. 15:25), then will be seen by all the redeemed, the ineffable love of God the Designer of the plan of redemption and of Jesus Christ the willing agent in its execution. "Blessing and honor and glory and power be unto Him... and unto the Lamb" (Rev. 5:13).

Q.--Kindly explain John 6:53:“Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.”

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Answer--All the human race, through Adam’s transgression in Eden, lost life (Rom. 5:12). From God’s standpoint they are legally dead as the following texts show: Matt. 8:22; 2 Cor. 1:9, 5:14. It was a perfect human being who sinned and as a result brought death into the world. Consequently, if man were to be released from this condition, a perfect human being must be found willing to die on behalf of the race (John 3:16), for nothing less could be accepted to take away sin (Heb. 10:4). Our Savior fulfilled this requirement by becoming a man (John 1:4) and offering his flesh as a ransom a corresponding price for all, the testimony to be given to all in due time (John 6:51; 1 Tim. 2:5,6). All who would have life must accept it at Christ’s hands, for he is the one who sought and found that which was lost, and he will give it to all who shall obey him. Therefore, to our understanding, John 6:53 means that only those who appropriate to themselves the benefit of the sacrifice of Jesus will have eternal life; the remainder will be destroyed, as this gift of life will not be forced upon any (Rom. 6:23; Acts 3:22,23).

Q.--If there are only two salvations, the Little Flock and those restored by the end of the 1000 year reign of the Christ, on what plane is the Great Company, spoken of in Rev. 7:14. As they are on a lower plane than the Little Flock would not that make three salvations? Are both the Little Flock and the Great Company one?

Answer--It is not proper to think of salvations to a certain plane. In distinguishing between different salvations, the point to be considered is the process. In describing the world’s salvation by restitution processes our Lord speaks of it as a resurrection by judgments (John 5:29). The Little Flock alone is referred to in Rev. 20:6 as having part in the chief resurrection. The life resurrection of John 5:29 includes all who will come forth to immediate perfection of life. The Great Company is included in this. They have their testings and developments in this life and will each perfection of character, although through unfaithfulness they fail to carry out their covenant of sacrifice. Their life will be forced from them in the time of great tribulation (Rev. 7:14) because they fail to give it up in sacrifice. The world will not thus come forth to perfect life but must be raised up by processes of judgment. The judgments of the Lord will teach them righteousness when the Royal Judges wield their sway throughout the earth (1 Cor. 6:2; Isa. 26:9). The Great Company will be different from the Little Flock in that they will have the spirit nature. Apparently they will share the angels’ nature and work.

Q.--I wish you would explain for me the meaning of 1 Tim. 2:5,6, "Christ Jesus gave his life a ransom for all, to be testified in due time;" especially the RANSOM FOR ALL.

Answer--The word "ransom" here signifies an exact corresponding price, and pertains to the entire human family. Adam, the father of all the race, was created a perfect man with the right to eternal life, subject to his rendering obedience to God. He disobeyed God, and the judgment of death was passed upon him, and as a result death passed upon all of Adam's descendants (Rom. 5:12). The only way man could be redeemed was by the death of another perfect man as Adam's substitute. Jesus became a man perfect, holy, harmless, and without sin for the very purpose of redeeming or ransoming man, and to this end he "tasted death for every man" (Heb. 2:9). Our Lord, as a man, was the exact equal of Adam before he sinned, hence he was qualified to ransom or redeem the human race. As a perfect man he met the requirements of Justice. The man, Adam, sinned and forfeited life. The man, Jesus, exactly corresponding to the perfect Adam, voluntarily gave up his life as a ransom for Adam and all of his descendants. Since Jesus died for all, in God's "due time" all men must be given a knowledge of the truth concerning this ransom work of Jesus, and an opportunity to accept Jesus Christ as their Savior, and those who do accept and obey shall be restored to what Adam lost. "Times of Refreshing shall come from the Lord, and he shall send Jesus Christ, whom the heavens must retain until the Times of Restitution. For Moses said unto the fathers, "A Prophet shall God raise up unto you from amongst your brethren, Him shall ye hear in all things; and it shall come to pass that the soul that will not obey that Prophet shall be destroyed from among the people" (Acts 3:19-23).

[The National Labor Tribune, May 10, 1915](#)

DRIVING THE PEOPLE FROM GOD AND BIBLE

Pittsburgh, Pa., May 9 Pastor Russell gave two addresses here today. We report the one from 1 Tim. 4:1, 2. It is a severe arraignment of education, and especially of ministers, notwithstanding its moderate language. The Pastor said:

We are gradually awakening to the fact that the world does not love God, but merely fears Him; and that few of the churches recognize Him as the gracious Heavenly Father. Although the Bible has told us repeatedly that God is Love, that His mercy endureth to the limit, and that from Him comes every good and perfect gift, nevertheless the doctrines of demons instilled into our minds from childhood have hindered us from appreciating these statements.

Back in the Second Century, when Bibles were printed by pen and very expensive, and when few had the education to read them, Satan laid the foundation for gross errors. The clergy began to claim Apostolic Succession for the bishops, who assumed the title of Apostolic Bishops. This meant that they were successors to the Apostles, and consequently that their teachings were of equal authority. Gradually the deception fastened itself; nobody was allowed to preach except those authorized, or ordained, by those claiming to be inspired successors of the Apostles. The result was the separation of the Church as the clergy the public being called the Children of the Church, or sometimes referred to as the laity.

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A little later the Apostolic Bishops, with Emperor Constantine, started creed-making. Thereafter creeds took the place of the Bible study; for the Emperor decided that the Nicene Creed would be the standard of Orthodoxy, and that any one differing from its teachings would be a heretic and subject to persecution. Any Bible study thenceforth meant liability to be counted a heretic and suffer accordingly. Thus Bible study was crowded out, and any reference to the Bible was considered a slight to these Bishops and the creeds which they had made.

How long did this last, you ask? We answer, twelve hundred years; then the authority of the Bishops as Apostles began to be questioned. The Bible began to be sought and studied, but all who did this were esteemed heretics, or in danger of becoming such by getting out of touch with the creeds. How much error could be brought into the Church in twelve hundred years! Is it any wonder that now we find that our creeds are more than half error, and that the doctrines of devils which were worked into them as leaven have corrupted them entirely and made them injurious to spiritual health?

I remind you that this was the very prophecy which Jesus made that leaven, corruption, would be hidden in the family portion. (Matt. 16:6, 11, 12; Luke 13:21) Again, Jesus pictures the matter in Rev. 17:4, 2 where a woman is shown, having in her hand a Golden Cup filled with her own false doctrines, with which she makes drunk all the inhabitants of the earth. The whole world has been stupidly drunk for centuries and now is awakening some dazed, some angry, some hysterical, etc. But, thank God! we are getting awake; and that with our waking we perceive that the glorious Morning of the Millennium is near at hand. There, as promised, Messiah will assume His great power and begin His Reign, and will roll away the ignorance and superstition from the world and let in the true light of the knowledge of God's glory. Isa. 60:2, 3; Hab. 2:14

ORGANIZED OPPOSITION TO THE BIBLE

I am not blaming our forefathers Catholics or Protestants. Doubtless, there were bad men amongst them, but I believe there were also good men and sincere. I am blaming the great Adversary, Satan, and his demons, the fallen angels, as the Apostle does. We have been debauched by these “doctrines of demons,” as the Apostle in our text declares prophetically.

It was about the year 1500 A. D. that the people began to desire the New Testament and to doubt the inspiration of the Apostolic Bishops. About that time Prof. Tyndale translated the New Testament into the English language, but could not get it printed in Great Britain, because of the power of the Bishops Protestant Bishops, mark you, afraid that the Word of God in the hands of the people would discount their authority. Tyndale persevered, had his New Testament printed in Germany, and then imported it to London. Although few of the people could read, they began to buy the books eagerly, that the few learned ones might read to them. The Apostolic Bishops feared that this would mean the loss of their prestige; for the people would think for themselves. The Bishops bought up the entire edition and burned the books publicly in front of St. Paul’s Cathedral, London.

Surely, Jesus forewarned us of these would-be Apostles! (Rev. 2:2) He appointed only twelve, and recognized St. Paul as the successor to Judas. These Twelve were to be His special mouthpieces and were the crown of twelve stars of the Church and its twelve foundation stones. (Rev. 12:1; 21:14) Referring to the illegal Apostolic Bishops, Jesus said, “Thou hast tried them which say they are Apostles and are not, and hast found them liars.” Rev. 2:2; 2 Cor. 11:13

Burning the New Testament made the matter worse. The people wanted to know why they should not be permitted to read the words of Jesus and the original Twelve. The pseudo-apostles got busy and produced what they styled the Bishops’ Bible, and gave it to the people. But with the Bible they gave threats that if the people in any way, through reading that Bible, would get out of harmony with the creeds, they would go to eternal torture. Poor people, browbeaten and hindered by the very ones who professed to be their leaders by Divine appointment! Poor bishops, deceived by the “doctrines of demons” into taking this terrible position!

Roman Catholics also saw the opportunity for giving the Bible to the people and thus affecting, as the Protestants did, to be progressive friends of the Bible. They got out the Douay edition. Each party warned the people that the other’s translation was especially wrong, although, as a matter of fact, there is little difference; and the attempt was to hinder the people from studying the Bible.

The same spirit is manifested everywhere yet. Whoever will agree with the creeds, Catholic and Protestant, is tolerated by his own class. Whoever presents the Bible without sectarian bias, and shows its simplicity and purity, its Divine Message of love and mercy, that person is branded a heretic and dangerous; and any vilification heaped upon him is reckoned as service to God, however false. It is not surprising that we have been centuries in getting out of the darkness of the past; but it is surprising to what extent we have been hoodwinked by the Adversary, and have failed to notice that our difficulty arose from the “doctrines of demons.”

WHAT ARE DOCTRINES OF DEMONS?

From first to last, the “doctrines of demons” are various falsehoods designed to misrepresent God’s character and dealings, and thus to hinder the light of God’s Message from taking effect in human hearts. But, you say, could not God have hindered Satan from thus practicing deceptions and slandering His character? Surely He could, as He declares He will soon do. But repeatedly the Lord indicates that it has been His purpose not to use force in the gathering of the Church.

As St. Peter declares, “God hath given unto us exceeding great and precious promises, that by these we might become partakers of the Divine nature. (2 Pet. 1:4) We are God’s workmanship; but He is working merely through His promises and seeking a class who will respond to His Message and promises. By and by, through Messiah’s Kingdom, force will be used for the instruction of others; but those now being selected from the world are to be taken out without hands without human power, without any power except that of the Truth. ”Sanctify them through Thy Truth, Thy Word is Truth.” (John 17:17) To whatever extent God’s

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Word is received into a good and honest heart, it does a work of transformation—” transformed by the renewing of your mind,” through the holy Spirit. Rom. 12:2

Satan, personally and through his demon hosts of fallen angels, seeks to misrepresent God’s Message, God’s character. St. Paul tells us this, saying, “The god of this world hath blinded the minds of those who believe not, lest the light of the glorious Gospel of Christ, who is the Image of God, should shine unto them.” (2 Cor. 4:4) If the light of God’s goodness shine into any heart, it will be by the Truth shining in, which will have the effect of scattering the error and sin and of drawing that person nearer to God. So I am hoping today that more light of Divine Truth will shine into all our hearts, that we may be drawn nearer to our God and separated more and more from sin and everything opposed to God.

What is to crush this slander against the Almighty, which Satan has manufactured? He got us to believe that before God created Man He made a great place called Hell, Sheol, Hades, supplied it with fire-proof devils and with fuel to last for all eternity, and then made man, knowing that nearly everybody would go to that awful place, only one in ten thousand being saintly enough to escape it. Additionally, we were taught that we would be rendered indestructible, in order that our torments might last eternally. I refuse to believe that any human mind could ever make up such doctrines. I think too highly of my fellow creatures. I accredit those doctrines, as the Apostle does in our text, to demons; and as he explains, their object was to separate us from God and from the Bible, God's Word.

WHEN SATAN'S WORK BEGAN

Satan has been working his plan of opposition to God for more than six thousand years. He began by telling Mother Eve that her sin would not bring the punishment of death, as God had said; and he has kept up that statement until today. He has now convinced the whole world that when they die they are really more alive than when they were alive.

This is the fundamental doctrine of the demons. Think how many false doctrines that have troubled us are based upon the thought that the dead are alive! And remember what the Bible says; namely, "The dead know not anything" (Ecc. 9:5); "The wages of sin is death" not eternal torment anywhere (Rom. 6:23); and, "The soul that sinneth, it shall die." (Eze. 18:4, 20) If we had believed the Bible, we would have been spared the nonsense, the fear, the torture, the delusions, which have troubled us. But we neglected God's Word and took the word of Satan, the Serpent.

These doctrines of demons include Purgatory and masses to get out of Purgatory. They include the work of spirit mediums; for as bishops and priests are deceived, so are mediums. They verily think that they are communicating with dead humans; whereas the Bible makes clear that they are being deceived by the fallen angels, the demons, who know all about our dead friends, and through these mediums try to impress upon us that our friends are alive, thus giving the only confirmation there is to Satan's lie that the dead are alive. Poor creatures who come under the influence of evil spirits tell us distinctly that the spirits who once claimed to be their dead friends declare plainly, after getting control of these unfortunates, that they are demons, and then proceed to terrify their victims by telling that they will soon have them in eternal torture.

WHY WOULD DEMONS SO TEACH?

At first thought it would appear as though Satan would not favor anything telling about future trouble; and thus many are deceived into thinking that whatever tells of the goodness and love of God

must be a deception of the Devil. Let us notice carefully the line of the Adversary's attack. He skillfully uses preachers, evangelists and the profane all to tell about Hell and devils, and the creeds to tell that all that is God's Plan. Thus effectually he puts a barrier between God and the people, and drives them from God and from the Bible.

Have not these "doctrines of devils" led thinking people away from God and religion into social flurries and nonsense? Have not some men been led to plunge into business, others into novel reading, theater-going, drinking, carousing, gaming anything to keep their minds off the most important things, the things of God, the things which the Bible teaches? Surely it is so! And yet there are thousands of ministers who are teaching Hell-fire torment, but we do not believe a word of what they say, and who think they are doing it to keep people from going into sin. Do they think that they are wiser than God? Do they expect to hear the Master's "Well done, good and faithful servant," for having slandered God's name, His character and Message, for having deceived the people, when He plainly told them that the Truth alone will sanctify?

I sympathize with the preachers; they are in a terrible place, as the Apostle describes in our text, "Speaking lies in hypocrisy; having their conscience seared with a hot iron." Only a badly seared conscience could approve of the slandering of Almighty God and the representing of Him as being worse than the worst of devils we could possibly imagine. It would be a hard matter for these gentlemen, so long looked up to as standard-bearers for God and the Truth, to come humbly down from their pedestals and tell the people plainly. "We have been deceiving you all, or at least have been keeping you in ignorance of the Truth, for the sake of the salaries we received." A few, we may surely expect, will do this. They are coming nearer to the point every minute. But the majority will brazen the matter out, adding falsehood to hypocrisy; and every day that they delay to step out on the side of Truth will make their case the worse. The people are becoming enlightened, and are ahead of the preachers in the knowledge of God and in honesty of thought and word.

Quite recently I heard from a young man who went to his pastor, saying, "Do you really believe in Hell fire as the punishment for sin?" The Answer--was, "Yes, certainly, of course we all do." Then the young man told what he had been thinking; and as he was leaving the minister's study, the latter put his hand on the young man's shoulder, saying, "George, I do not believe in eternal torment; but you know we must preach it. Otherwise, we would be out with our denominations and creeds, and out with everything; and perhaps the people would be the worse off."

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What a shameful position! God has given preachers much advantage over the common people in education and time for study; and surely He will not hold him guiltless that taketh His name in vain that slanders Him, that misrepresents Him, and that does so in the Name of God, religion and the Bible. I am speaking plainly, but not unkindly. My heart grieves for the ministers; for the judgments of the Lord surely will come upon them for their course. Our forefathers had the excuse of ignorance, misunderstanding, poor translations, and severe bondages of superstition. But no excuse can be offered now for misrepresenting God, for deceiving the people of God and the world, and for joining with Satan in attempting to thwart the Divine Purpose of selecting the Household of Faith.

Again I offer free on post-card request my pamphlet on Hell. It discusses every text containing the word Hell, and certain misunderstood parables. Address me at Brooklyn, N. Y.

[The National Labor Tribune May 13, 1915](#)

EVERYBODY'S BIBLE QUESTION BOX

Q.--Will you kindly explain Matt. 24:37: "But as the days of Noah were, so shall also the coming of the Son of Man be"?

Answer--The Lord is referring to his second coming, and states that only his Father knew at that time the day and hour of his arrival. Then he pointed out that when he did come again, a similar condition would obtain as in Noah's day just previous to the flood. The word "coming" in this verse is translated from the Greek "parousia," which means arrival or presence, not the thought of starting on the journey. We understand, therefore, that our Lord would be present the second time, and yet unseen by human eyes (John 14:19), some time before this age or order of things would come to an end (Dan. 2:44), and that the majority of the people would not discern the changing of the dispensation. Thus the day of his second presence would be as a thief in the night to some, while to others it would not be as a thief, as they would discern the signs of his presence by noting the evidences in the earth (see 1 Thess. 5:1-4; Matt. 24:31-33).

Q.--Will you explain Galatians 3:24, "The law was our schoolmaster to bring us unto Christ?" Answer--The word translated "schoolmaster" really means a confidential slave, i. e., a servant. The law served to lead Israel to Christ in that it set up a standard whereby life might be obtained, and at the same time proved to them their inability to gain life by their own effort. Moses had written that "the man that doeth the righteousness which is of the law shall live thereby" (Rom. 10:5 R. V.). Jesus,

as a perfect man and a Jew, kept the law and earned its prize everlasting life; which he afterwards laid down sacrificially. When God raised him from the dead he had the prize remaining, as it were, to his credit, and at his disposal. He will dispense life to the human race from Adam downwards, as they come into harmony with the law of the New Covenant during the Millennial reign and become "Israelites indeed." Meanwhile, those Jews who appreciated Jesus' sacrifice were freed from the law by accepting Christ, and the Gentiles, who were not under the law, have also been called to share the baptism into Christ. These all constitute the Bride of Christ, sharing his Divine nature (2 Pet. 1:4) and reigning with him for 1,000 years.

Q.--Who is the bride referred to in Rev. 19:7, "His wife hath made herself ready?"

Answer--This is a company designated by different names, each representing various features of their relationship to the Lord and his work. They are called the living stones of the temple of God, because God has proposed for the future a great blessing through them for the world. These blessings will be communicated through the antitypical temple glorified. They are called his "little flock," because they follow him as their Shepherd, and he leads them as his sheep. They are called "soldiers," because in the development and demonstration of character they must "fight a good fight" against sin and selfishness in themselves, and against the adversary. In all of this they are following the example of the Redeemer, who is their Leader and Captain. They are called the Bride, because this beautiful symbol so well illustrates the closeness of their relationship to the Redeemer, not only now prospectively, but by and by actually, his joint-heirs in his kingdom. Life would be forever lost to the world were it not that the great Life-giver, joined with his Bride, will have as his children the entire race of Adam, so many as will accept him.

Q.--Is it not a generally accepted truth that those who do the best they know how will be saved even if they never become Christians?

Answer--It is true that the majority of Christians of all denominations assent to this view (notwithstanding the creeds of some to the contrary), from a feeling that any other view would be irreconcilable with justice on God's part. But the question we should ask in all such matters is, "Do the Scriptures support this view? Do they teach that ignorance is a ground of salvation?" We will have to answer, "No!" the only ground of salvation mentioned in the Scriptures is faith in Christ as our Redeemer and Lord, "By grace are ye saved, through faith" (Eph. 2:8). Justification by faith is the underlying principle of the whole system of Christianity. When asked, "What must I do to be saved?" the apostles answered, "Believe in the Lord Jesus Christ." "There is none other name under heaven given among men whereby we must be saved" (Acts 4:12); and "whosoever

shall call upon the name of the Lord shall be saved" (Rom. 10:13). St. Paul reasons that a man must hear the gospel before he can believe, saying, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard" (Rom. 10:14)? We mistakenly supposed that all who did not get to heaven would be tormented eternally, so we tried to make the terms for getting to heaven just as easy as possible.

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Q.--We see how Jesus at the age of thirty could satisfy justice (life for life) for Adam's sin, which forfeited perfect life for himself, his wife and children, but what did he give for the enjoyment, which Eve forfeited for herself, Adam and children?

Answer--The condemnation of Adam fell not on himself alone but included Mother Eve and all their descendants. If it had not been so, a separate redeemer would have been necessary for each individual not so included. For this reason it is possible for the one man to give himself "a ransom for all" (1 Tim. 2:6). His children were yet unborn and therefore logically included in the curse. He and Eve were one, and the curse which fell on him therefore included her. We read that Jesus "came to seek and to save that which was lost" (Luke 19:10). While life was the principal thing lost, we should, in thinking of this redemptive work, always include everything that went with that life the Edenic home and all its joys and possibilities. The accomplishing of this purposed redemptive work will mean the "restitution of all things" (Acts 3:19,23) lost by Adam and Eve.

Q.--If this "bride" is the church of the present time, why did God choose this class from among men when he could have found a bride for his Son from among the angels?

Answer--When we learn that Jehovah purposes the selection of a bride for his well beloved Son, our minds naturally go out toward the holy angels. Cherubim and seraphim, glorious beings, perfect and sinless, holy and pure of these surely this selection will be made! But, no, a heavenly calling goes forth to the degraded members of Adam's family, announcing to them the opportunity of their justification from sin and adoption to the family of Jehovah God, and that a selection would be made from such for a change of nature like that experienced by the Bridegroom, from human to Divine; and that they may become the Bride, the Lamb's wife, his joint-heir in the kingdom glory, "heirs of God and joint-heirs of Jesus Christ, if so be that we suffer with him" (Rom. 8:17). Among them are "not many great, not many wise, not many learned, not many rich, not many noble." How strange, how different from what we would have expected! "God has chosen the mean things of this world (the ignoble things), to bring to naught the things that are" (1 Cor. 1:28).

Q.--It does not seem to me it makes much difference how much I know about the Bible. It is what I DO that counts. Your answers are interesting, but do you think they are of much value to the Christian?

Answer--An illustration of the value of knowledge is set forth in the Scripture in the words: "By his knowledge shall my righteous servant justify many when he shall bear their iniquities" (Isa. 53:11). And this surely illustrates well the principle applied in the Scriptures to all the members of the Church, the body of Christ, who are required to be copies of God's dear Son. Note the following reference to the value of knowledge to the Church, the elect of this present age. The apostle speaks of some who "have a zeal for God, but not according to knowledge," and distinctly intimates their disadvantages in the race on this account (Rom. 10:2). The apostle commends those who are "full of goodness, and filled with all knowledge, and able also to admonish one another" (Rom. 15:14). And again he speaks of the advantage secured to those "enriched in Christ with all knowledge" (1 Cor. 1:5). And again he speaks of knowledge coming through the Holy Spirit (1 Cor. 12:8), and reproves some who "have not the knowledge of God" (1 Cor. 15:34). Again he points out that God's grace has shined into our hearts to give the "light of the knowledge of the glory of God" (2 Cor. 4:6). He exhorts to faithfulness "by pureness, by knowledge, by long-suffering" (2 Cor. 6:6); and again in faith and utterance and knowledge; and again he refers to the necessity of casting down all imaginings that would tend to exalt themselves against the knowledge of God (2 Cor. 10:5). In his epistle to the Ephesians he speaks of his own favor from God in respect to the knowledge of Christ, the knowledge of the mystery and of the love of Christ which passeth human knowledge. (Eph. 1:17; 3:4-19). To the Philippians he writes (Phil. 1:9) and urges that they abound more and more in knowledge and speaks of the excellency of the knowledge of Jesus (Phil. 3:8). To the Colo-sians he writes urging that they be filled with the knowledge of God's will and make increase in the knowledge of God (Col. 1:9-10). He refers to the treasures of divine wisdom and knowledge which are hidden in Christ and intended for those who come unto the Father through him. The Apostle Peter also teaches that the Lord's grace comes unto us through the knowledge of God, who hath called us, and he exhorts that we add to our virtue and knowledge that we may not be barren in the knowledge of our Lord and Saviour, Jesus Christ (2 Pet. 1:2-8).

EVERYBODY'S BIBLE QUESTION BOX

Q.--Hab. 2:14 tells us that the earth will be covered with the knowledge of the Lord, and yet 2 Tim. 3:1-5 states that in the last days perilous times shall come, and men shall be lovers of pleasure rather than lovers of God! Please reconcile.

Answer--These two passages cannot be reconciled by viewing them as operative at one and the same time. It is very apparent that men would not be lovers of pleasure rather than lovers of God if the earth were covered with the knowledge of the Lord. Of course, men always have been lovers of pleasure more than lovers of God. This passage does not apply to the world generally, but specially to those who have professed a knowledge of God and to be Christians (2 Tim. 3:1-5). As evidence that we are now in "the last days," we find the Church today is bent on pleasure, imbibing the spirit of the world instead of being separate from the worldly spirit. Hab. 2:14 does not apply to the present dispensation, but to the next age. Unless we can

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see that the object of the Gospel message between the first and second advents of the Lord is for the selection of the Church, to be used as the channel of God to bless the whole world in the next age with the knowledge of the Lord, we cannot hope to get the right harmony of God's Word on passages like those now under consideration. The selection of the Church will be completed in the "perilous times" at the end of the age. Then the blessing of the Lord will begin to go to the world and their instruction will continue until they "all know the Lord."

Q.--What signs and portents may we expect previous to the setting up of Christ's Kingdom upon the earth?

Answer--The disciples presented a similar question to our Lord in Matt. 24:3—"What shall be the sign of thy coming and of the end of the age?" The Kingdom could not be set up unless the king had returned. The Answer--will be easier understood if we remember that Jesus speaks here in symbolic language, and also that the word "coming" in verses 3,27,37, and 39 should be translated presence. The disciples did not ask what would be the sign by which they would know the exact moment of their Lord's arrival, but what signs would indicate his presence. Verses 37-39 indicate that he would be present doing a preparatory work unknown to the world. At first only the faithful waiting watchers will be aware of the dawning of the day of the Lord. Many signs are now evident of the very near approach of this time. It is a common expression, "Things are getting hotter

and hotter,” meaning that the friction between the contending forces is increasing. In all Europe the people are taxed to the limit of endurance for the support of armaments, the wealth of the nations is rapidly being wasted, and evidently the demand has not ceased. The discontent among the vast populations of Asia is causing much anxiety. In the ecclesiastical world there is chaos, and ministers confess they have no message to meet the present extremities. The strife in the world of labor is unceasing. All these point to the near approach of the dissolution of the present order, upon the ruins of which the glorious kingdom of God will be set up.

Q.--Please explain 1 Cor. 14:34,35. (a) Let your women keep silence in the church; for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. (b) And if they will learn anything let them ask their husbands at home; for it is a shame for women to speak in the Church."

Answer—(a) Any interpretation of the Apostle’s word which would ignore all opportunity for the sisters to “labor in the Lord” would manifestly be erroneous. It is in the gatherings of the Church (whether two or three or more) for worship and praise and mutual edification that the sisters are to take a subordinate place and not attempt to be the leaders and teachers; thus to do would be usurping authority over the man, upon whom, both by nature and by precept, the Lord has placed the responsibility of the leading ministries undoubtedly for wise reasons, whether we could agree respecting them or not. The Apostle’s restrictions evidently related to meetings such as he describes in 1 Cor. 14. These meetings included the sisters, who certainly shared all of its blessings joining in the songs and hymns and spiritual songs and in the prayers, by whomsoever offered. (b) Women were not to speak at all in such meetings, although outside the meetings or at home they might “ask their own husbands,” or, more properly, their own men, they could suggest their views or make queries through those brethren (men) with whom they were most intimately acquainted their husbands, if possible, or brethren with whom they talked on their way homeward from meetings, etc. The word home in this text has the significance of family or acquaintanceship. The thought then is, Let them ask their questions of or through the males of their acquaintance. The Apostle proceeds to say, “It is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the Law” 1 Cor. 14:34-36.

Q.—(a) When Christ was with God as the Word, was he on the same plane with God? (b) Was he of a higher nature than the angels?

Answer--While there is no definite and direct statement of the Scriptures to the effect that Christ’s nature was higher than the angelic, yet that seems to be a proper inference. We read “For

verily he took not on him the nature of angels; but he took on him the seed of Abraham” (Heb. 2:16). He was higher than the angelic nature and passed by it to take the human nature that he might be man’s Redeemer. Above the angelic hosts there are Principalities and Powers, Cherubim and Seraphim. As to what these are, or as to the respects in which they differ from the angelic nature, we have no knowledge. Some have supposed that Jesus, in his pre-human existence, was on the same plane with Jehovah because he is spoken of as “God.” This is because of a misunderstanding of the meaning of this word. It merely means “a mighty one.” Thus a very literal rendering of John 1:1 gives us a correct idea of the relationship of the Father and his son. “In the beginning was the Word and the Word was with the God, and the Word was a God” (Diaglott. John 1:1).

Q.--Matt. 16:24. Please explain this verse, more particularly how a man can deny himself, and what the Cross means.

Answer--Jesus was a perfect man; yet he denied himself the legitimate exercise of his pure, fleshly ambitions because he had, at Jordan when thirty years of age, presented himself as Adam’s substitute a ransom for all, all condemned in Adam. On this account he was begotten of the Holy Spirit with a view to his being brought forth from the dead, after Calvary, a spirit being who would be highly exalted to God’s right hand of power, and should become, in due time, the King of Kings and ruler of the human race. God graciously purposed to call out a people during the Gospel age who should follow in his steps suffering with him now, in order that they should, if faithful, be his joint-heirs in his kingdom (Rom. 8:17). What a prospect for the consecrated followers of Jesus! Surely we would gladly deny our fleshly ambitions their legitimate indulgence and count all things loss and dross if we might be found in him!

*“If the crown we would wear,
Then the Cross we must bear.”*

Q.--Please explain 2 Cor. 12:4.

Answer--In the context the Apostle told of having been caught up to the third heaven which he here describes as

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paradise. In recent years Bible Students have learned to examine the Bible dispensationally. These dispensations are called ages, or worlds. According to the Apostle Peter (2 Pet. 3:6,7,13), we are now living in the second of these worlds or ages. Each dispensation had its two features earthly organization and spiritual rulership. The spiritual ruler of the present time is Satan, the Prince of this world (John 14:30). Our Lord comes with ten thousands of his saints to rule the new dispensation (Jude 14). The purpose of his reign will be the re-establishing of the perfect condition originally provided by God for man in the Garden of

Eden. The end of his reign will see paradise restored. The Apostle is telling us of how he, in vision, saw this restored paradise. Since he was not permitted to tell the things he saw, we cannot know what he beheld of the beauties and grandeur of the earth restored and peopled by men in the image and likeness of God. However, we doubt not it will be so different from present conditions that we could not comprehend the description if one were able to give it. The restored race will be one loving family without an evil thought, without suffering or sorrow, a never dying race, unblemished by sin.

Q.--May I ask, now that so many nations are engaged in such bloody warfare, yet desiring peace, "When will the desire of all nations come according to Haggai 2:7? Also, when will the prayers of all who have long prayed "Thy kingdom come, Thy will be done in earth as it is in Heaven," be answered, or have they already been answered?

Answer--The prophets declare that because of the increase of knowledge a still more general and wide-spread dissatisfaction will finally express itself in a world-wide revolution, in the overthrow of all law and order; that anarchy and distress upon all classes will be the result; but that in the midst of this confusion the God of Heaven will set up his Kingdom, which will satisfy the desires of all nations. Wearied and disheartened with their own failures, and finding their last and greatest efforts resulting in anarchy, men will gladly welcome and bow before the Heavenly authority, and recognize its strong and just government. Thus man's extremity will become God's opportunity, and "the desire of all nations shall come" the Kingdom of God, in power and great glory, bringing to all the peace they have desired but have been so far from attaining. True, men have hardly known what they want, but, when the Kingdom comes, they will find it their desire.

[The National Labor Tribune, May 27, 1915](#)

TWO PENTECOSTS TWO SALVATIONS

San Antonio, Texas, May 23 Pastor Russell spoke here today on the text, "And it shall come to pass afterward that I will pour out My Spirit upon all flesh." (Joel 2:28) He said in part:

The Prophet Joel mentions two distinct outpourings of the holy Spirit. One of these, upon the servants and the handmaidens, found its fulfillment at Pentecost; and during the more than eighteen centuries since then, God's spiritual blessing has been with all the footstep followers of Jesus all of God's servants and handmaidens. If we see this feature of the prophecy fulfilled, it becomes a guarantee to believers that the remainder of the same

prophecy will have fulfillment in God's due time. The remainder of the prophecy declares that afterward after those days during which the holy Spirit has been outpoured upon the Church, upon the "servants and handmaidens" will come God's time for pouring out His Spirit upon all the world of mankind.

AFTER THESE DAYS MESSIAH'S KINGDOM

St. Peter's explanation of the Pentecostal blessing, "This is that which was spoken by the Prophet Joel," should not be taken to mean that what was witnessed in the upper room on the Day of Pentecost, nearly nineteen centuries ago, completely fulfilled the Prophet Joel's predictions. (Acts 2:14-40) No Bible student would dispute that the fulfillment of the prophecy began at Pentecost, with the early Church, and has been in process of fulfillment during all the centuries since. It is as true today as it was then, that the blessing of the holy Spirit is granted to all of God's servants and handmaidens; and the remainder of the prophecy will be fulfilled with equal accuracy in due time.

After these days of the Gospel Age after these days of the outpouring of the Spirit upon God's servants and handmaidens will come the glorious epoch of Messiah's Kingdom, in and through which God will pour out upon the world of mankind a great blessing of enlightenment and uplift from the sin and death conditions which now prevail. It will be to the accomplishment of this end that Satan shall be bound for a thousand years; and the darkness which now covers the earth, and the gross darkness which now blinds the heathen, will be chased away by the glorious "Sun of Righteousness with healing in His Beams." Mal. 4:2

Thus will be inaugurated the glorious Day of Messiah, a thousand years long. Thus the knowledge of the glory of the Lord will fill the whole earth. Thus every tongue shall be brought to confess and every knee to bow to Messiah as the great Representative of Jehovah and His righteousness. Isa. 11:9; Phil. 2:9-11

ABRAHAM'S SPIRITUAL SEED FIRST

Abraham of old typified Jehovah and Isaac typified Messiah, born not after the flesh, but after the Spirit by a special Divine interposition according to the promise of God. Of this anti-typical Isaac class Jesus is the Head, the Forerunner of the Church, as well as the world's Redeemer. The Body of Messiah is composed of a saintly few, according to the Scriptures, gathered primarily from the Jews, but being completed by additions from every people, nation, kindred and tongue. These all, St. Paul tells us, will be character-copies of God's dear Son, our Redeemer

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and Head. This the Apostle declares is Divine predestination.

Rom. 8:29, 30; 4:28; 3:8, 16, 29

This Church class, or Messiah class, is variously referred to in the prophecies, as well as in the New Testament, as the brethren of Jesus and as sons of God. Of them the Prophet David writes, "I have said, Ye are gods; and all of you are children of the Most High; but ye shall all die like men, and fall like One of the princes." (Psa. 82:6, 7) These all die *like* men in the estimation of the world; for, as St. John declares, the world knoweth them not, even as it knew not their Master. (1 John 3:1) As the world did not recognize that the life of Jesus was laid down sacrificially, neither is it aware that the followers of Jesus, a little handful, down through the Gospel Age, have likewise through His merit presented their bodies a living sacrifice, holy and acceptable to God. Rom. 12:1

ABRAHAM'S NATURAL SEED NEXT

This Spiritual Seed of Abraham, all saintly, will constitute the Church of the First-borns, the antitype of the Priests and the Levites of the Jewish Dispensation. With the completion of this Church, gathered out of all nations, sects and denominations, Divine favor will again return to the natural seed of Abraham. As the Jew was granted the first opportunity or privilege of becoming the Spiritual Seed of Abraham, he will likewise have the first opportunity to participate in the blessing which will then come to the whole world of mankind. "To the Jew first" is the Divine order in respect to both of these blessings.

To this agree the words of the Apostle Paul. After telling of the Divine election of the Church, the saintly few of both Jews and Gentiles, the Apostle adds, "I would not, brethren, that ye should be ignorant concerning this mystery, lest ye should be wise in your own conceits, that blindness in part (only, not perpetual) is happened to Israel, until the fullness of the Gentiles be come in." When the full, elect Spiritual Seed shall have been gathered, shall have been completed from amongst the Gentiles, then all Natural Israel shall be saved from their blindness and their outcast condition. Rom. 11:25-29

St. Paul points out that as Israel's stumbling was directly foretold through the Prophet (Psa. 69:22), so also through the Prophets God has foretold their blessing later on that they shall be the first to be blessed under the glorious Spiritual Messiah of many members. Thus it is written, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Here Zion is pictured as a mother whose offspring is The Messiah. Looking again at the type, we see that Abraham represented Jehovah, and that his wife Sarah represented the great Covenant through which Messiah was to be developed. "In thy Seed shall all the families of the earth be blessed;" "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the Promise." Rom. 11:9-11; Gen. 22:17, 18; Gal. 3:8, 16, 29

It has required more than eighteen centuries to give birth to this great Deliverer. Jesus was the Head; and the Church, developed during this Gospel Age, will be the Body. Jesus was “the First-born from the dead;” and the Church, His members, will be His brethren, sharers in His rule on the Heavenly plane; for is He not declared to be “the First-born among many brethren?” (Rom. 8:29) The First or Chief Resurrection will bring all these sons of God to the plane of glory, honor and immortality born from the dead. Then the great Deliverer will be fully born, and ready to begin His great work of blessing all the nations Israel being the first of these.

MY SPIRIT UPON ALL FLESH

St. Peter declares that it was the glorified Jesus who received the holy Spirit of the Father and poured it out upon the Church at Pentecost. (Acts 2:33) That blessing came to the Church because of their coming into harmony with the Father’s arrangement through the Son. The receiving of the Spirit there marked the recipients as sons of God.

The later Pentecostal blessing upon the world will have points of similarity as well as points of difference. The blessing will come through the great Messiah as a result of the satisfaction which He will make for the sins of the whole world by applying to the race the merits of His sacrifice. Thus He will seal the New Law Covenant with Israel, and then with the world through Israel. (Jer. 31:31-34) The great Messiah of glory will be the Mediator of the New Covenant; and the foundation of that New Covenant will be the “better sacrifices” offered by this Mediator, as the antitypical High Priest. Heb. 9:19-23

The Pentecostal blessing then to come upon the world will not be upon the terms of their sacrificing their earthly rights to attain Heavenly blessing and spiritual sonship. On the contrary, its requirements will be a consecration to obedience of the Divine Law; and its reward will be earthly Restitution to the perfection of human nature and to the enjoyment of all the blessings originally given to Adam, but forfeited by his disobedience. “They shall build houses and inhabit them. They shall plant vineyards and eat the fruit thereof,” and “long enjoy the work of their hands.” (Isa. 65:21, 22) This is the Divine promise, applicable to mankind, but not to the Spiritual Seed of Abraham, the Church, the Kingdom class, who must all be changed; for “flesh and blood cannot inherit the Kingdom of God.” 1 Cor. 15:50

As Jacob was a son of Abraham, not directly, but through Isaac, so also those blessed under Messiah’s Reign will be children of God, not directly, but through Messiah. Thus it is written of Messiah, “He shall be called Wonderful, Counselor, the Mighty One, the Prince of Peace, the Everlasting Father” the Father, or Life-giver, to the restored world of mankind. (Isa. 9:6, 7) The

life which He laid down in sacrifice the earthly life is that which He will give to all the willing and obedient of Adam's race during His Messianic Kingdom to be theirs forever. It is in this sense that He will be the Everlasting Father the Father who gives everlasting life, which Adam failed to give. Messiah Himself will have no need for the earthly life which He laid down; for as a reward for His obedience the Heavenly Father has given Him the higher life the Divine nature.

THE FATHERS TO BE PRINCES

From of old Abraham, Isaac, Jacob, David, etc., were called the fathers, not only because of their relationship to the Jewish nation, but particularly because Messiah was to come as their offspring—"the Seed of Abraham," "of the

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stem of Jesse," "the Offspring of David;" and so Jesus was born of this very lineage. But His exaltation by the Father to the spirit plane, and the fact that His earthly rights laid down in sacrifice are to go to Adam and all of his race who will accept the same on the Divine terms, puts Jesus in the position of Father, Life-giver, to the world, including Abraham, David, etc. They must all obtain everlasting life through Him, and hence will be His children.

Thus the Prophet David wrote of the future, "Instead of Thy fathers shall be Thy children, whom Thou mayest make princes in all the earth." (Psa. 45:16) Those fathers who are to be princes are already declared to have been pleasing to God. They attested their loyalty by a faith which worked in harmony with His will through the limitations of a fallen nature.

THE FATHERS' "BETTER RESURRECTION"

On account of this the fathers are already declared to be worthy of a "better resurrection" than the remainder of mankind but not so glorious a resurrection as will be granted to the Church. Their resurrection will be to the perfection of human nature mental, moral and physical. Thus they will stand before mankind as samples of human perfection, to which standard, all the race may attain by obedience, if they will, during the thousand years of Messiah's Reign.

Those Ancient Worthies (Heb. 11) will not only be illustrations of human perfection, but princes, or rulers, in all the earth. They will be the outward and visible representatives of the invisible Messiah the agents through whom the Word of the Lord will go forth. As it is written, "Out of Zion (the Spiritual Kingdom) shall go forth the Law, and the Word of the Lord from Jerusalem" the earthly manifestations of the Kingdom amongst men. Isa. 2:3

As a result of the second outpouring of the holy Spirit, the Prophet Joel declares, according to our Common Version, "Your

sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." A preferred translation of this heretofore obscure passage reads, "Your young men (in that New Dispensation) will see with clear vision what your Ancients dreamed of and related in parables." This vision of glory will be the Reign of Righteousness and the Pentecostal blessing accompanying it, upon the willing and obedient, every one of whom shall be brought to clear knowledge and full opportunity for salvation.

ORDER OF THE BLESSING

The order of the blessing is stated. It will come upon all flesh after those days, but upon the servants and the handmaidens in those days. The days mentioned evidently refer to this Gospel Age from Pentecost to the Second Coming of Christ. During this period, now nearly nineteen centuries, God's holy Spirit has been granted to His faithful ones, and to these alone. Only the fully consecrated have been accepted of the Lord as living sacrifices; and only such have been begotten of the holy Spirit, that they may be New Creatures in Christ. (2 Cor. 5:17) During all this time the world has been unrecognized, so far as the holy Spirit is concerned.

Indeed, after Pentecost the Apostle John went still further and declared, "The whole world lieth in the Wicked One." The only action of the holy Spirit has been, as in the case of Felix, to "reprove the world of sin, and of righteousness, and of judgment." (John 16:7-11; Acts 24:25) Our text declares, however, that the time is coming when the world will receive a share of the great Divine blessing which was fully accomplished by the death of Christ. But the world's favor will be after those days. After the Gospel Age shall have come to an end; after the New Dispensation shall have begun.

"TO THE JEW FIRST"

Only Jews received the first Pentecostal blessing. For three and one-half years thereafter the Gentiles were excluded, in harmony with a Divine promise made to the Jewish nation. Then came the time for a similar privilege to be extended to the Gentiles.

I rejoice with you today, fellow-students of the Word of God, that this great gift of God is still obtainable, that the time has not yet fully come when the door of opportunity to this High Calling must close. Close it will, so soon as the full number of the Elect shall have been completed. Thank God that another door will then open! the door of Restitution to human perfection and earthly life, grand beyond the power of description.

Then God's holy Spirit holy power will through Christ be outpoured upon all flesh upon all mankind. Messiah will inaugurate the New Dispensation by sealing with Israel the New Covenant in His blood; as through the Apostle Paul the Lord

declares, "This is My Covenant with them when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes; but as touching the Election, they are beloved for the fathers, sake." Rom. 11:27, 28

This outpouring of the holy Spirit is not merely for Israel, nor is God's blessing merely upon Abraham's natural seed outside of the Church class. It will include all of every nation desirous of coming into accord with God, after they shall have come to a clear knowledge of the Truth. all nations shall be privileged to enter into and enjoy Israel's great Covenant, by becoming children of Abraham through faith. After all rejectors of God's grace shall have been destroyed in the Second Death, the world of mankind will constitute the promised "seed of Abraham" whose number shall be as the sands of the seashore, even as the spirit-begotten ones of this Gospel Age are likened to the stars of heaven. Thenceforth every creature in Heaven and on earth will acclaim honor to Him that sitteth upon the Throne and unto the Lamb forever.

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St. Paul Enterprise, May 28, 1915

PASTOR RUSSELL DEFENDS HIMSELF

Editor St. Paul Enterprise:

I perceive that I have hurt the feelings of a Christian Scientist named Smith. I regret this and am sorry that Mr. Smith did not mention which statements of mine seemed to him "harsh epithets." I would have expected him rather to say: "All is truth; there is no error. All is love; there is no harshness." I assure all your readers that I know of no untruth and no harshness in my argument, and I invite proofs to the contrary. I did not deal in references and suggestions of evil intentions, as does Mr. Smith. I believe the Christian Scientists are honest and, of all people, ought to be honest.

Mr. Smith asked, "In what manner, then, did Mrs. Eddy deal with the mystery of evil?" I Answer--that she ignored it and said: "There is no evil." Denying that there is evil, she could not deal with it at all.

I note Mr. Smith's proof texts, which, he assures, teach that God is everywhere and in everything. But these texts do not so read. They do declare that God's Wisdom extends throughout the Universe; that His eye or discernment grasps everything throughout the world; and that His mighty Hand or Power can everywhere be exercised. Thus although we properly address Him as "Our Father, which art in Heaven," we realize as Solomon did, that the heaven of heavens does not contain Him in

the sense of limiting His knowledge and power, which extend beyond the heavens to the remotest parts of the Universe. My claim is that the Bible teaches such a personal God. It is not necessary to think of God as having a shape like a man, nor even necessary for us to know what is His shape. The Bible declares Him to be a soul, a personality. It explains that there is a natural body and there is a spiritual body, and that the glory of a natural, earthly body, is one thing, but that the glory of the heavenly or spiritual body is different. It tells us that the overcoming Church will be spirit beings and will be like Jesus in His glorified condition; and that Jesus is the "express image of the Father's person." The Apostle says, "It doth not yet appear what we shall be." God has not revealed, explained, the difference between a human and a spirit body. But unless we realize that God is a person, possessed of intelligence and power, we cannot worship Him, as the Bible directs.

Friend Smith passes by the meaning of the word person, declaring that it has too many definitions. We refer him to the Standard Dictionary and give him a very simple and truthful definition of person, thus: "Any being having life, intelligence, will, and separate, individual existence." A principle is not a person, but a power which acts uniformly, as "the regulative principle in nature;" "a vital principle;" "that which is inherent in anything;" "a general truth or proposition;" "a settled law or rule of action." The personal God of the Bible has a place of residence—"Our Father, which art in heaven." He has fixed principles of character revealed to us through the Bible Justice, Love, etc. I hold that a serious mistake is made in the doctrine of the omnipresence of God, that He is everywhere present in all parts of the earth at the same instant, and in all parts of the Universe at the same instant, in everything at the same instant. This unscriptural view has worked great injury to Christians of all denominations, to whatever extent they have held it. They all profess to hold it, but only the Christian Scientists and a few others appear really to believe it.

I am glad to note that Mr. Smith's view of Christian Science holds on to the personality of God. We commend this. We believe that many Christian Scientists are in a similar position. My wish is to call their attention to the fact that they contradict themselves when they say, as Mr. Smith says, "God is personal in the highest and truest sense of that term. He is the deific, infinite, omnipresent person." The God of the Bible is infinite. That is to say, He is not finite not limited in power or influence or knowledge or wisdom or otherwise. We object to the word deific because giving an uncertain meaning; for instance, deific energy might be understood to mean a supreme power without signifying a personal God using or directing that energy or power. We object entirely to the expression, omnipresent person, because the thought of personality is in direct conflict with the thought contained in the word omnipresent. We have already

given the standard definition for person—" Any being having life, intelligence, will, and separate, individual existence." Separate existence means, apart from other things not in everything and everywhere. The more Mr. Smith and other Christian Scientists think on this, the more, I am sure, they will agree with me that they must choose either the one or the other proposition and either believe that God is a person, "Our Father in Heaven," or else believe that God is not a person but a principle, omnipresent, operating mechanically and not intelligently, according to the meaning of the word principle.

I was much interested in knowing that Christian Scientists have been sending literature to the warring armies. But I wonder why. If there is no evil, war is not an evil. If there is no pain and no death, the soldiers at the front are merely amusing themselves and doing no harm.

This is not unkind. I would merely incite the many noble people who are Christian Scientists to think and talk more logically and thus to come nearer to the Truth nearer to what I am presenting as the Bible Truth. There should be no war. There should be no pain. There should be no dying. (Rev. 21:4) In due time all these things are to be done away. But so surely as they are to be done away by Messiah's Kingdom in the near future, then surely are these things with us now pain, sorrow, death, sin.

Respectfully, C. T. Russell

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[The St. Paul Enterprise, June 18, 1915](#)

THE NEW CREATURE'S RESURRECTION BEGUN

Seattle, Wash., June 13 Pastor Russell is here today, homeward bound from the I. B. S. A. Convention at Oakland, Cal. We report his address from the text, "If ye then be risen with Christ, seek those things that are above." (Col. 3:1) The Pastor spoke in part as follows:

The resurrection to which the Apostle here refers is not that great change from human to spiritual conditions of which he speaks elsewhere, but a resurrection already begun in the hearts and the minds of the New Creatures in Christ. We must not lose sight of the fact, however, that this is part and parcel of the same resurrection. It begins here; it ends there. Whoever does not begin that resurrection here will not end it there; whoever begins it here and fails to go on will not get it there. Only begetting a comprehensive view of the matter can we perceive the full import of the Bible teaching on the subject.

There is something very definite in the Bible. Perhaps in times past we failed to get its real import because we supposed that it was a Book of such deep mysteries that it could be understood only by the clergy. Consequently if a sane thought respecting the Bible came into our minds, we put it away as untrue because so reasonable. But we are beginning to see that God's Book is the most reasonable and logical ever written. And the fact that, although written by many different writers at various times in the world's history, it is the most reasonable of books and contains the most wonderful story, brings conviction that it is indeed the Word of God.

Yet much of this Word has been hidden because of the error and misunderstanding which the Adversary foisted upon us during the Dark Ages. As we get the eyes of our understanding open, we see that the Bible teaches what to most of us is a certainty that everywhere are death, sickness, sorrow, weakness, mental, moral and physical. "By one man's disobedience sin entered into the world, and death as a result of sin; and so death passed upon all men; for all have sinned," says the Apostle. (Rom. 5:12) But this thought that death is the penalty of sin is everywhere rejected; and we are told that eternal torment is the penalty for sin. Both common sense and the Bible are thus discredited. The facts are that death is the great enemy of the human race; that death is here because of sin; and that unless God helps us there would be no future life. Plain, simple, reasonable, is the Bible proposition: Death is upon all mankind; and God's provision is that all shall be recovered from the death sentence. Death came through one man's disobedience and is to be set aside through another man's obedience. The Lord Jesus came into the world and gave Himself a Ransom-price for all a Price that corresponds with the first man who sinned. 1 Cor. 15:21, 22

But, as the Apostle points out, it was necessary not only that Christ should die for mankind, but that He should rise from the dead for our justification. (Rom. 4:24, 25) For Christ merely to die on our behalf and then to make no application of His merit for us would leave us in as terrible a condition as before. Therefore God has provided not only that our Lord should die, but that He should also be raised from the dead. The time set apart for the world's recovery is the period of Messiah's glorious Reign, when He will deliver mankind from the bondage of corruption which came through one man's disobedience.

THE CHURCH RISEN WITH CHRIST

Our text speaks of the Church as though separate from the world. Elsewhere the Bible declares that the whole world lies in the Wicked One. The world are still under condemnation. But the Apostle explains that the Church has escaped the condemnation that is upon the world. We have not gotten free from the weaknesses of the flesh and the death condition, but we have escaped the condemnation the legal phase of the subject. God is

taking this Church class out of the world, to be made partakers of the very highest rank of spirit nature the Divine. (2 Pet. 1:4) This is the promise made to God's people, the Church of the Firstborns, whose names are written in Heaven.

“If ye be risen with Christ.” The Apostle does not intimate that this is a thing future. All who belong to the true Church of Christ should know that they have this resurrection. But in order to be risen with Christ we must be dead with Him. (2 Tim. 2:11) Whoever shares His death will also share His resurrection. We must walk in His steps. (1 Pet. 2:21) Our Lord declared that He came not to do His own will, but the will of the Father, who sent Him. (John 6:38) So we must do whatever the Father desires us to do; we must not desire our own way. We should seek to know God's will respecting our body what we shall eat, what we shall wear, what we shall say, what we shall do. To do so will give us what the Apostle calls “the spirit of a sound mind.”

Before we became the Lord's children we did not think properly along these lines. Like the Gentiles we were thinking of what would satisfy our appetites. Now we think of what would enable us best to serve the Lord and what is best for our welfare. Since we have come into God's family, all our talents are His; the more we realize how few are our talents and our opportunities, and how little we are worth to the Lord and everybody else, the more anxious we shall be to make the most out of everything we have mental, moral, physical.

DEAD TO SELF AND SELF-WILL

We are to have in mind also that we are to be dead to self-will. Our will is that which we wish, and our wishes represent our personality. If we yield our own wishes to another, we give up our will to that extent. If we give up our will to some church denomination, then it becomes our head, our ruler. If we give up our talents, etc., to some society or order, it takes supervision of our affairs and our time. God is purposing to have and Order the Order of the Royal Priesthood.

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Some of us wear what is known as a Cross and Crown Pin. The cross represents our faith in the death of Christ and our desire to walk in His steps; the crown represents the reward of glory, honor and immortality; and the wreath around the cross and crown represents the Restitution blessings coming to the world of mankind. A brother who had on one of these pins was asked what degree he had. “The degree of the Royal Priesthood,” he replied. All of God's people are Odd Fellows in the sense that they are different from the world. They are Masons in that they are of the Temple class, whose Chief Corner-Stone is the Lord Jesus Christ. This Royal Temple is built on the foundation of the Twelve Apostles; and we, as living stones, are being built into that Temple, which by and by will be glorious. 1 Pet. 2:4-10

Invariably God's things have the primary thought. The world has more or less copied after these things, but they do not see the beauty as we do. We have no quarrel with anybody. We are simply on God's side, the true side; and so far as others have the Truth, they are with us. Otherwise they are against us. Just as it was respecting our Lord, so it has been with all the Body of Christ, the Church there has been a division of the people, some seeing more, some less. John 9:16

But God's work goes on steadily, grandly. He is finding these precious members of The Christ. In one picture they are represented as jewels, in another as living stones, in a third as a Royal Priesthood. "The Lord knoweth them that are His." We do not know who they are. All that we can do is to assist and leave the rest to the Lord. He makes no mistake.

THE POWER OF CHRIST'S RESURRECTION

In order to share in the First Resurrection with Christ, we must share in His death. I remind you of what St. Paul said. He had been discussing the glorious things of the Kingdom, and expressing his opinion that all things in the world were not worthy of consideration in comparison with it. He declared, "I count all things but loss, ... that I may win Christ and be found in Him." (Phil. 3:8, 9) He desired membership in the Body of Christ.

The word Christ means anointed; Jesus is the Head of The Christ, and the Church are the members. God is raising up a great Anointed One. He raised up Jesus first, and gave Him to be the Head over the Church which is His Body. Throughout the Gospel Age God has been raising up the members of The Anointed; and through the Apostle He has said that all things are to be counted as loss and dross in comparison to that wonderful privilege of being members of The Christ; for to Christ God promised the Kingdom and glory, honor, immortality.

Jesus has already entered into His glory and sat down with the Father. This does not signify that literally He has sat down in Heaven, but that He has entered into that glorious rest of which the Apostle speaks. (Heb. 4:9) He is at the Father's right hand the place of chief favor with God. Next to the Father Himself is our Lord Jesus Christ. The Master has promised that His faithful followers shall sit at His right Hand, and share in His glory as joint-heirs in His inheritance. 1 Pet. 1:4-5

After mentioning these matters and declaring that he counted all earthly things as loss and dross, the Apostle explains that he was looking forward to a resurrection with Christ, that he might share in Christ's glory. (Phil. 3:10) What deprivation will not men endure in order to attain earthly honors political, financial and social! They do not concern themselves particularly about the amount of labor and money expended if only they can get the honor. The Apostle, taking the viewpoint of God, says, How

small all these things look when I compare them with the privilege of becoming a joint-heir with Jesus Christ!

Then St. Paul declares that he does all this that he may win Christ, and be found in Him a member of the Body of Christ, the Church. Just as we speak of a board of directors or of the body of Congress, so the Church is such an organized body. The Apostle was anxious to be a member of that Body of Christ. He saw that Jesus had fulfilled the Father's will in all His experiences; and knowing thus what the Father is pleased with and seeing that the Father had exalted our Lord, the Apostle desired to follow the Master. So he says, "That I may know Him and the power of His resurrection" experience that grand resurrection, be "changed in a moment, in the twinkling of an eye." Since flesh and blood cannot inherit the Heavenly Kingdom, therefore all the Body of Christ must undergo the wonderful transforming power of the First Resurrection. 1 Cor. 15:49-55

FELLOWSHIP OF CHRIST'S SUFFERINGS

St. Paul knew that he could not enter into Christ's resurrection unless he entered into Christ's death. Only those who would suffer with Christ could reign with Him. This knowledge was what made St. Paul so different from others of his day. We look back and see what a wonderful man he was how Christ's character shone in his words and deeds, how much he was filled with the Master's words and disposition.

The same admonition is given us, that we should "follow His steps." In proportion as we become dead to the world, dead with Christ, in that proportion we become risen with Him. But there is a difference between our case and that of Jesus. He was especially born, as the Bible emphasizes; and He could not have been our Savior if He had not been. To deny this fact would be to deny the Ransom. Whoever denies that Jesus came into the world a perfect human being is denying the whole Plan of Salvation. His life did not come from Father Adam, but was transferred from a higher plane. He left the glory which He had with the Heavenly Father, and humbled Himself to become a man. He was able to do the Father's will. No sin debarred Him from Divine favor. But all of us were born in sin; God had declared Adam and his posterity unfit for everlasting life and Divine fellowship.

At the age of thirty years our Lord presented Himself to the Father in consecration. The Father accepted the sacrifice, and manifested His acceptance in the impartation of the holy Spirit. Then, having received the begetting of the new nature, our Lord was counted a New Creature. There, at Jordan, He died, in the sense of giving up His life as a human being; and there He began the new life. From the

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time He made His Covenant of Sacrifice He was a New Creature.

During the three and one-half years of His ministry, which culminated at Calvary, Jesus was not living according to the world. He was living a higher life. During that time His sacrifice was satisfactory to the Father; and because of this, the incense of His offering entered into the antitypical Most Holy and covered the Mercy-Seat. Therefore, when He died at Calvary, there was laid up for Him the blessing which He received on the third day thereafter. Because He had proved faithful during the three and one-half years of His anointing of the holy Spirit, the Father raised Him from the dead, and exalted Him far above angels.

The experiences of the Church are somewhat similar. From the time that we surrender our wills and begin the sacrificial life, we are dead with Him. Then it is for us to live the new life dead according to the flesh and alive toward God, dying daily and living daily. Our resurrection is going on moment by moment, year by year, until our trial is finished. Then we shall be rewarded according to our faithfulness from the time we came into God's family from the time we received the begetting of the holy Spirit and were recognized as sons of God, risen with Christ, to walk in newness of life.

Before we came into the family of God we were merely outcasts. But when we heard that God had provided for the redemption of our race through the death of His Son and was willing to receive us, it was Good Tidings to us. God has arranged that when we make a full consecration of our hearts to Christ He accepts us, imputes to us His merit and advocates for us. This will continue until the full number of the Elect shall have been found; for as there is a definite number of bones in the human body not one more or one less if the body is perfect so there is a positive number of members in the Body of Christ. The Bible tells us that all His members were written in the Book the Book of God's Wisdom, when He planned the matter in the beginning. As we are accepted of Him, our names are written in the Lamb's Book of Life.

God has a wonderful Plan, and we fall in love with it as we come to understand it; for it is the lovable Plan of a lovable God. How much the Message of the Bible has changed since we have come to know of the things beyond the Veil and have received the understanding which God has given! Surely we can truly love Him, and give Him our whole lives, and show our loyalty to Him by doing His will to the best of our ability. In comparison to the glory, honor and immortality which is offered to us, the things of the present time are not worthy of note. But this high reward we shall receive only on the terms laid down. The resurrection process goes on until we shall have finished our course in death.

“All things are yours!” What a grand thought! things present, things to come; earthly things, Heavenly things. What a beautiful arrangement God has made! “As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” (1 Cor. 2:9)

[St. Paul Enterprise, June 25, 1915](#)

ASHAMED OF CHRIST AND HIS BRETHREN

Denver, Colo., June 20 Pastor Russell is here today. We report his discourse from the text, “He that despiseth you despiseth Me;” and he that despiseth Me despiseth Him that sent Me.” (Luke 10:16) He said in part:

By nature we are all children of wrath, sinners under sentence of death. God indeed tells us that He purposes to bless the world by and by, through the great Mediatorial Kingdom that will rule the world for a thousand years to help mankind up out of degradation, sin and death to full perfection of human nature; and that He has appointed Jesus Christ to be the Mediator between Himself and the world during those thousand years. Meantime, He has also purposed to take out of the world some who will have the same mind as was in Christ Jesus, and to associate this class with our Lord in the work of blessing the world. Jesus Himself will be the Head over this company, and they will be the Body of Christ. Whoever desires to become a member of this Body which God is selecting must comply with the required conditions.

Evidently the one quality for which God is looking is honesty, sincerity; He desires really true and really loyal hearts. One might be very careful to a penny in respect to money obligations, and yet not be strictly and thoroughly honest. He might overestimate himself and underestimate others. Some people are born with an honest disposition. All whom God is now receiving are of this honest-hearted kind. If He has thus favored us with the Truth, it is for us to maintain this honesty; for unless honesty enters into all the affairs of life, it will be impossible to maintain our relationship with the Lord.

We cannot be too careful with our conscience; we cannot be too honest. We cannot think of the Lord Jesus as being dishonest or of the Apostles as giving misinformation. Therefore it is evident that they did not believe in Hell fire and eternal torment; for we cannot think that they would have omitted preaching about eternal torment if they had believed it. We love to think of the Apostles as being honest men, in favor with God.

There is a tendency on the part of all mankind to say, "I am right." But everybody who is not an idiot knows differently. "There is none righteous, no, not one. All have sinned and come short of the glory of God" short of that glorious condition which God approved when He created our first parents. We all come short of that perfection of human nature. But if we confess our sins, we demonstrate our honesty; and He who arranged for the forgiveness of those sins is faithful to forgive us. If we assert that we are not sinners, we make God a liar; and the truth is not in us we would be dishonest. We should be honest enough to tell God that we desire to be right. (1 John 1:9, 10)

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THE TERMS OF DISCIPLESHIP

Whoever would become a member of the Body of Christ must first turn away from sin and turn toward God. To those who have taken that step and are desirous of progressing, the Lord Jesus says, "Sit down and count the cost." The Bible never urges anybody along this line. (Luke 14:27, 28) People who do not understand the Bible work upon one's emotions in urging others to give themselves to God. They do not understand that God's way is to think everything out carefully; that God's Plan is very cool and calculating, and that everything concerning it is to be determined intellectually.

There is only one way of becoming a Christian, and that is by entering into a covenant with the Lord. This covenant is a positive agreement, in which we give ourselves in sacrifice to renounce everything of an earthly nature. This is the kind of covenant which our Lord Jesus made; it is the only kind to be made now. (Psa. 50:5) Jesus made His Covenant of Sacrifice at the beginning of His ministry, as it is written: "Lo, I come (in the volume of the Book it is written of Me) to do Thy will, O God." (Hebrews 10:7) Whoever would be a follower of the Lord must make this same covenant.

It did not take our Lord long to count the cost; for He had such a high appreciation of the privilege that He delighted to give Himself to God. He manifested loyalty to that consecration throughout His life-time, even unto the death of the Cross. "Wherefore God also hath highly exalted Him and given Him a name which is above every name; that at the name of Jesus every knee should bow,... and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:9, 10

GIVING UP ONE'S WILL

The Church are to be joint-heirs with Christ. "If we suffer with Him, we shall reign with Him. If we be dead with Him, we shall live with Him." (2 Tim. 2:11, 12) It is no wonder that there are terms attached to so high a calling! These terms we have in

Jesus' own words: "If any man will come after Me, let him deny himself, take up his cross and follow Me." Matt. 16:24

The first step is to will to be Christ's disciple. The next step is to deny himself to give up his own will and to take the Lord's will instead of his own. The will represents the man. If we deny ourselves, if we give up our own wills, it carries everything absolutely that we possess. But do not give up your will to anybody except the Lord. This does not mean that we shall not be considerate of others and not try to yield to others. The people of God should be ready to favor others. We should be willing to give up our preferences in matters of no importance. But it is another thing to give over what we shall think and what we shall do. Whoever does so would not thereafter have control of his body.

This is exactly what the evil spirits endeavor to have us do. They desire to get control of the human will, and thus to have control over the human body. When a person becomes thus possessed, the evil spirits get control of his mind and he cannot think for himself, because his will is gone. This is also true of a person who has come under the power of hypnotism. But it is an altogether different matter to yield the will to our Lord Jesus Christ. God has tried and tested our Lord Jesus, and has set Him to be the Head over the Church, which is His Body; and all the members of that Body must give up their wills to their Head. The Spirit of the Head, the mind of Christ, must operate in every member.

A TRANSFORMATION WORK GOING ON

From the time one becomes a member of the family of God a great work of transformation is in progress. As members of the Adamic race all are imperfect mentally, morally and physically. But this class who feel their condition and are honest about the matter come meekly to the Lord and accept the riches of His grace in Christ Jesus. When they receive their change in the glorious First Resurrection there will be nothing ignoble about them, as there is now. Just as surely as they are seeking to know and to do the will of the Lord, in that same proportion will they come into harmony with that will, and thus be blessed in their minds and their bodies. The peace of God, that passes all human understanding, will rule in their hearts and in their lives.

Fear and worry constitute a great part of the trouble that is upon the world, bringing all kinds of disease to mind and body. But when we cast all our care upon Him who cares for us, the load of care rolls away from us. Although the Lord has not promised His Church earthly blessings of any sort neither earthly riches nor health nor any of these things nevertheless in His providence He has granted to us many physical blessings. Whoever is with the Lord and His Word and in the company of His children is sure to be benefited; for He shows us the way we should take. As

whoever associates with cultured people is sure to absorb their ways, no matter how humble the condition in which he has been brought up, so whoever is associated with the Lord Jesus Christ is sure to be blessed.

DESPISING THE BRETHREN

The point we desire to make is that whoever is in company with God must be right in heart. No matter how imperfect that person may be by nature, there is something right about him; else God would never have recognized him as being of His people. Therefore “whosoever receiveth you receiveth Me, and whosoever despiseth you despiseth Me; and whosoever despiseth Me, despiseth Him that sent Me.”

Our Lord is still present in the flesh the flesh of His consecrated members; and the world still despises Him as at first and as He foretold, saying, “If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love its own.” (John 15:18,19) The world is still ashamed of Christ. Nominal Christians, nominal Spiritual Israelites, are as much ashamed of Him today as were the Natural Israelites eighteen centuries ago.

When we consider that our Lord is represented in the flesh by the members of His Body in the flesh, we see that love for the brethren means love for the Lord. Hence the Apostle declares that love of the brethren is one of the great tests of our relationship to our Lord and to the Father. “He who loveth not his brother whom he hath seen, how can he

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love God, whom he hath not seen?” (1 John 4:20) “Love one another as I have loved you,” is, therefore, the recognized test of discipleship; and whoever is ashamed of the brethren is ashamed of the Elder Brother, who counts all the younger brethren as Himself.

It may be a new thought to some that in despising the brethren they are despising the Lord; that in being ashamed of the brethren they are being ashamed of the Lord, and that thus they are demonstrating that they are not fit for the Kingdom, that they have not reached the mark of perfect love, that they have not only not learned to love their enemies, but not learned to love those who are striving to walk in the footsteps of Christ. How our Lord’s words sift and test our very innermost thoughts!

FOLLOWING THE MASTER’S STEPS

On the other hand, we are not so much astonished that we should be despised. By nature we were children of wrath, even as others of Adam’s family, and we had no pre-eminence above any others of humanity. But it surely does surprise us to learn that our Lord Jesus should be despised! We remember the record that He was

perfect perfect to that extent that He could say, "He that hath seem Me hath seen the Father." No human being can see a spirit being. But since Adam, who was created perfect, was in the image and likeness of God, whoever would see a perfect human being would see the earthly representative of the Heavenly Father.

Since our Lord Jesus was a perfect man while on earth, in full harmony with the Father, whoever saw Him saw the Father in the only way in which it was possible for humanity ever to see God. As the Apostle says, "No man hath seen God at any time; the Only Begotten Son, who is in the bosom of the Father, He hath revealed Him" our Lord has made the Father known to us. Hence the Church, in seeing Jesus, were becoming acquainted with the Father. We can very well perceive, then, the purport of our Lord's words that whoever despised Him would be despising the Father who had sent Him.

To us it seems a very different matter when He said, "He that despiseth you despiseth Me." How poorly we represent our Lord! How imperfect our representation of Him! It is very wonderful that our Lord should consider us as His members in any such way as this. It implies that He confers upon us a great honor, especially when we consider how imperfect we are. "There is none righteous, no, not one;" hence for our Lord to say that whoever receives one of His little ones is receiving Him, and that whoever despises one of His little ones is despising Him, seems very wonderful. Herein is an important lesson for us.

As we realize, then, that we are down near to the close of the Gospel Age and that the time is at hand for the rendering of our accounts, let us be faithful in confessing the Lord, His Truth and the brethren. Then when we shall have finished our course with joy, we shall hear His "Well done, good and faithful servant! Thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy Lord!"

LOVE FOR THE BRETHREN

The Lord's will concerning all His followers is that they should love one another as He loved them. St. John amplified the statement, saying that as Jesus loved the Church and laid down His life for the Church, so also His followers should lay down their lives for the brethren. (1 John 3:16) If this is the standard which our Lord has set for His people, how sorely disappointed will some be who have ignored this requirement! If, instead of loving the brethren and laying down their lives for them, some have said all manner of evil against them, what then? Then those who do those things are surely false brethren!

It is well that Christians note carefully the insidious canker which gnaws at the root of brotherly love, which tends to poison the disposition and to bring forth the evil fruitage of anger, malice, hatred, envy and strife. The wrong spirit is a growth, a

development. Apparently, in some cases, the spirit of pride, the spirit of sectarianism, the spirit of ambition, are the leading incentives to the wrong course, which, if permitted to affect the heart, will develop a bad fruitage which will produce false brethren, persecuting brethren, heady, high-minded, blind to the real spirit of the Master.

Whoever would be found worthy to be forever with the Lord to share His glory and be associated with Him in His future work must be transformed in character, must be renewed in heart, must become not only pure in heart intention, but so far as possible pure in word and deed.

Oh, how much the true followers of Jesus should seek to impress upon themselves the great lesson that love does no ill to his neighbor, that love is sympathetic, suffereth long and is kind, is not puffed up, vaunteth not itself, seeketh not its own interest and welfare merely, but the interest and welfare of others!

The supreme test of our loyalty to God is our love for Him; and this love is manifested by our desire to do those things acceptable to Him. (1 John 2:3) There is little that we can do for the Almighty. He is so great and we are so small! But if we have His Spirit of love, then we shall love all those who love Him, and our conduct toward them will demonstrate the real sentiments of our hearts. Thus seen, we are daily making our record in the Lord's sight, daily showing Him to what degree we are worthy or unworthy of His great reward, which will go only to those in whom love abounds in whom the Spirit of Christ abounds.

Let us then be more and more on guard against the encroachments of the Adversary upon us as New Creatures! Let us more and more show forth the praises of Him who has called us out of darkness into His marvelous light! And in no way can we better show forth these praises than by exemplifying in our daily conduct the lessons which we have learned of Him. "Let us not be weary in well-doing; for in due season we shall reap if we faint not." According to the riches of His grace He will "do exceedingly abundantly above all that we can ask or think."

[The St. Paul Enterprise, July 23, 1915](#)

DIVINE LOVE FOR THE NEW CREATION

Toronto, Ont., July 18 Pastor Russell spoke here today on the text, "The Father Himself loveth you." (John 16:27) Among other things he said:

This is one of the most wonderful texts in the Bible. When we think how great God is and how little man is, when we consider that sin has blotted out in very large measure whatever there was of God's image in humanity, we are constrained to wonder what this text can mean. We are not surprised that the Father loves the angels, who are perfect, without blemish in any sense of the word. But how could He love mankind? We read, "God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." (John 3:16) This text tells of some kind of great love that God had for the whole world of mankind.

GOD'S LOVE FOR THE WORLD

God had a sympathetic love for humanity, not an affectionate love; for there was nothing in fallen man worthy of Divine love. He felt just as we would feel for some poor injured dog or cat we would bind up its paw and give it something to eat. So God's sympathy for the world takes notice of the fact that mankind have gotten into a great deal of trouble through the curse which came upon Father Adam through disobedience to his Creator's command. Divine mercy and sympathy have gone out toward our race to such an extent that God has provided a great Plan of Salvation for mankind. He has provided the death of our Lord Jesus Christ to be our Redemption-price not to recover us from eternal torture, but from death. Unless we were rescued from that perishing condition of death, we would have no future life whatever.

His first great step on behalf of mankind turned our dying condition into a sleeping condition. Instead of perishing as do the brute beasts, men merely fall asleep, to wait for the morning of the New Dispensation, when our Lord will call forth those sleepers from the tomb. (John 5:28, 29) They will be called forth to an opportunity for restitution to human perfection in a world-wide Paradise a restitution for which God has made provision based upon the death of our Lord Jesus Christ a restitution lifting mankind out of sin, misery and death back to all that was lost in Eden. St. Peter tells us that this Restitution is mentioned by all the Holy Prophets. (Acts 3:19-21) In their writings are repeated references to the time when all the willing and obedient shall be

brought back into fellowship with God, and all the wicked shall be destroyed in the Second Death.

GOD'S LOVE FOR THE CHURCH

Over and above Divine love for mankind in general comes the love mentioned in our text. God so loved the world that He provided for their redemption from sin and death. But to the Church our Lord Jesus says, "The Father Himself loveth you." No one belongs to this class except the saints those in covenant relationship with Him through Christ. (Psa. 50:5) It does not include those who merely have turned from sin to say, "I will not lead a wicked life any longer." To these the Father is paying no attention. They are still of the world, still condemned, still children of wrath, even as others; for they have not taken the only step which will transfer them from being children of wrath to being children of God.

We are not to think of the Heavenly Father as exercising no discretion in bestowing His love. If He loves any one, He loves that person for some reason. So in the character of those to whom our Lord Jesus referred there must have been something which constituted them worthy of the Father's love. The commendable thing in their character was that they had given themselves to God to do His will. they had come back into God's family as sons. John 1:12, 13

ADAM FORFEITED GOD'S LOVE

Adam had been a son of God; but he sinned and forfeited the Father's love. When he came under the sentence of death, "Dying, thou shalt die," he was cut off from fellowship with God. He and all his posterity became sinners under the death sentence, unworthy of Divine notice or care. While God has permitted certain blessings to come to mankind the sunshine, the rain and other material favors yet He has kept Himself aloof from our race, and has treated mankind as aliens and strangers. Their claim upon Him was forfeited when disobedience came in.

Since all mankind were born in that condition which would not be pleasing to God, and since the Church are still in very much the same condition, why does the Father love those who have given themselves to Him in consecration? It is because from the Bible viewpoint a very great change took place when they came into the family of God. There is only one way back into harmony and fellowship with the Father. Jesus is the way; for, as the Bible points out, in harmony with the Father's Plan our Lord gave Himself sacrificially, with all the rights which He had as a man; and in due time the merit of His sacrifice is to be applicable to Adam and all his race. Christ's death is the satisfaction-price for the sin of the whole world. And although it has not yet been appropriated for the whole world, God is inviting a certain class to come out of the world in advance of the remainder of our race.

Of these our Lord said, "They are not of the world, even as I am not of the world." John 17:16

JUSTIFICATION THE FIRST STEP

Those disciples whom Jesus was addressing had come out of the world. They had left everything that they might be His pupils and do just the right thing in the right way. Thus to be children of God was their chief aim and ambition. The first step in this direction is justification--the being made right, just. Justification and righteousness mean the same thing; they are different ways of expressing

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the same thought. We must be made right with God before He will deal with us at all.

God has permitted six great Thousand-Year Days for the world to have experience with sin and death. During all this time He has let mankind see what they could do to help themselves out of sin and death conditions. We have made a sorry failure of it. The wisest people in the world have been unable to deliver themselves from the bondage of sin and death that is upon the whole world. God's time for delivering mankind is the great Sabbath of the Lord our God, when Jesus and His Church will be associated in the blessing of all the families of the earth.

During man's Work Week the race has had a severe lesson of what sin is and what it will do. As we look over into Europe, we see what evil passions can accomplish. Yet the savagery there is only beginning; it will be far worse. With all our preaching and teaching, with all our surgery and medicine, we have not bettered our race very much. When we perceive that sin has accomplished this evil work, we dread sin; we realize that it is the most terrible thing that can befall any one. When the whole world come to realize the true situation, men will know that the entrance of sin is the worst thing that can happen.

THE BEGINNING OF THE NEW CREATION

According to the Divine Program for human salvation, the Lord Jesus Christ was to do a sacrificial work for the race; next the Church was to be gathered out from amongst mankind, and then the Millennial Age was to begin. When our Lord Jesus gave His life freely and unreservedly to the Father in consecration at Jordan, God started a New Creation, by begetting the Son with the holy Spirit to the Divine nature. As he was coming up out of the water, the holy Spirit came upon Him, anointing Him to all the glorious work which He is to accomplish as the great King and the great Priest for the world of mankind.

When the Father planned this New Creation in connection with human salvation, He arranged that the New Creatures should be those who would give up all their own rights as men, laying

everything at His feet, and desiring to know and to do the Divine will. As our Lord was the beginning of the creation of God (Rev. 3:14), the Father wished Him to have the highest place in this New Creation. The angels never had such a test of loyalty as came to Jesus; they never laid down life on one plane and passed to a lower plane, as He did. Although they have been loyal in everything which God has asked of them, He did not put this test upon them.

When at the beginning of His ministry our Lord, then thirty years of age, gave Himself unreservedly to the Father, saying, "Lo, I come (in the volume of the Book it is written of Me), to do Thy will, O God," the Father manifested His special love for the Son by anointing Him with the holy Spirit, making Him a member of the Divine family on the highest plane of being. Then for three and a half years the Father tested Him, proved Him and found Him worthy to receive the honor, the glory, the power, the might. (Rev. 5:12) How we rejoice in our Savior's victory! How we love and admire Him, for the same reason that the Father does! There is something of character there.

THE BODY OF THE ANOINTED

The Apostle tells us that there was one feature of God's Plan for human salvation which was not made known in the past; that is, the fact that there was to be a Body of Christ not merely one individual, but a company. This figure of speech we use when we speak of the body of Congress, of which the chairman is the head. So we speak of the Body of Christ, of which Christ Jesus is the Head. God gave Him to be Head over the Church, which is His Body. (Eph. 1:19-23) Nobody knew beforehand that The Messiah is to be composed of many members, and that the members were to be selected from amongst mankind. The Jews simply expected Messiah to come. They read of the glory, and thought only of the glory and of one person, not realizing that they themselves would have an opportunity to be of this Messiah class just what the Jews are still expecting.

Through St. Paul the Lord tells us that in this Body of Christ there would be both Jews and Gentiles; and that the twain were to become one New Man, one complete Christ Jesus the Head, and the Church the Body. (Eph. 2:11-16; 4:11-16) The first members of this Body came from the Jews, to whom the call was first to be made, because they were the natural seed of Abraham. God had told Abraham that He would give the first chance to the Jews. It is wonderful to contemplate how many were ready for this call. Probably twenty-five thousand Jews responded quickly to the Gospel Message, thus showing a wonderful condition of consecration to God and His ways.

Then the door was thrown open to the Gentiles. There were not many of these ready for the call; and so it has taken eighteen hundred years to gather from amongst the Gentiles enough to

complete the exact predestined number. If the Gentiles had been as thoroughly consecrated as were the Jews, the required number might have been found during the first century. But the Gentiles had not had the previous instructions of the Law to assist them, and therefore it has taken a much longer time to take out the proportionate number. Thus we were called out of the world to be followers of Jesus invited to make the same kind of consecration to God which He made, and to receive and to manifest the same holy Spirit the Spirit of anointing.

MERIT IMPUTED TO THE CHURCH

During this Gospel Age the Father is calling only those who have the spirit of His Son, whose disposition was one of faith and obedience. These cannot have the same degree of obedience because their flesh is imperfect; but they can have the same degree as far as the mind, the will, is concerned. We can will to be whatever we like; and God is looking at the will. He knows far better than we do that we cannot do the things that we would. The Apostle said, "Yea I judge not mine own self... He that judgeth me is the Lord." (1 Cor. 4:3, 4) St. Paul did not know how much allowance to make for even himself; and we do not know how much allowance to make for ourselves, our neighbors, our friends, our brothers. Therefore the Lord instructs us not to judge one another; for whatever kind of judgment we mete to others will be the standard of our own judgment.

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The ability to criticize others manifests knowledge of just what constitutes the wrong act or word, and renders the one aspiring to be judge the more responsible. We are to render all the help we can to others, and leave the matter of disciplining to the Lord. He alone knows what experiences His people should have. Therefore His people should avoid all judging, condemning and fault-finding. Let God do the judging and any punishing which He may see necessary.

In the Millennial Age mankind will simply put away sin and try to live as nearly right as possible. Then God will bring them up to perfection. But now it is different. To those who come trusting that Jesus has made satisfaction for their sins, a certain measure of His merit is imputed as soon as their consecration has been accepted by the Lord. To illustrate: Suppose the one who offers himself to God in full consecration represents twenty percent of a perfect human being. Since he is willing to give his little all to God, our Lord Jesus imputes to him eighty percent. Thus the person has the one hundred percent representing the perfection of human nature—"complete in Him." Then our Lord, the great High Priest, takes His own eighty percent and the person's twenty percent and presents it all to the Father. Just when we take the same step that Jesus took, then the Father begins to love us with a special love.

KEEP YOURSELVES IN THE LOVE OF GOD

The Father's love, which began when He begat us with His holy Spirit, continues with us as long as we are loyal to Him and in proportion to the degree of our loyalty. Should we at any time prove disloyal, like Judas Iscariot, the holy Spirit would be taken from us. There is forgiveness for errors made through weakness of the flesh; but disloyalty to the Lord will not be forgiven. A sin against the holy Spirit will never have forgiveness.

We should all be very careful not to have the Judas spirit not to barter off the Lord or the Truth or the brethren for thirty pieces of silver of any kind. Some betray the Lord by saying, "For business reasons I must do thus and so." Others betray the Lord by declaring, "I know that I am not preaching just as I should that I am slandering God's character and His Word, as well as misrepresenting myself; but I must make a living." Why should such persons be acknowledged before the Father and the holy angels? But only the Lord could determine whether such were worthy of the Second Death. They could not be of the Body of Christ, however.

What a wonderful honor is this to which God has called us! Those who have been begotten again by His holy Spirit have been anointed from the day of their begetting to be kings and priests unto God and to reign with Christ a thousand years. There are tribulations identified with all their experiences; nevertheless, while they have tribulations, they also have the peace of God, which passes human understanding. As the Bible declares, all things are theirs; for they are Christ's, and Christ is God's. He has promised grace sufficient for every trial; and even the adversities of life shall work together for good to them, because they love God and are the called according to His purpose.

*"Love Divine, all Love excelling,
Joy of Heaven to Earth come down."*

[The Clinton Courant, July 28, 1915](#)

EVIDENCES OF A TRUE HOLINESS

Hamilton, Ont., July 25 Pastor Russell is here today. We report his discourse based upon the text, "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." (2 Tim. 1:7) The Pastor spoke as follows:

Bible students have learned not to think of the different spirits mentioned in our text as different persons. When, for instance, an evil spirit or disposition is mentioned, we do not think of it as a person; and when a holy Spirit or disposition is mentioned, we do not think of it as a person. A holy person has a holy Spirit or disposition. The holy Spirit proceeds from God. It is His spirit. It comes to us through the Truth; it is not another person, another

God (1 Cor. 8:5, 6) Likewise the spirit of fear is not a devil, a spirit being; and the spirit of a sound mind is not a God, nor an angel. Gradually we are getting the right focus on these matters, to see that God is a Spirit; and that as a Spirit He has an influence just as a human being has an influence. That influence is according to the character, according to the strength, according to the power to exert one's self.

Some have a power of evil-doing by which they could vanquish a hundred or a thousand; in one sense of the word they have a strong spirit. Others have a spirit of bitterness, and can stir up evil in others. Still others have a spirit of kindness, gentleness and love. But by nature we are all members of a fallen race; for we have many of the qualities that belong to the wrong spirit.

When the disciples came to Jesus after the Samaritans had refused to sell them food, they said, "Lord, wilt Thou that we call down fire from heaven to destroy them and their city?" Jesus replied, "Ye know not what manner of spirit ye are of." You should not have such a disposition. The fact that they have ignored Me is an insignificant matter. If you desire to have My spirit, you must get rid of that disposition to render evil for evil, to do harm to others.

Our Lord was not talking about the holy Spirit as a person, but as an influence. The Bible shows us that God, who is a Spirit Being, is not vindictive, but merciful, loving and just. Therefore He is a good Spirit, a holy Spirit. God's disposition is a holy disposition; He is not disposed to do anything wrong or unjust or unkind. All who receive His holy Spirit receive the spirit of a sound mind, of justice, of gentleness. And so the Apostle, in speaking about this matter, says that the holy Spirit is manifest can be seen in those who possess it.

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SPIRIT OF THE FATHER AND OF THE SON

St. Paul does not mean that we shall see another being get into a man, as once we believed, that the holy Spirit, as a God, divided Himself up and entered into millions of people. Those who have the idea that God can be divided amongst millions of people are very much confused in their minds. Whoever receives the mind of Christ, the spirit of Christ, receives the spirit of holiness. Our Lord Jesus gave up His own will to do the Father's will. Just in proportion as we give up our own fallen disposition and take instead God's way of thinking, God's way of viewing matters, God's Spirit of Love, to that same extent ours is a holy Spirit, to that extent we have received the holy Spirit.

All the human family are fallen; and when God received us into His family through Christ it was with a view to begetting us of the holy Spirit to a newness of nature. This start of the new nature leads us to view every subject from God's standpoint, to

say to ourselves, “Is this the mind of God on this subject? I will study the Scriptures and do what God has said on this matter. When I came into the family of God I agreed to give up my own will altogether, just as the Master did.”

No matter how good our Lord’s will was, He gave it up in order to do the Father’s will. “Not My will, but Thine, be done.” “Lo, I come (in the volume of the Book it is written of Me) to do Thy will, O God.” (Hebrews 10:7) The Father had a certain Plan marked out. The Son, as an intelligent being, would have thoughts of His own; but He surrendered all His own plans and thoughts in order that He might do the Father’s will. The Father was pleased with this course; and as result when our Lord Jesus gave up His own will He came right into line with God’s providences. He was successful in His work because He was obedient to the Father. Phil. 2:8, 9

THE CHURCH ACCEPTED IN THE BELOVED

The invitation of the Gospel Age is an invitation to do the same thing that Jesus did. The Master said, “If any man will come after Me be My disciple, My follower, let him deny himself, take up his cross, and follow Me.” (Matt. 16:24) To deny himself is to give up his own will. Whoever has given up his will has given his all to the Lord. As the Apostle says, we present our bodies a living sacrifice. (Rom. 12:1) We give up our wills entirely; our Lord Jesus accepts us and presents us to the Father. But before He can do this, He must impute to us of His righteousness; for by nature we are imperfect through the fall, and the Father will accept nothing that is imperfect. As our Lord said, “No man cometh unto the Father but by Me.” Again He said, “Him that cometh unto Me I will in no wise cast out.” John 14:6; 6:37

After we have given ourselves through the Lord Jesus Christ, He imputes the merit of His sacrifice to us in such form that the Father can receive us as His children, and start in us the beginning of a new nature a new creation. When we get a proper view of this transaction, we shall not think that we must repeatedly give ourselves to God. We shall be concerned about living up to the contract which we have made, and which God has accepted and sealed with His holy Spirit. This seal is the earnest of our inheritance; it binds the contract which we made when we gave ourselves to God in consecration. (2 Cor. 1:21, 22) We have signed a contract giving our all to Him; we have received the earnest, the hand payment; and through the coming days we are to keep giving ourselves without cessation in harmony with the Lord’s will.

INCREASE IN GRACE AND KNOWLEDGE

Daily we should search the Word of God that we may understand the Divine Message and get the Spirit of the Truth. We must see what is the real meaning of the Bible, so that God may be greatly pleased with us, as He sees how earnestly we are

trying to do His will in everything. Thus His Spirit will grow in us. More and more we may be filled with the holy Spirit. It is a Spirit of meekness, gentleness, long-suffering, patient endurance, and love; it is the holy Spirit of God; and the more we have of its fruits, the more we shall have of the Spirit itself. But we cannot have these fruits developed from the teachings of God's Word, unless we have the holy Spirit, the Spirit of God, the Spirit of Christ, influencing all our acts, words and thoughts. (Gal. 5:22, 23)

When first we entered the School of Christ, we were babes and acted like babes. But the Apostle says that we are not to remain babes. We are to put away childish things, to be no longer children tossed about by every wind of doctrine. As babes we were fed upon "the sincere milk of the Word," that we might grow thereby. (1 Pet. 2:2) But as grown men we no longer desire milk as a steady diet, although we enjoy a glass of milk occasionally. (Heb. 5:12, 14) We prefer to come to our Father's table, the table of the Lord, and receive the Truth the strong meat that belongs to such as are of full age, the meat that will make us strong in the Lord and in the power of His might.

The holy Spirit is not a spirit of excitement. We have known people to be filled with the spirit of excitement who did not seem to have the holy Spirit at all. If we have the holy Spirit, it will manifest itself in meekness, gentleness, patience, brotherly kindness, love.

What God has been doing for His people during the past forty years is wonderful. To every one of them the Bible has become a new Book. More and more the old things are passing away. It was not sufficient that we should have the Savior and should believe in Him. That knowledge was only the beginning of our blessings. We still rejoice greatly to know that our sins have been forgiven. We still have the milk of the Word, assuring us of the merit of our dear Redeemer's sacrifice. But we are not living on a milk diet now. We need something stronger than the knowledge that our sins are forgiven. This is far from the end of the knowledge bestowed upon the people of God.

Growing in grace and in knowledge, we are learning more and more to see what the Divine will is and what the holy Spirit is. Things which once we thought very consistent and reasonable are now very inconsistent to us. As we receive more of the spirit of a sound mind, we see how foolish were many of the things which once we believed. There is new light coming into our minds appreciation of the lengths, breadths, heights and depths of the Love of God, which passes all understanding.

THE SUM OF ALL THE GRACES

Whoever comes into relationship with God receives a begetting of love; for God is Love. Love worketh no injury to his neighbor. Therefore the Apostle says, "Love is the fulfilling of the Law." God's Law is a Law of Justice; and, as the Scriptures set forth, whoever receives the Spirit of the Lord, the Spirit of Love, will at least render justice to others. No law requires more than justice. Whatever we do more than justice is that much of sacrifice on our part. But we cannot do all that we would like to do; for in our flesh dwells no perfection. Nor can we live up to the full Law of God. But we can see to it that our will is to do nothing less than justice; and that if in anything we come short of justice, if in anything we have infringed the Golden Rule, it has been contrary to our minds. Then we shall not rest until we have made right the wrong act, word or look whatever was an infraction of the rights of others.

Should some one say, "This is a hard rule," we reply, "You will never be ready for the Kingdom unless you have the right spirit, my dear brother." This principle of justice, which is the foundation of God's Throne, is the foundation of His character. To do to others what we would have them do to us is the right thing to do justice. If we cannot do justice in every act, we can at least do it in our minds. "With my mind I serve the Law of God," said the Apostle, even if he could not on every occasion do it in every act and word.

Whenever we find that we have violated justice, repentance is the proper step; and every true repentance means an acknowledgment of the wrong to the one who has been wronged. To be sure this course is very humiliating. But such experiences are the best things that we can possible have; for by these we develop humility, which in turn will help us to meekness and gentleness. Thus in the Divine arrangement the people of God are learning helpful lessons, that give them more and more of the spirit of a sound mind. They can think better than formerly they did; they are able to build themselves up. As they find that this or that quality of character is weak and imperfect in their natural disposition, they learn to level up their whole disposition in harmony with the spirit of justice. This work going on in their hearts is making them fit for the Kingdom. 2 Pet. 1:5-11

THE GREAT TEST UPON THE CHURCH

God is calling a very special class for joint-heirship with our Lord Jesus Christ. These must be very loyal to the Lord, very just in their appreciation of the rights of others, in order to be accounted worthy. The Father sees that our bodies are very imperfect; but He promises that if He finds our heads and our hearts right, He will give us in the resurrection a right body, a glorious body. Then, with right heads, fully committed to those

principles of righteousness which represent the Divine character, the holy Spirit of God, we shall be in the condition in which He will be able to use us.

The new body will not make the character, but will be merely the agency through which the character will demonstrate itself. If we do not develop the character now, the moral character of our Lord Jesus Christ, we shall not receive a place in the Messianic Kingdom. All that are there will be fit for their position. God has taken long enough to find this class. He will not make any mistake. Every one who has developed Love Divine has had just such experiences as you and I have had experiences along the line of justice and righteousness. The two are similar; for righteousness is justice, and justice is righteousness.

But it is not the Divine will that we should have justice merely; to be like God we must also have sympathy, have a kind feeling toward others. God has that kindly feeling for His creatures. Away back in the beginning, knowing about His Plan for the creation of Father Adam, and knowing about our sins as they would come upon us because of Adam's disobedience, He made provision for our redemption, for the restitution of the world, and for the call of the Church. All this is beyond the requirements of justice. God could not do less than justice to every member of the human family. Just as surely as He calls upon you and me to deal according to the Golden Rule, so He does all things according to the principles of justice.

Justice is the foundation of God's Throne. The whole superstructure of His Kingdom is built upon justice. He will not do less than justice, and this is what He requires of every creature. Nothing less than absolute justice will be permitted. But the great test now upon the Church is more than this that we should have the love which will lay down life itself for the brethren. While God demands nothing more than justice, yet if we do not render more than justice, we cannot reign in the Kingdom. The Father is seeking those who have the spirit of love those who are kind, loving, forgiving, helpful. He desires them to have His Spirit.

The Christian knows that all things work together for good to them that love God. This knowledge is to him a spirit of power, of strength. Circumstances and conditions which would overwhelm others would be what he would expect to have. But the child of God is courageous, knowing that his Heavenly Father will not permit anything to come to him that will not be for his good. In proportion as he receives the spirit of a sound mind, the Spirit of the Lord, and in proportion as the holy Spirit works in him, he will become more and more like our Lord; and this spirit will enable him to have more and more compassion on those who are out of the way. It will give him broader views of life, and more general views of mankind; and as God sent His Son, and as the Son came and did things for the good of man at

His own expense, so all who have His spirit will strive to bless mankind.

The spirit of a sound mind broadens and deepens the character along all its good lines. It helps its possessor not only to take more correct views of his own disposition, but to be more sympathetic toward others. As he realizes more and more the impairment of his own mind and body and his own need of mercy and helpful correction, he recognizes the similar derangement of the whole world of mankind and the general need of sympathy and assistance. As he learns to rectify the deficiencies and inequalities of his own mind, he sympathizes more and more with those who are without this regulating principle this spirit of power, of love and of a sound mind. Thus he gradually becomes more patient, more sympathetic, more generous, more loving more like the Redeemer, who is Godlike.

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[Springfield Daily Republican, July 27, 1915](#)

“OVERCOMING”

1915 Convention Report Supplement -- Pastor Russell delivered a very interesting address. He spoke as follows:

My text is found in Rev. 2:26, 27: “He that overcometh, and keepeth My works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of My Father.”

The Bible tells us that our Heavenly Father purposed in Himself, from before the foundation of the world, all of the great Plan of Salvation which He has since been carrying out. He will make no changes in His Plan; He knew the end from the beginning. (Isa. 46:9, 10; 55:8-11.) Such a wise, gracious, Almighty God is ours. Although He had this purpose before the world was, the Scriptures show that he did not make it known, except very vaguely, until the time of Abraham. This, you remember, St. Paul points out to us, saying that God first made declaration of His Purpose to Abraham, He first preached the Gospel to him (Gal. 3:8), because he had proven faithful, loyal, obedient, trustful. He said, “Abraham, in thy Seed shall all the families of the earth be blessed.” It is My purpose to bless the whole world of mankind, and all of that great blessing shall come through your posterity. Then God seemed to ignore His own promise, and century after century passed without anything apparently being done. In the meantime, the natural seed of Abraham through Isaac had gone into bondage in Egypt. Four hundred years after the Covenant with Abraham his seed were still in bondage, with that Covenant yet standing. Then God sent a

message through Moses to this effect: You are the natural seed of Abraham. Are you ready now to have fulfilled to you the promise which I made to your great-great-grandfather, Abraham? You can readily imagine how this people felt. "Are we ready?" Does God think we are not? Have we not been waiting all this time, and thinking He was not ready?" They indicated that they were ready. God purposed that Moses should be their leader to bring them out of the land of Egypt, across the Red Sea, and onward into the land of Canaan, where they supposed they would accomplish great things, and become so great and mighty a people as to conquer the whole world and rule in righteousness to bless and uplift mankind in general.

NATURAL ISRAEL'S FAILURE TO INHERIT PROMISE

When God had brought Israel to Mt. Sinai, He indicated to them that before they could as the seed of Abraham bless the world, they must demonstrate their faithfulness, their fitness. He would give them His Law in a great Covenant, and if they would keep that Law Covenant, then they would have the right and should receive the opportunity to become the blessers of the rest of the world. You remember that God gave them the Ten Commandments through Moses at Mt. Sinai. Then there was Mt. Gerazim and Mt. Ebal, with a valley between; and you remember that the blessings were read from Mt. Gerazim and the cursings from Mt. Ebal. The people were promised that if they were faithful to God all these blessings should be theirs instead. If they would keep the Law and remain loyal to the Lord He would make them a great power in the world to bless other nations. More than that, they should have everlasting life. "He that doeth these things shall live by them."

We remember that Israel said, "All these things will we do." We are ready, we appreciate the offer, and wish to be the blessers of mankind. Oh, the honor we shall have! I can imagine that they increased in stature as they thought about it, that they inflated their lungs as they dwelt upon the thought of how great they would be. It must necessarily be a great people who could conquer the whole world and bless it. They could see no other way to bless the world than to conquer it first. They were only a little nation among others older and stronger surrounding them. But they could not keep the Law of God, because the Law is the measure of a perfect man's ability. No fallen man could keep that law, which included so much; as the Savior said, "Thou shalt love the Lord thy God with all thy mind and heart and soul and strength, and thy neighbor as thyself." None but a perfect man could do all this. They did not realize how imperfect they were. But as the days and months and years went by, they learned that they were not able to bless the world.

You remember that God gave them an annual Atonement day. He said, so to speak, on this day, "I will wipe off the slate again,

and you may try on a clean slate for the coming year.” They tried year after year in this way. These yearly typical sacrifices were arranged for them which could never take away sin, but which in a typical way represented them as brought back into harmony with God for another opportunity for life through keeping the Law. Finally they became very much discouraged. They saw that they were not accomplishing anything along this line. They did not have ever lasting life any more than other people, or than they had before they entered into the Covenant. They were in no condition to bless the world. Their nation was not prospering very well, though they had struggled along century after century.

GOD’S PROMISE OF A NEW COVENANT

Then God sent Israel word through His prophets, saying, “The day is coming when I will make a New Covenant with the House of Israel and the House of Judah.” Under that New Covenant, “I will remember your sins and your iniquities no more. I will take away the stony heart out of your flesh, and give you a heart of flesh.” Oh, yet; will it ever be fulfilled? Yes, and soon. We see, in the light of St. Paul’s testimony, that God has had an arrangement to get ready an antitypical Moses, an arrangement for the making of “better sacrifices” than those of bulls and goats, by reason of which He will effectually and finally take away sin.

God is getting ready to do this not only for fleshly Israel, but for all the families of the earth. He will not only remove the embargo of original sin which has stood against the race, but He will take away sin perpetually, under the New Covenant,

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during the thousand-year period at the beginning of which the New Covenant will be inaugurated. The Jews are still waiting for the New Covenant. “It shall come to pass after those days that I will make a New Covenant with the House of Israel and the House of Judah, not according to the Covenant that I made with their fathers when I took them by the hand to lead them out of the land of Egypt,” but, “I will make a New Covenant” with a better Mediator than Moses, and “better sacrifices” to cancel sin and bring the sinners back to the place where I can make satisfactory arrangements with them. The point we have in mind is not the difference between the Law Covenant and the New Covenant, between the Covenant made with the Jews in the past and the Covenant to be made with them and the world of mankind in the future, but the fact that God had made certain promises to that nation, and that they had hoped to have the promises fulfilled in them, but failed to get what they had hoped for. What were those things? They hoped to be a nation of overcomers, a victorious nation, and that God would bless them and exalt them very highly, so that they might subdue the world and bring all in subjection to Jehovah; that they might impress

the Law given at Mt. Sinai upon all nations, and be judges, rulers, to do the work God purposed for the world. This is what they failed to do.

GOD'S PURPOSE TO BE OUTWORKED IN CHRIST

What did God do about the matter? Did He say, "Israel has failed, and no other nation will do better, and I may as well give the whole matter up?" No, He said nothing of the kind. We have not that kind of a God. We have a God who knows what He is about. He had His plan completely arranged from the beginning, and it has met with no reverses at any time. When there was any failure it was what God foreknew, and had foretold prophetically. It was no surprise to God that Israel failed. What did God do then? In due time, He sent His own Son into the world.

Was that a new thought? No; this was already purposed by the Father from before the foundation of the world that His Son should come to earth, become a man, and die as a Ransom for the sins of the whole world. In His case, the Law manifested the One, and the only One, who could and did keep the Law. Jesus was approved by the Law. He came as the natural seed of Abraham, of the tribe of Judah, born under the Law and obliged to keep all the terms of that Law. Unless He could keep the Law, He could never be the promised Seed of Abraham; He could never bless the world. But there was no fault found with Him, thank God! He was wholly obedient to the Law of God and fulfilled the requirements of the Law Covenant to the uttermost.

Did Jesus bless the world as the natural seed of Abraham? No. Why not? It was not the natural seed of Abraham, in the special sense, that was to bless the world. Suppose this perfect man, Christ Jesus, in whom was no sin, had attempted to bless mankind as a man. What kind of a blessing could He have given them without first redeeming them? You see, He could not have given men the blessing which God designed them to have. He might, indeed, have set up a kingdom, established upon wise principles. He might have been recognized as a great teacher and reformer. The world might have bowed down to Him, acknowledging their willingness to serve Him as their King. Still, they would have been under the death sentence.

Jesus as a man could not have set them free from that sentence, "Dying, thou shalt die." Millions had already gone down into the tomb. Although Jesus kept the Law perfectly, He could never have blessed all the families of earth as a man in any permanent way. He might have told them how to eat better, how to clothe themselves better, how to speak and act better, and how to do everything more wisely, but still that would not have brought the blessing of everlasting life which God designed man to attain. Jesus would have had everlasting life Himself by keeping the Law, but He could not have given everlasting life to a single

individual. He might have awakened some of the sleeping ones out of death by the use of His power, but he could not have kept them awake, because He had not this right, since the sentence against Adam and his posterity was, "Dying, thou shalt die." Hence it was necessary that Jesus first attain relationship to God as the spiritual Seed of Abraham before He could be the one to save and bless the world.

What did He do? Ah, He gave His life as the Ransom price for the sins of the whole world, a Ransom-price for the sins of the whole world, a Ransom for Father Adam, in whom all the world were condemned. Inasmuch as all men died in Adam, the sacrifice of the one perfect man, Christ Jesus, was sufficient to accomplish the redemption of the whole human race, which was in Adam's loins when he sinned. What beautiful harmony we find in God's arrangements! As Bible students, we know that the word, "ransom," was used in the Bible, when speaking of our Lord's sacrificial death for man, signifies a corresponding price. It was the perfect Adam who sinned, and it was the perfect man Jesus who gave His life as Adam's Redemption-price.

It was not enough, however, that Jesus laid down His human life. There must be something more. Jesus must receive a spirit life. But why not receive back again the earthly life? Because, if He took back the earthly life which He had laid down, He would need it for Himself, and He would have no life to appropriate for Adam and his race. He would merely have died and been resurrected to human life again. His death would have been of no avail. But we see the beauty in God's plan. God arranged that in permitting Jesus' earthly life to be unjustly taken away, He would give Him a new life, on a new plane of being, as a New Creature. Then, as a New Creature, having received life as a divine being as a reward for His faithfulness, He would still have to His credit the earthly nature, the human life, which He had not forfeited by sin. Thus He had a right to two lives. He needed the one for Himself and the other to give for Adam and his race. He needed the two; nothing less would do, you see.

GOD'S WONDERFUL NEW NAT10N

The Plan of God having carried out thus far, the next thing in order was that Jesus should start a new nation. A new nation? Yes. When God spoke to Abraham about his seed, He intimated that it would be a nation, and not merely an individual. The natural seed of Abraham as a nation were hoping for much, because a nation was mentioned. When the suggestion was made to them that they might not be fit to be God's special people, they said that

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that could not be. They supposed that they had the inside track; that since God's Word could not be broken, and they were the natural seed of Abraham, He would have to take them. But He

would not have them if they were not in the right condition of heart. They were probably quite surprised when Jesus declared that God could raise up children from the stones rather than take the unworthy. God would fulfil His promise, but not through them as a nation.

We might not have understood the matter had it not been that God's providence revealed it through the apostles. The Apostle Peter states, writing to the Church of Christ, "Ye are a Royal Priesthood, a holy nation, a peculiar people [a people for a purpose], that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." This is God's arrangement, then. Where is He getting this nation? He is selecting its members individually, not taking a whole nation, as He did with the Jews. He said to them, Stand aside now; I will show you that I purpose to make a new nation. This is what God has been doing for 1900 years. It is to be a new creation as well as a new nation—a new creation "created in Christ Jesus unto good works." That is why God gives us some good works to do. He is making us co-workers with Himself. "Ye are God's husbandry"; "Ye are God's workmanship," according to the teaching of Christ.

CALL OF GENTILES TO SHARE ISRAELITISH PROMISE

My hearers know what I mean by the teaching of Christ. I do not mean the teaching of any sectarian system. All who come into harmony with the Lord according to the terms of the Covenant made with Him come under Christ Jesus as their Head. His teachings are found in God's Word, the Bible. It is this one Church of Christ that is the New Creation. We do not know who the members are, but the apostle says, "The Lord knoweth them that are His." I will do my best to recognize the Lord's children wherever I find them, whether white or black, male or female, rich or poor, ignorant or learned. I will do my best to appreciate them. I might make mistakes, and you might make mistakes, but the Lord will not make a mistake. He knows all who are His. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

It was this class that God referred to way back in Abraham's day, when He declared that the Seed of Abraham should bless all the families of the earth. And you and I are of that Seed, if we are in Christ. How beautiful and wonderful it is that God is thus founding the new nation. But, you may say, we are not Israelites, and the promise was to them. Yes, we are Israelites, if we are in Christ. According to the Law, the Jews could claim nothing, because they could not keep the Law. We as Gentiles could claim nothing because we could not keep the Law. But God did not place us under the terms of the law Covenant.

How, then, do we come in? The apostle explains that the Jews died to their hopes concerning their Covenant; all hope of accomplishing the desired end through that Covenant must be abandoned. God gave the Jews an opportunity to try for many centuries, and they failed. So there would be no use trying to bless the world under that Covenant. One who did keep that Covenant, and who therefore has all the rights coming from the keeping of it, is choosing us to be His Bride. It is God's proposition. No matter how poor a maiden may be, or how rich a king, if he accepts her as his wife she is his joint-heir in all his possessions. The honors that are his are shared by her as his queen. That is exactly the picture God gives us of Jesus and His Bride.

Those Jews who could get nothing through the Law, because they could not keep it, and who were living in Jesus' day, could become united to Him as members of The Christ-heirs of God and joint-heirs with Christ Jesus. We who were Gentiles, and had no rights at all as Jews, have been invited by this great King to become fellow-heirs with the faithful of the Jews, to share with them all that they will receive through Christ. Good. Thank God for the door opened to the Gentiles also! So Jesus, for 1900 years, has been selecting this Bride class to inherit with Himself the Promise made to Abraham.

CHURCH OF CHRIST ARE UNDER GOD'S LAW

But has God given over all of the conditions made with Natural Israel and said, Never mind; I do not care for My Law any more? No, not at all. Are we, then, obligated to keep the law? Yes, we are thus obligated. We Gentiles, who were never under the Law? Yes. How? This way: God is still of the same mind as in the beginning. No one will be fit to bless others unless he himself is in harmony with God through His Law. But we are not under the Law Covenant. According to the flesh we could not keep God's Law, but we can keep it according to the spirit. Covered with the merit of Christ, "the righteousness of the Law-its just requirements-are fulfilled in us." Who? Those who "walk not after the flesh but after the Spirit."

God in His arrangement tells us that He has reckoned us dead to ourselves, to our fallen nature. He knows our blemished bodies could never keep that perfect law. He knows that you and I as human beings could not keep it. But if we are willing to give ourselves over entirely to Him, to use all our strength in seeking to live according to His will, we may be accepted through Christ as members of that wonderful new nation, which when developed in the School of Christ will be fully qualified and equipped for bringing in the grand blessings long ago promised to all the kindreds of earth, both the living and the dead.

We lay ourselves at His feet and say that we will be glad to do anything in our power. Then what does God say? "Come, and I

will accept you though Jesus Christ. His merit will cover your imperfections. I will beget you with My Spirit and you shall be New Creatures in Christ, to whom "old things have passed away and all things have become new." We rejoice to have such a precious relationship. The God of Heaven has received us into His family. He has raised over us the banner of love. Instead of being sinners, we are now justified freely by His grace from all things from which the Law could not justify us. There is naught against us on God's Record.

What else have we? As New Creatures we have entered into a Covenant that we will keep the Law of God. Is that true? Yes, my dear brother. What about our imperfect flesh? God says that He will judge us according to the spirit,

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the intention. If our hearts are loyal, if our endeavors are the best we can put forward, He will cover our defects with Christ's sacrificial merit. The blemishes are not ours willingly. If we do all in our power to overcome, these imperfections will not be counted against us.

God keeps us clean by continually applying the virtue of Jesus' blood as we ask for it. He recognizes us as His children, who have come into the schooling condition under our Elder Brother, the Lord Jesus Christ. Here we receive the necessary lessons, experiences and assistances, to the end that we may be prepared to be the teachers and rulers of the world by and by. It is an individual work. It will be a collective nation when completed and we are changed in the First Resurrection, brought to perfection as New Creatures. It is to be a royal nation, a royal family on the spiritual plane then.

THE GREAT WORK GRANTED THE OVERCOMERS

We have been aspiring to the same great work that Israel aspired to. They aspired to be God's people to break in pieces the Gentiles. The Lord declares in the 2nd Psalm that the heathen (the peoples) shall be broken with a rod of iron; that they shall be "dashed in pieces as a potter's vessel. " God will overthrow present governments, institutions and arrangements and establish a New Order of things. He says, "To him that overcometh will I give power over the nations; and he shall rule them with a rod of iron," etc. The appeal to God's people to be "overcomers" is an individual one. We cannot get into the Kingdom by classes or nationalities, or by churches or sects, or by any other way than individually. That is the way the Lord puts it in our text, "To him that overcometh."

What have we to overcome? You have not to overcome your will, because you did that before you came into God's family at all. God would not accept you until your win, according to the

flesh, was dead. So the Bible puts it. After giving up your will, He begat you by His Spirit to be a New Creature. This new mind, this new will, this new disposition, this new spirit, is the one that is now animating you. What have we to overcome, then? Many things. There is the spirit of the world about us, which is altogether different from the Lord's spirit. It is the spirit of selfishness, a spirit sometimes more noble and sometimes less noble, but always a selfish spirit. It is an ambitious spirit, ambitious in wanting to get pleasure and the good things of life, the world's approval, and everything of a worldly kind.

DECEPTIONS OF THE FLESH

You find that spirit all around you, in the office, the factory, the stores, in the newspapers, and everywhere. The suggestion of selfishness comes from every side, "Serve the present system and the interests of the present life; live for present things." Then your own flesh has certain suggestions for you. It suggests, "You have a natural appetite in this direction, and in that; gratify it. God would not have given you the desire if it were not right.' These tendencies have come down to us through 6000 years of sin and selfishness, and these things we are to overcome.

These tendencies toward pride, show, vanity, to vie with other people to see whether we can get as much money as they have, or more, or as good an automobile as theirs, or better, are of the spirit of the world. They are the motions of sin in the flesh, as the Apostle Paul expresses it. You have these in your flesh. You do not have them as New Creatures. The New Creature must operate through the flesh, but the flesh is not you. You must make a distinction between you and your flesh. The flesh suggests to you that these would be the things desirable, the things pleasurable. "Come now, don't be an extremist," it urges. It is in making such propositions as this, bringing such pressure to bear upon us, that the flesh tries to turn us away from the narrow way.

It says, "That way is too difficult; do not make such sacrifices; God does not expect it of you." Oh, the flesh knows a lot about what God doesn't expect of you. It is always telling you that God does not expect this or that, and that He wants you to enjoy this or that advantage. But never mind what your flesh says. What does God say? The flesh will try to deceive you, to get you to see things its way. The flesh is an enemy that you will have a great battle with. But this is not all. You have the Devil also. There are many evil impulses which the Devil has nothing to do with except indirectly from the fall, and the general evil influences which he has set in motion. They may come from our own minds, and from the world, with which we must also wage a warfare. But there are plenty of contrivances of the Devil. Many of these have come through the theological teachings of the various religious systems. They are some of the Devil's traps by

which he seeks to ensnare us and keep us from walking in the narrow way, to keep us from becoming the Seed of Abraham.

ARE WE CONQUERORS-OVERCOMERS?

Abraham's Seed are to be conquerors. We are to love God with all our hearts, to the best of our ability. Are you doing it? Are you trying with heart and soul to attain to what God wills for you, to use your best powers in doing that which would be pleasing to God? Or are you giving your best to something else, and giving God the fag ends, just at about the close of your life? Are you giving Him just a minute or two of prayer, after spending the whole day seeking the things of this world and in making provision for the flesh? What kind of a way would that be to serve God, my dear brother? The Lord is expecting you and me to be overcomers. He says, "To him that overcometh win I grant to sit with Me in My Throne. "

The Seed of Abraham is to uplift mankind from degradation and sin and bring them back to God. The necessary preparation is this work in ourselves. We are not expected to perfect the flesh, but we are to so bring our minds into subjection to the will of God that we can truly say, "This is the best I can do." God will be very pleased with that, I think. When you have done the best you can as a New Creature, be sure that God will ask no more. You are to "overcome," to be "more than conqueror," if you would be a winner of the great "prize" of the High Calling.

We have many and varied besetments from the world, the flesh and the Adversary. The very first thing in seeking to do the will of God is that we be just. That is the basis of character. We not only want to love God with all our heart, but we also wish to love our neighbor as ourselves, to do

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unto others as we would have them do unto us. That is the Golden Rule, and Jesus sets it forth as a standard that God requires us to observe. God is looking to see to what extent you will observe the Golden Rule, to what extent it enters into your life. You owe every man justice. That comes in before love. Then, after you have rendered justice, have kept the Golden Rule, pile on love. But you must not give anything less than justice.

I would like you to notice that all these things begin at home. I have known people who would be just to a penny with the butcher and the baker, who would feel that they might take advantage of the members of their own family. You ask, "How could that be?" You must find the explanation. But it is surely a fact. Many husbands are less just to their wives than they are to others. Many wives are less just to their husbands than they are to other people. Many parents are less just toward their children than they would be in dealing with the children of others. Many

children are less just to their brothers and sisters and parents than they would be other people. All this is wrong, and the sooner we see wherein it is wrong and correct ourselves the better. You say, Circumstances are different in different cases. My husband would take advantage of me if I treated him justly; or, my wife would take advantage of me if I treated her justly.

That is the way with the great nations. They do not trust each other. The British said, "The Germans are getting ready to swallow us up." The Germans said, "The English are jealous of our prosperity; they would like to grab more territory and make a greater British Empire." But you and I are responsible to God. Never mind about the other person. Leave others to Him. If you have acted in harmony with God's Law, and it has caused you great disadvantage, the apostle declares that "the spirit of glory and of God resteth upon you," and you will have the victory in your heart. Let us keep this in mind.

The nation God is electing must have hearts that are just and reverential and loving, desirous of doing His will. I think all the overcomers will have the characteristic of justice. God says that justice is the foundation of His Throne. Do you think He would permit Messiah's Throne to have any other foundation? Do you think that you and I will be permitted to sit in the Lord's Throne if we do not have justice deeply imbedded in our whole being?

CHRISTIANS MUST GO BEYOND GOLDEN RULE

Is that the end, the keeping of the Golden Rule? No, dear brother, that is the beginning. You are to go on and have as much love as possible, a sacrificing love. Be sure that the Law of Justice is reigning in your heart, that you are doing according to the Golden Rule, then pile on love. The Spirit of the Lord is manifest in all who possess it. You can see it. How can we see the Spirit of God? We can see it in the life. God's Spirit is the spirit of meekness, gentleness, patience, long-suffering, brotherly-kindness, love. Ah, that is the spirit we are of. That is the overcoming spirit. It is to attain to this, dear brother, that the Lord has invited you; and to that end He is encouraging you.

Remember, the Lord knows your imperfections. If you are coming along slowly, He knows if there have been

impediments in the way. He knows all about your affairs. He wishes you to be a conqueror, that you may be granted to sit with Him in His Throne and rule the nations. Are you a conqueror, my dear brother? To what extent are you conquering? This represents an inward fight against the perversity of the natural mind. These selfish tendencies manifest themselves in the home and family relationships and more or less percolate into the Church of God. In these various experiences and testings we are to see that we manifest the spirit of love, in our words, our thoughts and our doings, that, as the apostle says, we may be copies of God's dear Son.

BIBLE PREDESTINATION

You remember the Apostle says that God has predestinated us. What a strong word! Yes, that is what he says. We did not know its meaning at one time, because we did not then search the Scriptures. We thought that certain individuals would surely get to glory, according to God's predestination. But the Bible says that all who will be of the predestinated class must become copies of His Son. That IS important for us to remember. We hope to be of that class, do we not? Ah, yes! If we have been following the Lord's way, if we have tasted His mercy in the forgiveness of our sins, if He has led us beside the still waters of His grace and truth and in the green pastures of His favor, if we have the Lord Jesus as our great Shepherd, shall we now make shipwreck, when we are so near the Kingdom? No, no' We will not think of turning back. We will go on, cultivating more and more of the Spirit of the Lord. If we make mistakes we will strive to correct them, and make apologies, always making sure that we are serving the Law of God in our hearts. We will see that in heart we daily cultivate the fruits of the Holy Spirit.

So shall we be God's dearly loved children. So shall our Father's blessing be with us. So shall He give us an abundant entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ. So shall we have that great resurrection "change" that will make us like our dear Savior. So shall we attain to the condition of glory, honor and immortality. And so shall we attain the character and power that will enable us to rule the nations with kindness and love. Oh, it is a wonderful Kingdom that God is preparing. 'Me members of that Kingdom class will have God's Law of Love deeply engraved in their hearts. Thank God for it. You and I will be there, I hope. A little while, and we shall see His face!

RE THE CHANGE OF THE CHURCH

Some request of me, "Brother Russell, please tell us How long will it be before we shall see the Lord?" I cannot tell you, dear brethren. If God were pleased to tell us, we would be glad to know. We have gone, I understand, the full limit of time-so far as He has revealed. If He wishes to tell us further we will be glad to receive the further knowledge as soon as He gives it. In the meantime, we are not having anxious thoughts; we are not at all worried. We are restful, peaceful. We are calmly sinking more and more into His will. And I think I see this disposition manifested more and more also in all parts of the great Harvest field.

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Let us look at the type. We have pointed out in Volume 2 of SCRIPTURE STUDIES that Elijah was a picture of the True Church. At the close of Elijah's experience, when God would take him away, He said first, "Elijah, go here; then Go yonder;

then, Go thither." Thus He sent him here and there, and Elijah went. He went from Gilgal to Bethel, and nothing occurred. Then he went to Jericho; then to Jordan. Still, nothing occurred. The two prophets, Elijah and Elisha, continued on. Where were they going now? There was no place designated for Elijah to go. They were simply walking on and talking. That is what we are doing now. We have passed the four points 1874, 1878, 1881, and 1914. We have come to the place where we are simply walking on.

What would you take to turn back? No one could induce you to go back. You would not take the whole world for what you have gained. You have the best thing there is. I think we are like the disciples of old, when they said to Jesus, "To whom shall we go? Thou hast the words of eternal life." That is it. There is no chance of eternal life anywhere else. "Hold fast that thou hast, that no man take thy crown."

Jesus pointed out that one of the features of overcoming that every child of God must contend with is a tendency to lose faith in Him. "This is the victory that overcometh the world, even your faith." It is not credulity, believing something that God has not said. It is faith in something He has said. He has told us about the Plan of salvation. He has told us about the Seed of Abraham, and the work this Seed has to do. Hold fast to your faith; walk humbly with God, and you shall gain the "prize."

Elijah and Elisha went on, and, behold, a fiery chariot approached, and parted them asunder. Elijah was taken up quickly into the heavens. What does this mean? We will know better by and by. I think, however, that it means something that we can approximate now. Fire nearly always indicates tribulation or trying experiences. St. Peter speaks of the fiery trial that is to try us. The fire there, to my understanding, means that the Elijah class shall yet pass through fiery experiences. Will it hurt them? You cannot hurt those whose minds are stayed on God, and who are just waiting to pass beyond the veil. They are so anxious to go to the Lord that if they know that He has sent the chariot, they will not mind what kind of a chariot it is.

We do not read of Elijah's crying and wishing to get out of the chariot. The Elijah class will be glad to be in that chariot. It is the chariot of deliverance. I think it will be a severe trouble for the church. I am not trying to alarm you. God's saints are safe in His care, come what may. I do not know whether it will be this year or next year or just when it will be, but I think it is not far off. Elijah's going up into the heavens in a whirlwind also symbolizes trouble. First, the fire of separation; then the whirlwind and chariot experience. Ah, when it comes, His grace will be sufficient, if we are being filled more and more with love, if our faith and obedience are daily increasing. According to our faith will it be unto us, by the Lord's grace

[The St. Paul Enterprise, August 6, 1915](#)

JUSTICE THE BASIS OF TRUE CHARACTER

Springfield, Mass., August 1, Pastor Russell is here in attendance upon the I. B. S. A. Convention assembled in our city. Today he delivered a strong discourse on the Golden Rule—"Whatsoever ye would that men should do to you, do ye even so to them." (Matt. 7:12) He said:

No part of God's instructions to His Church is more important than this exhortation to justice. Everything that God does is based upon absolute justice, and He invites His people to be like Him to cultivate and develop in our characters the great qualities which He possesses, and which He has magnified and illustrated to us. Many have thought that justice is a very ordinary matter, which practically everybody recognizes and follows. But such is not the case. Many would say, "Do you not know that we are Christians, and that to practise justice would naturally be the duty of all Christians? Why do you not rather exhort us to cultivate love?" We reply, Justice should always take precedence; we have no right to do less than justice to any member of the human family or, for that matter, even to an animal.

The trouble with the whole world is the failure to recognize this very principle. Justice is the foundation of God's Throne. It is the basic principle upon which He would have us build character, and upon which He deals with all His creatures. It is because this principle of justice is not being recognized that the world is in trouble, and that the great tribulation is coming upon our race, the Scriptures assure us. While in mankind in general there is very little to love, yet every human being should receive justice. As followers of Christ, we are to be the foremost in exercising justice toward all.

What a grand world this would be if every human being would resolve to carry out the instructions of this text! There would be no "doing" of a neighbor before he could "do" you; but there would be a sparing of the neighbor, a taking into account his weaknesses and his interests. Whoever would take advantage of another would do something contrary to the welfare of the other. As ye would, as Jesus said, that others should do to you, do ye even so to them.

JUSTICE THE BASIS OF THE LAW

Thirty-five hundred years ago God called the Israelites out of Egypt. In substance He said to them, "Four hundred years ago I made a Covenant with Abraham that his Seed should bless the world. Are you ready to have that promise fulfilled to you?" They declared that they were ready. So He brought them to

Mount Sinai, where they entered into a Covenant with Him to do whatever He directed. He gave them the Ten Commandments and said to them, "If you wish to be the Seed of Abraham that is to bless mankind, keep these commandments."

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That Law Covenant was based upon justice alone; it did not ask them to love their enemies. According to whether or not they would render justice would be the Divine decision as to their worthiness of being considered Abraham's Seed that would bless the world. But they were not able to render justice, to do to their neighbor as they would that he should do to them. This failure was due to their fallen condition, because sin had become ingrained in human nature. (Rom. 3:20) The grasping disposition which has ever since manifested itself amongst that people began to appear; and so, although God bore with the nation for more than sixteen hundred years, not one of them obtained the reward of everlasting life which was offered to those who would keep the Law. Lev. 18:5; Rom. 10:5

It is not an easy matter to keep that Law Covenant of Justice. We see that the Jews failed to do so. We know that the Apostle declared that by the deeds of the Law no imperfect flesh shall be saved. Nevertheless God says, "Unless you keep the Law, you shall not be the Seed of Abraham that will bless all the families of the earth."

THE CHURCH AND THE LAW

The Scriptures point out that the Church of Christ is the Spiritual Seed of Abraham. (Gal. 3:8, 16, 29) Therefore they are obligated to keep the Law. To enable them to do what no fallen flesh can do, God has made a special arrangement for the Church, though not for the Jewish nation, the typical people. Knowing that mankind were so fallen that none could keep perfectly His Law, He sent His Son into the world to help our race. Our Lord, being perfect, uncontaminated with the fallen race of Adam, "Holy, harmless, undefiled and separate from sinners," was able to keep the Divine Law and did so. Then, in obedience to the Divine will, He offered up Himself in a sacrificial sense. The merit of the life which He sacrificed constitutes a credit which, according to the Father's Plan, our Lord will give for Adam and his race, as their Ransom-price, at the end of the Gospel Age.

As soon as our Lord shall have offered that Merit to the Father, the whole world will be turned over to Him; and immediately He will begin His great work of ruling and blessing all the families of the earth. The long delay has been because of another part of the Plan. It was the Divine will that He should select a Church from the world, to share with Him the great future work of

blessing humanity. Therefore He will not begin His Reign until the predestinated number of the Church class shall have been selected, tested, and changed by the power of the First Resurrection. Then the Spiritual Seed of Abraham will be complete.

It is well to note that the Spiritual Seed of Abraham is not the natural kind. Even Jesus as a man could never have blessed the world. He could have set up a good human government, but could have no right to give life to the dead. Therefore He could never have rolled away the curse of death, with all its concomitants. So it was for Him to do something more than keep the Divine Law something that Justice never required, something of self-sacrifice. Keeping the Law merely authorized Jesus to live forever; and if He had set up His Kingdom without giving His life as a Ransom, He could not have blessed mankind; for all are sinners under condemnation to death.

Besides keeping the Law, Jesus presented His body a living sacrifice, holy, acceptable to God, and His reasonable service of sacrifice prompted by love. It is our first duty also to keep the Law, to live up to its standard as nearly as possible. But having enlisted under the banner of Christ, it is additionally our duty to present our bodies a living sacrifice, as those who walk in His steps, faithful unto death. Thus we Christians are obligated beyond all other people. All are obligated to the Golden Rule of Justice, but we by love something much more than justice.

If we could, we would be absolutely just in thought, word and deed. But this we cannot do; for none of Adam's race can keep the Divine Law. Selfishness is deeply ingrained in our natural body; and by reason of this fact we fail to reach full perfection. But when we fail, we are not condemned; for with us the conditions are not the same as with the Jews. (Rom. 8:1) The blood of Jesus Christ cleanses us from all imperfection; the mercy of Christ covers all that we cannot do.

This does not excuse us, however, from doing our very best. If with our hearts we recognize the Golden Rule, we shall seek to conform even our thoughts to it. We shall think and speak as generously of our neighbor as we would wish him to think and speak of us. We shall act as generously toward him as we would wish him to act toward us. This principle would be exercised daily toward all. No matter how imperfect we are to begin with, the work of God's grace should more and more transform us, that we may be more and more like our Lord Jesus.

HOW LOVE FULFILLS THE LAW

As far as our hearts are concerned, we must become exact copies of God's dear Son, though not reaching His glorious standard. To that we may not attain while in the flesh. Daily we may need to ask Divine forgiveness for our shortcomings. But He who knoweth the heart is pleased to see us doing the best we can do, seeking to grow in grace, in knowledge and in all the

requirements of the Divine standards. This was the disposition of our Lord Jesus; and the Father loves all who manifest the same spirit. It is not enough that we recognize the downward tendencies of sin, and start out to walk in God's ways of righteousness. If we have His Spirit we shall meditate on His character and copy His attributes. Whoever seeks to do good to all will never wish to do less than justice. He would rather do more. Therefore the Apostle says, "Love is the fulfilling of the Law."

When our Lord gave His Church a new commandment (John 13:34), it included everything that pertained to the Law. Whoever has this love will appreciate that it was love, not justice that led our Lord to leave the Heavenly glory and sacrifice His life on behalf of humanity. The Father did not command the Son to make this sacrifice. God does not command any one to sacrifice his personal interests on behalf of others. He had a Program to be carried out. If the Son desired to carry it out, He would receive the reward promised.

So our Lord was quite willing to endure death itself, even death on the Cross, from love for the Father. Having the

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Father's disposition, He sympathized with fallen humanity. God had purposed to redeem mankind and to bring all the willing and obedient back to Divine favor and blessing. Our Lord Jesus longed to do this work. This was more than justice. If we have enlisted under His banner, to share with Him in the sufferings of this present life and in the future glory, honor and immortality, then we covenant to follow the Law of Love." Love worketh no ill to his neighbor." "Love would do more than keep the Mosaic Law. Love includes everything along the line of justice; it would lead one to sacrifice for his neighbor, for his friends and for his family. This is more than justice.

OUR OBLIGATIONS TO OTHERS

Many of God's people seem not to realize that justice takes precedence of love. God requires justice; and if we have agreed to give Him more than justice, we are not thereby excused from rendering justice. Everywhere around us we find injustice. There are parents who do not deal justly with their children, who take advantage of their children in various ways. A parent owes it to his children not merely to bring them into the world and to get them to work for the family interests, but to provide them with a reasonable education and a religious home training. Each should know what are his own rights in the home and should observe the rights of others.

A good man's son might run away from home, but very seldom will a rightly trained child do so. In many homes the children are not treated according to the principles of justice. Often parents

fail to realize the rights of grown sons and daughters, but continue to treat them as children. Parents should cultivate that broad sympathy which would enable them to help their children to decide all their affairs. As a child matures, there should be an independence of thought. Suddenly it breaks over the boundary; and if the child has been properly trained while the body has been growing, the youth is bound to think and act for himself, but will always seek the guidance of the parents.

There are employers who have failed to give their employees all their reasonable rights. Of course, one cannot give everybody all that each might ask; for some people would demand everything and then not be satisfied. But with the right kind of employer the employee does not find it necessary to ask for his rights. The employer will insist that he shall have them.

Then there are people intent upon managing their friends. They are always telling others what to do and how to do it. We should be modest and respect the rights of others, but should not attempt to force our opinions upon them. When others ask us what to do and how to do it, then it is time to tell them, should we consider it proper to do so. If people come to me for advice I say to them, "If I were in your place, I think that I would do thus and so; but the matter is for you to decide." By speaking in this way, we put the responsibility upon the proper individual.

LOOKING FROM THE OPPOSITE SIDE

We have spoken about the obligations of parents. Let us consider the obligations of children. The Golden Rule would say, As you would that your children should do to you when you become advanced in years, do even so to your parents. Children should get this viewpoint. If every child were taught along this line, when it reached maturity the parent would have no need to worry about the child's manifesting gratitude for the parental love and care which it has received. The parent would say, "My children have had the principles of justice so deeply ingrained from childhood that they would be entirely dissatisfied with anything wrong." We have spoken of employer; let us now look at the employee. Imagine their positions reversed. What would each think it right to do for his employees or toward his employer? What would be the right kind of terms, the right kind of feeling? This course would bring about a great change between employers and employees.

So as we consider what would be the right thing to do and are willing to do what is right, we become more just in our dealings with all, including our business associates. Whether we buy or sell, there is a fair, reasonable way of dealing. It is wrong to buy so as to cause those who sell to lose money. We should be

satisfied that the man who sells goods to us should make a reasonably fair profit. If we were selling, we should expect to make a reasonably fair profit, not an unjust one. The Golden Rule would regulate the matter.

JUSTICE IN THE CHURCH

While the whole Church is built upon the principle that the Gospel Church are to lay down their lives for the brethren, nevertheless some of God's dear children fail to recognize the principles of justice in their dealings with each other. Whenever a difficulty arises, we need especially to examine our own hearts and conduct to see whether the fault be ours. These difficulties nearly always result from a violation of the principle of justice.

The foundation of God's Throne is Justice. The Church that is build according to His arrangement is based upon this same principle. Each member may yield his own rights, but he must not transgress those of others. We should be very glad to see others act justly toward us; but we should not necessarily stand on our rights anywhere. Love ignores many of its own rights. Our Lord's life on earth was one of sacrifice. In the Church or in the family or in business we should use good judgment in the doing of God's will rather than in taking advantage of others.

As we do this, we are cultivating the spirit of justice. Do we not see how this applies in every direction? For instance, God's Law was originally given to Adam; God's Justice inflicted the death penalty for the breaking of that Law. He would not set aside His Law, His Justice, but He would bring in a blessing through the Lord Jesus Christ. Love gains this victory over Justice, not by violating Justice, but by sacrificing self. So it is for us to sacrifice ourselves in the interest of the Lord, the Truth and the brethren; and by thus doing, we are really conserving our own best interests and are growing in grace, in knowledge and in character-likeness to our God.

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The St. Paul Enterprise, August 13, 1915

OBEDIENCE TO GOD THE BEST EDUCATION

*"The wisdom of this world is foolishness with God."--
1 Cor. 3:19*

Syracuse, N. Y., August 8 Pastor Russell preached here today on the text, "Sanctify them through Thy Truth; Thy Word is Truth." (John 17:17) He spoke as follows:

Today we find that the great majority of people think very little about the Word of God, so that as a matter of fact our great

colleges teach nothing pertaining to the Bible. Years ago it was quite customary that the Bible should have a prominent place in the schools, and the pupils were all under religious influences; for nearly every college was under the control of some denomination. This gave them a sectarian bias, however; and to whatever extent they were sectarian they were not free to study Truth.

But the world in its wisdom has been leaving everything pertaining to the Bible. Today our college-bred men are the greatest opponents of the Word of God. The great majority of those graduated from our colleges within the past thirty years are total unbelievers in the Bible as God's Inspired Word. Many of them are ministers, who select their texts from the Bible and who retain a certain respect for it. Their parents venerated it, and so the sons still cherish it as they would an old friend. They regard it as they would a pair of old shoes that their great-grandfather had used not that the shoes would have any intrinsic value, but they were great-grandfather's shoes. Then the Bible is a convenient place from which to get texts. They know, too, that a great many people are not college-bred and still reverence the Old Book. They like to condescend to the extent of showing that they do not altogether ignore the sentiments of the common people.

If cross-examined carefully, probable ninety-five hundred of these would say, "I do not believe the Bible is the Word of God." Although many ministers do not so express themselves in the pulpit, they do so in private. As an instance of clerical unbelief in the teachings of Scripture, take the case of Rev. Dr. Aked. This well-known clergyman moved some years ago to the Pacific Coast, and became president of the Church Federation in San Francisco. Both orally and in print this gentleman expressed his utter unbelief in the pre-human existence of our Lord Jesus his belief being that our Lord was merely an ordinary man, a fine man. This view was published broadcast.

The next day somebody came out in the San Francisco papers and said that with such sentiments Dr. Aked should resign his position as president of the Church Federation, that certainly nobody would be desirable in that position who did not believe that Jesus had more than human nature who thus discarded the Bible. The day following, Dr. Aked resigned, saying that he did not wish to offend anybody, etc. The Church Federation of ministers met, and re-elected him on the basis of his profession that he did not believe that Jesus Christ had either a pre-human existence or a superior birth! As far as I know, Dr. Aked is still president of the Church Federation; and those ministers that re-elected him, seventy-eight out of a hundred, were willing to come out in public and say so.

WHY TRUE RELIGION IS DISCOUNTED

The point to which I am calling attention is this: The colleges and the ministers have abandoned the Word of God. The preachers like to select a text from it, just as they might on other occasions quote from Shakespeare. So far as we may judge, this is the general sentiment amongst them. Are they then sanctified by the Truth, the Word of God? If they declare that God has given a message to the world or to the Church, where do they find it, if not in the Bible?

The majority of the preachers do not believe in personal inspiration, except in the sense in which some people may be said to have a sort of intuition for music, etc., and so might be called inspired that artist was inspired when painting that picture or composing that tune. But as for any belief in such inspiration as the Bible teaches that "holy men of God spake as they were moved by the holy Spirit," not knowing what they were saying I doubt that five percent of the ministers thus believe the Bible to be the Word of God. (2 Pet. 1:21; 1 Pet. 1:10-12) With the religious teachers and preachers in this condition of unbelief, is it any wonder that true religion is at a discount with the people? It would be strange if matters were different. Jesus said, "When the Son of Man cometh, shall He find faith upon the earth?" You are witnesses with me that He has come and has found very little faith. 2 Pet. 3:3-9

THE WISE SHALL UNDERSTAND

Away back in the time of the Prophet Daniel, God declared that in the Time of the End He would grant a special blessing upon Bible students. (Dan. 12:1-10) And here we are, down in the Time of the End! Many are running to and fro in automobiles, electric trams, steam railroads, etc. Knowledge is increasing everywhere. But the worldly-wise do not understand; for these things of God's Word are hidden from the wise and prudent, and revealed unto babes those not too wise in matters pertaining to this world. (Matt. 11:25) These accept the Word of God and are guided by it. To these, therefore, has come a great blessing.

Our Lord also spoke about the end of the Gospel Age. His parable of The Ten Virgins refers not to the world, but to the Church the wise and the foolish in the Church of Christ. (Matt. 25:1-13) In the end of the Age all the virgins, all justified believers, were ready to meet Him. But the Bridegroom tarried, and for a while all the virgins slumbered and slept. Then came the Message, "Behold the Bridegroom" He is here! All the virgins awakened. The wise virgins had oil in their vessels. They trimmed their lamps (Psa. 119:105); they saw the Truth, and were prepared to follow the Bridegroom in to the Marriage of the Lamb.

But the foolish virgins did not have the light. When they asked the wise virgins for oil, the wise virgins declared that they could not spare it. The oil represents the holy Spirit and the enlightenment which it brings. The foolish virgins go to buy when they give time for study and investigation time taken from business, pleasure and worldly affairs, that they may obtain the oil which God is pleased that His people should have. Those who do not find time for investigation do not wish to have the oil, the light. Although they are true Christians, yet they are not willing to pay the price and get the oil. Whoever is now rejoicing in the light of Present Truth will testify that it cost him something something of worldly influence, time, attention, thought to have the oil and the light, to make ready to go into the Marriage.

How well the Master understood the present situation! God wished the light to cost something. To some of olden time our Lord said, "Sit down and count the cost" how much the light will cost you what discipleship will cost. After having put your hand to the plow, do not look longingly back to the things of the world. God is not pleased with such service. Whoever prefers the world, the flesh and the Devil may stay with them. During the Millennial Age the Lord will deal with that class, and will give them mercy, blessings. But now He is calling for a special class that delight to do the Father's will, and do not need to be urged, pushed and whipped. They must have the spirit of the Master, of whom it is written: "I delight to do Thy will, O My God. Thy Law is written in My heart."

THE CHURCH CALLED, NOT COMPELLED

Should any of this class come under a measure of difficulty, and temporarily become weak in the doing of the Lord's will, He will give them the necessary experiences, if their hearts are right. He will awaken them from their lethargy, just as in the parable all the foolish virgins were awakened.

God is not seeking to deceive people or to force them into the Kingdom. During this Gospel Age He has merely sent forth His Message to gather out those who wished to respond. God has been taking out a people for His name using no force, no compulsion, merely His Word. We heard the call speaking peace through Jesus Christ. Our hearts responded, and we came back into harmony with God. The Word informed us that through the death of His Son God had made all arrangements for covering our sins; and that He was willing to receive us just as if we had not been sinners willing to take us into His family and make us His heirs, joint-heirs with Jesus Christ our Lord.

But all this was merely the voice, the promise of God. There was nothing to insist upon our becoming children of God; and if we were received into His family it was because we willingly, intentionally, gave ourselves to Him. All through the Gospel Age

the Word of God has gone forth. If He had sent force, He could quickly have gathered all that He desired. After a few miracles people would have waked up and said, "What will happen to us if we do not get right with God?" That class will be dealt with by and by. Messiah's Kingdom will manifest the Power and the Wisdom of God.

THE TRUTH A SATISFYING PORTION

Coming back to our text, we see that the Lord sent forth His Word, to accomplish a certain mission. His Word is Truth not truth on every subject, but on the most important ones. Of these important subjects the principal one is that which God purposes to teach all His intelligent creatures obedience to Himself. All other education will prove to be valueless, perhaps injurious, unless associated with obedience to God.

The world is becoming very much discontented. People are unhappy; they crave more money and less work. Nobody is satisfied except true Christians. The majority of professed Christians are under the delusions of the present time. But the true Christian has that which is satisfactory. Having given his all to the Lord, he has received the blessed assurance that all things shall work together for good to them that love God, to the called according to His purposes. Therefore he is content to let the Heavenly Father shape his affairs. Should he get out of work, God knows how to provide employment. He could feed Elijah by the brook, the ravens bringing the Prophet the necessary food. 1 Kings 17:5, 6

One cannot fellowship with the world, and at the same time be great in the Lord. We prefer to be amongst those to whom the Master will say, "Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy Lord." The knowledge that God is for us and loves us is a satisfying portion to heart and mind. Having left the world to follow Jesus and daily seeking to walk in His steps, the Church class are loved of the Father. They are the ones whom He has called.

THE HIDDEN MYSTERY

In the beginning God created the Lord Jesus, the Logos. (Col. 1:15; Rev. 3:14) Then the Logos, as His active Agent, made the different orders of spirit beings, and finally man. (John 1:1-3) After man had fallen into sin, God said, "We will let him have his experience with death and its concomitants. In due time I will send a great Redeemer, to ransom Adam and all his posterity. During the Seventh Thousand-Year Day of man's existence this Redeemer will take charge of humanity. Meantime I will have nothing to do with them until they are restored to perfection."

But while God was thus resting from His earthly creation, He considered it a good time to bring in a New Creation. The first of

this New Creation was the One who redeemed mankind. He passed through His experiences and testings eighteen hundred and more years ago. But this was not all of the Divine Plan. As the Apostle says, there was a secret which God had kept hidden from before the foundation of the world His Purpose to have not merely a great Redeemer for mankind, but a people taken out from amongst humanity to be the Church of the First-borns. These were to constitute the New Creation, of which the Redeemer would become the Head.

This work of gathering the Church class has been progressing for nearly nineteen centuries. All who have been begotten of the holy Spirit are members of the New Creation, to whom old things have passed away, and all

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things have become new. (2 Cor. 5:17) From the very moment of their spirit-begetting, the light of the Truth begins to enlighten the minds of these New Creatures. They begin to see something of the lengths and breadths, the heights and depths, of God's character. It is a revelation. The Word of God is illuminating; the holy Spirit has great illuminating power, and gradually fills more and more with the light of the knowledge of the glory of God.

SANCTIFIED BY THE TRUTH

Of this class God says, "Gather My saints together unto Me, those who have made a Covenant with Me by sacrifice." (Psa. 50:5) He does not say, Those who have made a covenant to enter some church system, although some may have made a covenant with God and ignorantly with some church system also. Many people like to count themselves in amongst God's people, yet they have never entered into a covenant with Him. Apparently they think that they will receive the same reward as will those who have entered into such a covenant; but they are mistaken. No one will receive the Prize of the High Calling except those who have entered the race in the proper way and have run according to the prescribed rules.

Whoever makes this Covenant of Sacrifice is walking in the Master's footsteps. Our Lord made it at the age of thirty years. At Jordan He gave Himself, a perfect man, His time, His will everything to do the Father's will, whatever that might be. The Father indicated His acceptance by begetting our Lord with the holy Spirit and by giving Him the enlightenment that goes with it. Whoever would be His footstep follower must also covenant to give his time, his influence, his money everything to the Lord. Then the Lord says, "I will place in your care those things which you have given Me. If you demonstrate your faithfulness as a steward of these little things, I will know that you can be trusted

with the greater things of the Kingdom. If you try to withhold what you have consecrated, you have not the spirit for which I am looking, I am seeking those who love Me and desire to serve Me.”

From first to last the Bible is in harmony with itself. This is God’s Message. This is His way of reaching His Elect, whom He desires to take out of the world. For nineteen centuries the Church has been engaged in calling man apart from the world that they might gain Divine favor and joint-heirship with Jesus in His Kingdom.

“Sanctify them through Thy Truth; Thy Word is Truth.” The world does not have this Message; therefore its truth cannot sanctify. Mankind are seeking otherwise, and are getting more or less confused and further away from God through their studies. It is a remarkable fact that we seldom find any one well versed in the sciences who has any faith in God or in the Bible. Men have only the truth that the Prophet Moses discounted. (Heb. 11:26) This is the world’s portion today. But the Science which will sanctify toward God, the Science in which we are in harmony with God, in which we are now happy and will be during the Time of Trouble, is ours. Faithful is He who has called us, who will also sanctify us, according to the riches of His grace in Christ Jesus our Lord. 1 Thess. 5:23, 24

[The National Labor Tribune, August 17, 1915](#)

DIVINE JUDGEMENT, THEN DIVINE MERCY

Portland, Me., Aug. 15 Pastor Russell delivered a very interesting discourse here today on the text; “Do ye not know that the saints shall judge the world?” (1 Cor. 6:2) He spoke as follows:

Much confusion prevails through failure to understand the Divine application of justice in the world’s affairs. Hitherto we have not studied our Bibles with sufficient care, but have jumped at conclusions and endeavored to make the Bible fit them. In every man there is some appreciation of justice, some realization that punishment ought to be inflicted for wrong-doing. Even those who practise wrong recognize this principle, and are ready to condemn others and to assist in punishing them, even though hoping to escape the fruit of their own sin.

The Bible clearly teaches that to some extent national judgments and punishments have been in progress for centuries, but that individual reckonings with Divine Justice are for the future except as violations of Nature’s laws continually bring retribution. It is in view of this fact that the Lord’s judgment is future that Christians are exhorted, “Judge nothing before the

time.” Our incomplete knowledge renders even the most saintly liable to error in judgment. Christians have the promise that before their work as judges begins they will be qualified for it by a glorious change from earthly imperfection to Heavenly completeness in glory, honor and immortality.

The Scriptures discriminate sharply between the judgment of the church and the judgment of the world; and to read our Bible intelligently we must thus discriminate. God has not ignored sin during the past six thousand years. He is punishing the whole world every day. The penalty specified in the Bible is death; and our race is dying at the rate of one hundred thousand daily exclusively of the great mortality occasioned by the European war. This death penalty has concomitants of trouble leading up to it sickness, sorrow, pain all of which are really parts of the dying process, and therefore parts of the penalty.

This penalty is not graded according to moral differences among men. Divine Justice merely decided that Father Adam as a rebel against the Divine Law had forfeited life, and that none of the children could be born under conditions that would be perfect and satisfactory to God. Therefore Adam’s death sentence passed by heredity upon all of his children, irrespective of their degrees of sinfulness. None of them being perfect, none of them therefore being worthy of everlasting life, all of them must die, whether with much or little pain, whether by famine or pestilence or war or accident. Justice took no note of the method of dying, but merely of the fact that they must die. Similarly,

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human laws provide certain penalties for crimes, irrespective of the different conditions of the culprits.

THE PURPOSE OF JESUS’ DEATH

God might have allowed the race to perish under the death sentence, or “curse.” If so the accounts of justice would have been squared, and every man at death would have gotten his share of the penalty. Then there would have been neither future life nor future judgment for him; for a death penalty is the extreme penalty of Divine Law, as well as of human law.

But God purposed something better than annihilation for His human creatures. He purposed an exhibition of His mercy in combination with justice the redemption of Adam and all of his family from the death sentence. The first step in this redemptive work was the death of Jesus as a corresponding price for the first man, who personally sinned and who was personally condemned. The redemption of the original sinner, through whom the whole difficulty came, would constitute a satisfaction to justice on his account and that of all his family, who participated in his penalty.

Jesus' redemptive work was not with a view to getting people out of a fiery Hell of eternal torture, for there is no such place, according to the Bible. His death was to get mankind out of the Bible Hell the tomb the death state Sheol in the Hebrew, Hades in the Greek. To bring Adam and his race back from the tomb signifies their resurrection. This is the promise of God's Word that because Christ died for man's sin therefore in due time "there shall be a resurrection of the dead, both of the just and of the unjust." Acts 24:15

The theory that nobody is dead that those who die merely change their form and live more fully is in direct conflict with our observation as well as contradictory to the Bible, which declares that "the wages of sin is death," that "the soul that sinneth shall die," and that Christ died for man's sin in order to recover him out of this penalty of death and to make possible his re-living, his resurrection from the dead. Rom. 6:23; Ezek. 18:4; 1 Cor. 15:21-23

ANOTHER DAY OF JUDGMENT

Having seen that God's judgment, or sentence against sin, went into effect six thousand years ago and is still in effect that the whole world is dying we ask properly, when will the new Judgment Day begin the opportunity for Adam and his race to have another trial through the death of Jesus?

St. Paul answers our query, saying, "God hath appointed a Day, in which He will judge the world in righteousness, by that Man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead." (Acts 17:31) St. Paul does not say that this Judgment Day had begun in his time, but that it was future, according to God's appointment, and as a result of Christ's death. He clearly intimates also that Jesus is to be the great Judge.

In this view of matters, the appointed Judgment Day is not to be a time of punishment for Adam's sin; for mankind already has been punished in the dying process of the race for six thousand years. Nor is the coming Judgment to punish Adam's race because of their inherited weaknesses; for all those weaknesses were included in the redemptive work which the Savior accomplished when "He by the grace of God tasted death for every man."

The coming Judgment Day simply signifies a fresh trial for Adam and his race. In the first trial in Eden, Father Adam failed; and he and his race all lost the perfect life with which he had been originally endowed as a son of God. The new Judgment Day is designed by the Creator for the benefit of Adam and his race. In other words, it will be a second great trial of the race, the difference being that the trial will be individual, and the rewards or punishments individual, not racial.

During the four thousand years from the time of Adam's sin and his coming under the death sentence down to the time of Christ, God merely left the world under its penalty and without any suggestion that well-doing or ill-doing would have any bearing upon their future destiny. The only exception to this rule was the little nation of Israel, Abraham's family. To Abraham, a man of faith and loyalty to God, came the first declaration of God's purpose to bless the world. (Gal. 3:8, 16, 29) Neither Abraham nor his children were delivered from the curse. He was merely informed that God had purposed another Judgment Day, in which all the families of the earth would be blessed and in which Abraham's offspring would be the great Judge, through whom all the willing and obedient might be brought back to everlasting life and perfection.

God might have continued to deal with humanity exactly as He had done during the first two thousand years might have left them in ignorance of His purpose to roll away the curse and to roll on a blessing. But another feature of the Divine Plan made it expedient to reveal certain features of the Divine purpose. He desired to select two classes from amongst man kind before He would begin the general work of giving a fresh judgment, or trial, for everlasting life to Adam and his race. In harmony with His Plan God revealed certain things to Abraham and his natural posterity, the Jews up to the time of Christ. In His dealings with them He tested them and found certain noble, loyal, faithful characters suitable to His future purposes. They are sometimes styled the Ancient Worthies, and are referred to by St. Paul in Hebrews 11.

In the closing verse of that chapter, however, the Apostle refers to the Church of the Gospel Age as constituting a different class of God's servants, as designed to receive at His hands still higher honors than the others. Note the Apostle's words of contrast. After speaking very highly of the faith of the Ancient Worthies, St. Paul explains that they died without having received the fulfillment of the promises made to them, all of which were earthly, and that they could not receive the fulfillment of their earthly promises until after the Church would have received and entered into her spiritual promises by the First Resurrection. Heb. 11:39, 40

SELECTING JUDGES FOR THE WORLD

The Church, according to the Bible, is distinctly different from the world, and is to have a different kind of salvation from that provided for mankind in general. God's provision for humanity from the beginning was a perfect

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earth, suitable for perfect mankind, and all this was represented on a small scale by our first parents in Eden. God's plan has not changed. The recovery of man from the death sentence will bring

him to perfection and a world-wide earthly Eden, if he is obedient to the Divine arrangements. Otherwise he shall be destroyed utterly in the Second Death, as the Scriptures repeatedly declare. Acts 3:23

As God prepared a worthy class during the Jewish Age to be His earthly representatives amongst mankind and samples of human perfection during the time of the world's judgment, or trial, similarly He has during this Gospel Age been selecting another class, spirit-begotten ones, who are to be perfected on the Heavenly or Spirit Plane, made like their Lord and Redeemer. (2 Pet. 1:4; 1 John 3:2) To Christ and His glorified Church God proposes to turn over the whole world of mankind, including those who have gone into the tomb.

This Messiah will be backed by all the Divine Power in His work of rescuing mankind from the fallen condition. Satan will be bound, all evil influences will thus be restrained. The darkness of ignorance and superstition will be scattered before the rising Sun of Righteousness. All mankind will be blessed the living first, and afterwards the sleeping ones, "every man in his own order" or company not all at once. For a thousand years a great work of judging will progress.

This judging will not be punishments on account of Adam's sin or of inherited imperfections and faults, results of that sin. So far as the wrong doings of the present life are traceable to inherited blemishes, they will be covered by the merit of the Great Redeemer's sacrifice. The only accounts remaining unsettled will be for those misdeeds and pernicious words of the life done or uttered contrary to knowledge. The degree of knowledge will determine the degree of sin.

Each individual then on judgment, on trial, will have in himself the record of his own violations of conscience. That is to say, the unforgivable sins, which must be punished, are those against the holy Spirit, the Spirit of Righteousness, the Spirit of Truth done intelligently against it. Thus the civilized could sear their consciences in a manner that the uncivilized could not, and those having a knowledge of God and appreciation of the principles of His righteousness could injure themselves for the future in a manner that more ignorant people could not.

Jesus declared that in the day of Judgment those who did evil without knowledge will be punished with fewer stripes than will those who did evil with more light. He gives us as illustrations the Sodomites of old, who were accounted most wicked, and the people amongst whom He was preaching, who counted themselves holiness people Scribes and Pharisees. (Matt. 10:15; 11:22) It will be tolerable for all, but less tolerable for those who have had more knowledge, more light, in the present life, and who have failed to live accordingly.

THE JUDGMENT OF THE CHURCH

The period since Jesus' day, beginning at Pentecost, has been the Church's Judgment Day her trial time. Only those coming into the true Church on the Lord's terms are privileged to have this special trial, and, if victorious its special reward of glory, honor, immortality in the Kingdom. The entrance into the Church is through the begetting of the holy Spirit; and this begetting to the new nature is granted only to those who turn from sin, accept the Redeemer as their Advocate with the Father, and make consecration to God's will.

As New Creatures, these have much advantage in that God guarantees that "all things shall work together for good to them" as spirit beings. This means, however, that they will be subjected to trials, difficulties, testings, much more severe than come to mankind in general, for they are being chiseled, polished, qualified, for the glories of the Heavenly Kingdom. They must walk by faith, not by sight. They must make a noble fight, in their hearts at least, against sin and its allurements. They must prove themselves loyal to God, to His Truth and to His service, at the cost of even life itself.

The whole question we are discussing is summed up by the Lord in His Message through the Prophet Malachi (3:15-18). The Prophet declares that now we do not see evil-doers punished even though they injure God's true people and blaspheme His name. But after God has made ready all the jewels of the Elect class and has set them in the gold of the divine nature, there will be a change in prevailing conditions amongst men. Evil doers will be chastised, with a view to their reformation. This failing, they "will be destroyed from amongst the people." Describing these Restitution conditions, the Prophet declares, "Then shall ye return, and discern between the righteous and the wicked."

DIVINE JUDGMENTS DESIRED

What God purposes for the world through Messiah's Kingdom will be the grandest thing imaginable. Through this Kingdom, Divine judgments justice will be enforced everywhere yet sympathetically. Each will be required to live up to the perfect standard of the Golden Rule, to the extent of ability; and the Royal Priesthood will be fully commissioned to remit penalties for unintentional transgressions resulting from inherited weaknesses. The reward to well-doers will be gradual growth in knowledge, in grace, in mental, moral and physical strength.

Many find it difficult to understand how God's judgments could bring great blessings to the world. Hence we offer some suggestions: Suppose that the Kingdom were established, with Christ and the glorified Church in control, invisible to men, but all powerful and all-wise. Suppose myriads of agents and agencies for the carrying out of the Divine will through this Royal Priesthood operating like the sound waves of the wire less

telegraph. Suppose a contrite sinner earnest in his full surrender to the Lord, and imagine his acceptance to Divine favor indicated by a miraculous healing of some infirmity or by an enlightenment of mind permitting him to appreciate the Divine will. On the other hand, suppose a lover of sin attempting to commit wrong and receiving instant punishment--his hand paralyzed in the act of forging a signature or of taking the property of another his tongue paralyzed in the act of uttering slander, profanity or untruth.

How quickly the world would learn righteousness under such conditions. These very conditions we would now be naturally inclined to expect, but do not see; for God's great Plan has not yet reached completion.

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[St. Paul Enterprise, August 27, 1915](#)

TO KNOW THE TRUE GOD IS TO LOVE HIM

Columbus, O., August 22 Pastor Russell is in our city today. We report his discourse on the text, "The glory of the Lord shall be revealed, and all flesh shall see it together." (Isa. 40:5) He spoke as follows:

This text implies that a time is coming when everybody will know about God's glory all flesh. This will include not only all who will then be living, but all who have ever lived. We rejoice that God has so grand a Program. We are given an intimation of this as we look into the past and observe that the glory of the Lord has not yet been revealed to the world. God gave some little intimations of His glory, His character, His design, to Abraham, telling him that by and by He purposed to bless the world through Abraham's Seed. But this was only a promise, not a revelation of God's glory; for only Abraham believed. Nevertheless he got a glimpse of that glory as he believed God's promises; so also did Isaac and Jacob. They saw faintly a great purpose of good on God's part, and a time coming when the curse of sin would somehow be rolled away and the true knowledge of God would reach all the human family. But still the glory of the Lord was not revealed.

This hope, though vague, continued with the Israelites, descendants of Abraham, Isaac and Jacob. After their deliverance from Egyptian bondage, at Mount Sinai God made a covenant with them that, if they would keep His Law, they might demonstrate their qualification to be the Seed of Abraham to bless the world. But they were unable to keep the Law. None of the fallen race of Adam are able. (Rom. 3:20) The hope of becoming the Spiritual Seed of Abraham faded from the minds

of the Israelites. But to strengthen them the Lord promised He will make a still greater covenant than the Law Covenant. Jer. 31:31-34

Israel could not keep God's perfect Law. They failed because they were sinners, members of Adam's race, born in sin, misshapen in iniquity, in sin did their mothers conceive them, as the Bible explains. Finally God sent His Son, "born under the Law," put under the Law for the very purpose of demonstrating that what other Israelites could not do He could do. He kept the Law, thus manifesting that "He was holy, harmless, undefiled and separate from sinners." Sinners were unable to keep God's Law, but Jesus kept it, and to Him was given the great privilege of being the promised Seed of Abraham.

QUALIFIED TO BE BLESSER OF THE WORLD

His keeping the law, however, did not make our Lord Jesus Abraham's Seed spiritual, but merely demonstrated His qualifications. Even though He was perfect, as a man He could not have done the work which God had purposed; for He could not have given life to the race under sentence of death. In order to give life to the dying world He must first lay down His own life as an equivalent price for the life of Adam, in whom the whole race fell; and He must also be a perfect Jew, to redeem those who were under the Law. He must take the step of sacrificing His human life-rights, that He might do the Father's will. This He did.

But even then Jesus was not the Seed of Abraham that should bless the world, except as we might regard Him, properly, as having been begotten to be this Seed. At the time of His baptism, He was begotten of the holy Spirit to a New Nature. It was here that He consecrated His human life-rights unto death. During the three and one-half years of His ministry He carried out His Covenant of Sacrifice. This work was not fully accomplished until at Calvary, when He cried, "It is finished!" and died. When on the third day God raised him from the dead, He was fully qualified to be the Blessor of the world as Abraham's Spiritual Seed no longer a man, but a spirit Being, privileged, with the price at His command, the value of His own human life-rights, to make application of it, in the Father's due time, as a Redemption-price for Adam and his race.

Since His resurrection, our Lord Jesus is the Spiritual Seed of Abraham. Speaking of Jesus' death and resurrection, the Apostle Paul says, "Wherefore (because He was obedient unto death) God hath highly exalted Him, and given Him a name which is above every name." (Phil. 2:8-11) This name is Christ, the anointed of God. Christ Jesus is anointed to be Head over the Church which is His Body, anointed to be the great High Priest after the Order of Melchisedec, anointed to be King of kings and Lord of lords when He shall come into His Kingdom.

TO THE JEW FIRST

The Bible tells us that God, who made this glorious arrangement for our Lord Jesus, provided also that a certain class should be gathered out of the world to be members of His Body, otherwise called “the Royal Priesthood,” “the Bride, the Lamb’s Wife,” and His Joint-heir. The work of calling out this class has been going on for nearly nineteen hundred years. It was necessary that our Lord should begin this work of selecting the Church with the Jews. Acts 3:25, 26; 13:46; Rom. 1:16; Il: 7-21

In a very few years the Lord apparently found 25,000 Jews who were thoroughly consecrated to Him—”Israelites indeed, in whom was no guile.” These were ready to receive Him. To such He said, “Unto you it is given to know the mysteries of the Kingdom of God; but to them that are without, all these things are spoken in parables and dark sayings.” As it was in the Master’s day, that none of the unprepared ones, either Jews or Gentiles, could walk in Jesus’ footsteps, and as the things revealed to the worthy ones were revealed to their eyes of understanding, so to us today the Master’s words equally apply. The Lord’s consecrated ones shall see, shall understand. It is not God’s will that others shall know now. Their time to know will be that mentioned in our text. By and by the Message shall go forth to all.

We recall the various steps in the selection of the Church. First God selected the worthy ones from the Jews in Palestine, then from those scattered abroad. The Apostle says

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that everywhere the Jews were sought first, and only after they had had their opportunity was the Gospel Call sent to the Gentiles. God wished a very cosmopolitan class to reign with Christ for the blessing of all mankind. Jesus is the Head of all these. All must be true-hearted, all must come through the same low gate of Consecration, all must walk the same Narrow Way walk in the footsteps of their Forerunner. Whether Jews or Gentiles at the start, all are now New Creatures in Christ. Old hopes, aims and desires have passed away, and all things have become new. 2 Cor. 5:17

TRUTHS REVEALED IN DUE SEASON

We have briefly traced the history of the world. During all this time the glory of the Lord had not been revealed. It is true that our Lord Jesus knew about the glory of the Father. The Apostles also saw the glory of the Lord clearly before their minds. Not many, even in the early Church, could see it clearly. (Eph. 1:18-23) The Apostles, though fully in God’s favor, were not privileged, however, to know certain things that we may now know. Certain truths are dispensational and cannot be understood until the due time has arrived. To illustrate: The Prophet Daniel sought to understand certain things that had been declared to

him. But the angel replies, "Go thy way, Daniel; for the words are sealed till the Time of the End." Dan. 12:8-10

The Scriptures indicate that we entered the period of the Time of the End in the year 1799. Since then, the knowledge of the times and seasons has been forthcoming. The times and seasons have gradually been becoming better understood as the due time came for the wise in Heavenly things to understand. To this class it will be given to know everything that the Very Elect are to know, until the time when Christ shall receive the last of these unto Himself. We should rest ourselves in the Divine arrangement of things, and not seek to ferret out in advance that which the Lord has not yet made clear.

God is able to make clear in due time whatever He has decreed shall come to pass. If we are in the right attitude of heart, we shall have enough to keep the eyes of our understanding open so that we can appreciate the things which are freely given us of God. His true children are witnesses to the fact that He has been opening the eyes of our understanding more and more during these last days. Certain great blessings have come to God's people, particularly during the past forty years riches of grace and knowledge.

SATAN A LIAR AND MURDERER

The world in general has been laboring under a gross misconception of God, which had its start six thousand years ago in Eden. God had said to our first parents respecting the fruit of the forbidden tree, "In the day that thou eatest thereof, dying thou shalt die." But Satan, through the serpent, said, "This is not true. Ye shall not surely die." Thus he made God a liar, while he himself became a murderer; for he slew our race. (John 8:44) But God remained quiet. He did not smite Satan down, although He sentenced Adam and Eve to death and drove them out of Eden.

Practically the whole world has believed Satan's lie. Mankind believe that when they appear to die they really become more alive that what is called death is really a good thing for them. Practically everybody believes that God spoke falsely when He said, "Dying, thou shalt die." This has greatly dishonored the Heavenly Father. Throughout the entire six thousand years He has been misrepresented. Satan's lie became the foundation for other falsehoods and misrepresentations. It has continued and multiplied; and upon it have been built all sorts of wrong suggestions regarding God and His character.

This lie is today at the bottom of nearly all wrong doctrine. God has been misrepresented to be the One who originally planned all the terrible tortures which we are told are being inflicted in places called Hell and purgatory. That God had to put men somewhere is the theory. A dead person could remain in the tomb, unconscious; but if the supposedly dead person is alive, he must be put somewhere. "Only a handful fear God, and therefore

the great mass,” they say, “must have gone to a place of torture; being alive and unfit for Heaven, they must be in Hell or Purgatory.”

Many say, “God would be glad to destroy man if He could, but He made man too well; and although He said that man would die, He cannot Kill the soul, which is immortal.” Nearly everybody believes this nonsense about our Heavenly Father. They slander Him, making Him out to be the worst being that ever lived. One cannot picture any more wicked being than we have been told that our Heavenly Father is. We are given all sorts of descriptions, according to the measure of ignorance or willfulness of the one describing God the God of all grace and mercy. Why has He not smitten those who have thus blasphemed His Holy Name? But He has not. He has even allowed some of His children to do this in ignorance and blindness.

To some in his day the Apostle Paul expressed the fear that Satan would beguile many of the Church just as he had beguiled Mother Eve by false doctrine, misrepresenting the Almighty. (2 Cor. 11:3) It is very difficult for us to realize that we ever came into such a condition that we believed such lies; yet we must have done so. It is difficult for us to sympathize with others who are in that condition; but we were once just as blind ourselves. Ignorance is the great tool which the Adversary has used to blind the whole world. (Acts 3:17; 1 Cor. 2:8; 2 Cor. 4:4)

Satan is a rebel against Jehovah. He wishes that the glory of God should not shine into the hearts of mankind; for it has a sanctifying influence, causes us to will and to do God’s good pleasure. Satan would hinder us, would keep us in the dark respecting God’s real character.

GOD’S PURPOSES WILL BE ACCOMPLISHED

The idea of some evangelists that God is weeping and gnashing His teeth over the condition of our race is because they do not know that there is a God of all Wisdom and power, who has full control of the situation. He has a broad, deep Plan that will all work out properly. He is not giving it any anxious concern whatever; for He has laid the responsibility upon His Son Jesus, as the Bible sets forth.

In this great work of human uplift the Church will be associated with her Lord. For a thousand years it will progress. As the Bible declares, Messiah will bless all of

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Adam’s race, restoring to them all that was redeemed for them at Calvary. It was a man that was lost. It was an earthly home in Eden that was lost. It was an earthly likeness of God that was lost. Jesus came to seek and to recover that which was lost; and

by the end of the Millennial Age the world will have been restored and will be ready to be received of the Father. 1 Cor. 15:24-28

Then, the Bible tells us, God will have another work for Christ to do. It will be for Him, as Jehovah's Agent, to test all mankind in their rich perfection at the end of the Millennial Age; and whoever is not in full heart sympathy with righteousness, whoever does not hate iniquity, will be destroyed from amongst the people. Everything unfavorable to mankind will be rooted out. He will destroy all who love unrighteousness and sin, both root and branch. (Mal. 4:1) St. Peter, speaking on this subject, says, "These, like natural brute beasts, made to be taken and destroyed, shall utterly perish." (2 Pet. 2:12) From this Second Death they will have no resurrection. "They shall be as though they had not been." Obad. 16

GOD'S GLORY SOON TO BE REVEALED

But the point which I especially wish to make is this: During all these six thousand years past, the glory of the Lord has not been revealed. All flesh have not seen His glory. The only ones who have seen it are God's spirit-begotten children. (Rom. 8:9) All that these have seen of His glory has been since they became God's children. Then the eyes of their understanding began to open; and if they have been faithful, their eyes are opening more and more to behold the glory of God the grandeur of His character, His loving kindness and His tender mercies. All the good qualities that Satan says our Father does not possess, He does possess; all the evil qualities that Satan says He has, He does not have.

During the Millennial Age, all flesh shall have opportunity to see God's glory. They will all come to see, to understand. "All the blind eyes shall be opened, and all the deaf ears unstopped." God's keeping quiet for so long, not defending Himself against His traducers, will ultimately redound to His greater honor. (Psa. 50:21) When the world really come to know that God is Love, they will have such a revulsion of feeling from all the wrong thoughts they have had in the past that it will cause them all the more to appreciate the riches of God's glorious character. As a dark background often sets forth more perfectly the harmonies of a beautiful picture, so the darkness and misrepresentation concerning Jehovah will ultimately redound to His praise. The world will all the more love and honor Him. This will be only the beginning of their adoration, which will increase as His glory and His goodness continue to unfold before their astonished eyes. To know our God is to love Him

St. Paul Enterprise, September 3, 1915

A GREAT PRIESTHOOD DIVINELY APPOINTED

Albany, N. Y., August 29 Pastor Russell delivered a masterful address here today, from the text, "No man taketh this honor unto himself, but he that is called of God, as was Aaron. (Heb. 5:4) He said:

The Apostle's statement forming our text is made in connection with his discussion of the Mosaic arrangement and the Aaronic Order of priesthood. Christ, while on earth, could not be a priest, because there was already a priesthood ordained of God the family of Aaron. No Israelite could take part in this priesthood except he were of Aaron's lineage. To presume to take part in it without God's invitation would be a sin. To this day the Jews respect the Aaronic priesthood, and no one could serve as a priest unless he could show his genealogy back to Aaron. The Jews now do not know who belongs to the priestly family. Therefore they have no priest and no such service as a priest would render.

In his Epistle to the Hebrews St. Paul calls attention to another priest hood. He declares that Jesus, who was not of the tribe of Levi, has become a Priest of a still higher Order than the Aaronic; moreover, that God had foretold our Lord's Priesthood long before. (Psa. 110:4) His was a Divine appointment to this Priesthood. The call to be the Messiah and the highest of all priests was from the Father.

Here we have another proof that our Lord Jesus was not the Father. He could have only such honors as the Father would give Him. God glorified Him in giving Him this great Priesthood. The Apostle quoted from the Prophet David respecting Jesus, "Thou art a Priest forever after the Order of Melchisedec." Melchisedec was a great personage who lived in Abraham's day. So great was he that, after Abraham had won a great victory and wished to show his appreciation of God's goodness, the patriarch came to Melchisedec, "king of Salem and priest of the Most High God," and offered tithes of all he had captured. (Gen. 14:18-20) Since the inferior offers gifts to the superior, Melchisedec must have been greater than Abraham, who in turn must have been greater than Aaron, his descendant. How much higher than Aaron, then, must he have been who was a type of Christ and of Christ's Priesthood!

We see that our Heavenly Father has conferred a very great honor upon our Lord Jesus Christ, in appointing Him to be the world's great Redeemer, High Priest and King. He is the One through whom will come all the blessings upon the world that

God has designed. But before God could recognize Him in that position, He must prove our Lord, as the Bible declares.

“WORTHY TO LOOSE THE SEALS”

Elsewhere St. Paul points out that our Lord Jesus left the glory which He had with the Father before the world was and took upon Him the form of a servant; and being found in fashion as a man, He humbled Himself still further all that He might do the Father’s will. His obedience to the Father finally led to the Cross. “Wherefore God hath highly exalted Him, and given

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Him a name that is above every name, that at the name of Jesus every knee should bow.” (Phil. 2:5-11) In that exalted position He is the Antitype of Melchisedec.

This is corroborated by our Lord’s own statement in the Fifth Chapter of the Revelation. There is pictured the Father, seated upon the Throne of Glory and holding in His right hand a Scroll, written within and without and sealed with seven seals. This Scroll represented the Divine Plan that God had purposed in Himself before the foundation of the world. What was in that Scroll nobody knew but Himself. The entire Plan was in God’s own power; and, as the Apostle declares, before the foundation of the world the Father foreknew that our Lord would be the One worthy to open the Scroll.

Throughout Heaven and earth the proclamation was made, “Who is worthy to loose the seals and to look therein?” Nobody came forward. Then St. John began to weep. After he had wept much, an angel touched him and said, “Weep not. The Lion of the tribe of Judah hath prevailed.” The Lion of Judah was the Strong One of Judah, of which tribe God had prophetically declared that Messiah should come of David’s lineage. Here was the Strong One, competent to do the work absolutely perfect.

The difficulty with every other person in the world was that all were imperfect. But Jesus was sent into the world with all the qualities of perfection in the image of God. When He became the Man Christ Jesus, He was qualified to fulfil the Divine Purpose. But He must be tested. No one heretofore had proven worthy, because the conditions that God had attached to the honor were very stringent. God was looking for One competent to be entrusted with the charge of affairs a Prime Minister, as it were. One who would fully represent Him in the Kingdom work and be associated with Him forever. For so high a position God had purposed that this One should be made partaker of the Divine nature.

“IMMORTALITY--LIFE IN HIMSELF”

The Scriptures tell us that God has immortality; i. e., He is not liable to death. All the angels are mortal; not that they are dying, but that they could die. A mortal is not a dying person, but one liable to death. God has supplies to continue existence to those who will be obedient and loyal to Him. To all such He is pleased to grant everlasting life. But He is immortal, not susceptible to death in any sense. He is not dependent upon food, water, air, rest or anything else. Jesus says, “As the Father hath life in Himself, so hath He given to the Son to have life in Him self.” (John 5:26) This is so high as to be beyond human comprehension.

God purposed that this One whom He would so highly exalt should also have this quality of immortality life in Himself. But first He must demonstrate His loyalty to the fullest degree. Jehovah determined that the first opportunity to prove worthiness of this position should be given to the Logos, “The Word,” the One first created by the Father. (Rev. 3:14; Col. 1:15; John 1:1-3) Those who believe in the doctrine of the Trinity hold many very unreasonable views. They say that Jesus did not become a man, that He merely hid Himself in a human form for a time. Not so says the Bible. Our Trinitarian friends are driven to some such ridiculous position by claiming that Jesus was co-equal with the Father, a very unscriptural claim.

The Son of God left the glory which He had with the Father, was made flesh and dwelt amongst us. He was no ordinary man, no sinful man. We beheld in Him a glory that no other man had a glory of perfection. (John 1:14; Heb. 7:26) He became a man for the very purpose of carrying out the Father’s Plan, which He could not then fully know. He knew that the first step of preparation was to be made a man. The next step was to present Himself for sacrifice. From those who interpreted the Law, He knew that there was nothing that He could do in His priestly office until He was thirty years old. When His thirtieth anniversary came, He presented Him self to the Father in consecration and was baptized by John.

“THE HEAVENS WERE OPENED TO HIM”

There, at Jordan, the Father granted the Son the opening of His eyes of understanding. There He became the slain Lamb. At the very moment He made His consecration at Jordan He died, so far as His covenant with God was concerned. And so it is with His followers. The very moment we make our covenant with God, we are dead indeed to sin and to all earthly interests. Our death dates, not from the time we actually die, but from the time we give up our will. So God there counted Jesus dead. He was the sacrificial Lamb. To Him was given the right to open the Scroll.

So we read that at His baptism, when the holy Spirit descended upon our Lord, “the Heavens [the higher things] were opened

unto Him.” (Matt. 3:16) The deeper things of God’s Plan became open to His mind. Never before had He seen the meaning of these things. They were hidden from Him, as from any natural man. The natural man whether perfect or imperfect, “receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned.” (1 Cor. 2:14) Jesus became a perfect natural man, and as such He gave all that He had in consecration. Then God begat Him of the holy Spirit to the new nature. From the moment of spirit-begetting, old things passed away and all things became new.

After Jesus had received the holy Spirit, He went immediately into the wilderness for forty days. During that time He was a Bible Student, thinking over the Scriptures, which from boyhood He had heard read in the synagogue. Having now received the illumination of the holy Spirit, He could understand what was meant by the manna in the wilderness, by the serpent erected upon the pole, by the bullock of the Atonement Day sacrifices and by the Passover Lamb. The whole Plan of God for human salvation was opened to Him. He had “loosed the seven seals.” By that time He fully understood all that He was to suffer. He saw that He was to give up His life sacrificially, that He was to be crucified.

Then, after all the stress of Bible study for forty days without food, the Devil came and tempted Him. This was the opportunity, in His weakened physical condition, for the Adversary to present a temptation. But our Lord withstood all of Satan’s suggestions, and finally the Devil left Him. We have no record that Satan ever again tried to tempt our Lord.

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God thoroughly proved the One who was to be the great Antitype of Melchisedec, the Priest upon His Throne, partaker of the Divine nature. And Jesus demonstrated His worthiness, not only during those forty days in the wilderness, but during the following three and a half years, clear down to Calvary even to the death of the Cross. Now He is the highly exalted One, far above angels, principalities, powers and every name that is named. He is at the Father’s right hand the chief place of favor. Our Lord Jesus is God’s great Prime Minister next to the Father Himself.

“FURTHER CONTENTS OF THE SCROLL”

But the Scroll in God’s hand contained more than this. It showed that the Father, who had called the Lord Jesus, had called Him to be the Head over a Church, which is His Body. Nineteen hundred years before the Messianic Kingdom was due to be set up, God sent Jesus into the world that He might open up the way and that Jews and Gentiles might come in and participate with Jesus, first in the tests and afterwards in the honor. In the Book it is written that not only a bullock, but also a Lord’s goat must be

offered in sacrifice on the Atonement Day. Thus the Church are to be sharers in the sufferings of Christ and in the glory to follow. Heb. 13:11-13

So all the work of this Gospel Age has been with a view to perfecting this company. First the call went to such Jews as were ready, that these might be brought into the Church, to be of the Spiritual Seed of Abraham. But there were not enough of them; and so the door was thrown open to the Gentiles, that as many of them as desired might come in and be fellow-heirs with the Jews. All these are to be members of the Body of the great antitypical Priest and King, "after the order of Melchisedec."

God is now calling merely the class that is anxious to come to Him. The Apostle speaks of some who were feeling after God, if haply they might find Him. (Acts 17:27) Now there is only one way to come to Him, and that way is by membership in the Body of Christ. Those who will walk in this narrow way shall become joint-heirs with Christ. Some say, "I think that I will wait a little while." They are not altogether ready to sacrifice--to give up all to the Lord. To such the Lord says, "Very well." Jesus said to some in His day, "Sit down and count the cost." It is better that one should not put his hand to the plow than that he should do so, and then look back and wish that he was not there.

"If any man will come after Me [be My disciple], let him deny himself, take up his cross and follow Me." So then, dear friends, we see the conditions. And whatever the Father's providence may be for us, we wish to have. Jesus did not specify what was to come to Him. The Father had specified our Lord's experiences before the foundation of the world. As for you and for me, our part is to do the Father's will to drink whatever cup the Father shall pour for us. He does not give us the honor of drinking so great a cup as our Savior drank, however.

"GATHER TOGETHER MY SAINTS UNTO ME"

For each consecrated child of God the great question is, "Am I walking in the steps of Jesus?" Have we entered into a Covenant with God, as our Lord did? Faithful is He who has called us. If we fail to get the great prize of our High Calling, the fault will be ours alone. God is ready to do for us as He was ready to do for Jesus.

Now to come back to the statement, "No man taketh this honor unto him self, but he that is called of God." Did we call ourselves? No indeed! How did we come to a knowledge of the Truth? Thank God, we have had the ears to hear His Message! Thank God that this privilege came to us that we were called of God! To what were we called? Hear the Call that applies to Jesus and to all His disciples the Call to which Jesus responded, and to which you and I are to respond. It reads, "Gather My saints together unto Me; those that have made a Covenant with Me by sacrifice." (Psa. 50:5) By nature we were sinners, like all the

fallen race of Adam. But even as sinners we may have been trying to do our best. Then the Message reached us, speaking peace through Jesus Christ, a Message telling us that if we gave ourselves to God we would be forgiven our sins, begotten of the holy Spirit and accepted into God's family.

God's arrangement is that our Lord Jesus is to sanctify and make saints those who have taken these steps. He will impute of His merit to such, to make up for their natural imperfection. To give them of that merit would make them perfect human beings. To impute the merit is to give them a credit on God's account books.

God has arranged that nothing shall come to His altar except that which is without blemish. We cannot come, therefore, except as our Lord Jesus shall make up wherein we are short of perfection. Christ has proposed to do this, in order that you and I may give acceptable sacrifices through Him. Is that not a blessed arrangement? It is made to permit us to share in the sufferings of Christ that by and by we may share in His glories. (2 Tim. 2:11, 12) All that He has He will share with His faithful Church; and by way of encouraging us He says that He will make all things work together for our good. Rom. 8:28 Our Father will bless our trials and difficulties. He will not permit us to be tried above that we are able; with every temptation He will provide a way of escape. (1 Cor. 10:13) I trust that we all shall be of one mind to accept this wonderful provision of God's grace, that we may be fully accepted members of this great Melchisedec Priesthood, of which our Lord Jesus is the Head. As soon as the last members of this order are completed, the entire number-144,000 will stand with the Lamb upon Mount Zion, having His Father's name written in their foreheads. Rev. 14:1-5

[St. Paul Enterprise, October 1, 1915](#)

BAPTISM INTO CHRIST, WHAT DOES IT MEAN?

Providence, R. I. September 26, 1915 Pastor Russell was here today. He delivered a very impressive discourse from the text, "By one Spirit we are all baptized into one Body." (1 Cor. 12:13) He said in part:

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The blessings that are ours as Christians are first the possession of the hearing ear when the majority of people have no ears to hear; second, the great favor of God in that He has made all the arrangements by which we who have the hearing ear might receive the begetting and anointing of His holy Spirit. But after we are begotten of the Spirit, although we have still more abundant favor, the issue is with us. It is an individual matter.

Each must make sure his own calling and election. God is doing His part in leading, and in covering, making up for all our blemishes, through Christ. The primary thing that God requires of us is loyalty of heart. We had this loyalty of heart at the beginning of our course; by one Spirit we were all baptized into the one Body of Christ, the Church. And it is by keeping this same Spirit that we are to make our calling and election sure.

CHRIST'S BAPTISM FINISHED ON CALVARY

It is a good thing to be able to say, "I have made a full consecration to God." But that consecration must continue; it is a daily matter. The same Spirit that led you into the baptism must remain with you in the baptism to its completion. "Is not our baptism complete when we have taken the step of entire consecration?" asks one; "was not Jesus' baptism complete when He had been immersed by John in Jordan?" I answer, You remember that when Jesus came to the close of His ministry three and a half years after His baptism in Jordan, He said, "I have a baptism to be baptized with, and how am I straitened until it be accomplished!" (Luke 12:50) You see His baptism was not fully accomplished, and it was completed the following day; for on the cross He exclaimed, "It is finished!" His baptism was there fully consummated.

So our baptism will be finished only in death. It may be that as we come down nearer to the close of our earthly experience we shall realize that there are dregs in our cup for us to drink, as there were in the Master's cup for Him. It is of his cup that we are to partake. But there should be no alarm. We wish to share the Lord's cup of sufferings, and we are glad that he is letting us have similar experiences to His own. The Master will say to each of us, as He said to St. Paul, "My grace is sufficient for thee; My strength is made perfect in weakness." (2 Cor. 12:9) We have a sure promise that covers every circumstance and condition. Our baptism into death will not be finished until we expire. Our wills must continue to be immersed into God's will unto the end.

THE HEAVENS WERE OPENED UNTO HIM

Let us note how fully our Lord Jesus received the Spirit of God. You remember the account is given us in the Gospels that when Jesus came up out of the water, after He had been baptized of John, the holy Spirit descended upon Him like a dove, "and the Heavens were opened unto Him." (Matt. 3:16) This means that the higher things were opened to Him, the spiritual things.

As a boy Jesus had lived in Nazareth where He habitually attended the synagogue. Although He had never had any schooling, He was able to read fluently; and so it seems to have been customary for Him to be called upon to serve as a public reader. He would stand up and read the daily Scripture. Not many could read. But being a perfect man, Jesus would have talents and powers above all the others; for He was perfectly

balanced. During the time that Jesus was in Nazareth, up to thirty years of age, He was still reader in the synagogue when present. (Luke 4:16) This brought Him into contact with the people. The custom was that one part of the lesson would be chosen from the Law and another part from the Prophets. In this way Jesus gained full knowledge of all the Old Testament.

We have known people of our fallen race who after one reading of a poem could repeat it verbatim. We are sure that our Lord would know every word of the Scriptures from Genesis to Malachi. No wonder that at twelve years of age He was in the Temple questioning the Doctors of the Law! He wished to know the meaning of all He had read. As He asked these questions, they were astonished. Think of a boy of twelve knowing all about the contents of Genesis, Exodus, Leviticus, the Psalms and all the Prophets! No wonder they were astonished, just as were the people of His home town when they asked, "How knoweth this man letters, never having learned?"

When Jesus went up from the baptismal waters, and the Heavenly things were opened to Him, this meant, we understand, that He began to see more deeply into these statements of the Old Testament than ever before. Up to this time Jesus was a man a natural man, not a sinful man, however. He was "holy, harmless, undefiled, and separate from sinners." The Apostle says "that the natural man [even though perfect] receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned." (1 Cor.2:14) Jesus had known about these things before. As a thoughtful man He had studied over all those matters in the Scriptures, but He could not understand them clearly, because He had not yet been begotten of the holy Spirit. But now, after His anointing of the Spirit, these Heavenly things that had seemed strange and obscure began to open up to Him without measure.

Our Lord, being perfect, could upon His begetting receive the full measure of God's mind, God's Spirit. Immediately following His baptism and illumination, His mind being active, He was driven by the Spirit into the wilderness. It was thus His own Spirit that drove Him there. He said to Himself, "My mind is opening: all these hitherto obscure Scriptures are unfolding before Me. I must go away into the wilderness alone to think over these things." And there he had a forty-day Bible study. The Scriptures imply that during that period, while he was thinking of the types of the Law and the prophecies, He did not even get hungry.

SOME OF THE HEAVENLY THINGS UNFOLDED

The account states that Jesus "afterwards ahungered." He was thoroughly absorbed in Bible Study. We can surmise what Jesus was thinking of during all that time. One of the subjects must have been the Passover--what it meant who it was that was to be

passed over. Whom did the lamb typify? Why was not a bone of it broken? What did the bitter herbs eaten with the Passover lamb signify? What did the coming out of Egypt prefigure? What was the significance of the overthrow of Pharaoh and

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his hosts in the Red Sea? What was the meaning of the giving of the Law at Mount Sinai? What the wilderness journey and the entrance into Canaan? What the fiery serpents in the wilderness and the lifting up of the brazen serpent on a pole?

You and I would not have known had not the holy Spirit through the Apostles shown us these things. So Jesus, until He was Spirit-begotten, knew not the significance of all these wonderful types. Then, coming down to the Psalms and the prophecies, Jesus thought of the Scriptures, “Thou wilt not leave My soul in Sheol, neither wilt Thou Suffer Thine Holy One to see corruption”; “He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth.” (Psa. 16:10; Isa. 53:7) Now He began to see the meaning of these Scriptures that He had long wondered about. He saw that He was to be the Lamb dumb before its shearers. He saw that He was to be the Passover Lamb; that He was to let evil men take His life from Him and not interfere, not even ask God to hinder them, simply yielding up His life in harmony with the Father’s will. Then He considered the typical Day of Atonement the bullock and the Lord’s goat for sacrifice, the scape goat, the burning of the fat, the kidneys, etc., upon the altar, the carrying of the blood within the second veil there, the burning of the carcass outside the camp; He saw that these were all to be fulfilled in Himself and in His followers.

HOW WE ARE MADE PERFECT IN HIM

We are only copying Jesus’ course here to a small degree when we have Bible study classes and conventions for Bible Study. We can have the holy Spirit only by measure, can understand only by measure, because of our imperfections. But it is the privilege of each to have his vessel filled to its capacity. As you keep it full, you will find your capacity increasing, so that you can contain more.

The Apostle Paul says, “We are all baptized into one Body.” Again, of himself, “If by any means I might attain unto His resurrection.” (Phil. 3:10, 11) Was there any doubt about St. Paul’s attaining unto Christ’s resurrection? He realizes the possibility of failure. “Then what chance have I?” some one may ask. We reply, As good a chance as the Apostle. The Lord manages this matter most wonderfully. Our Lord had one hundred points of character, we will say. That represents

perfection. We, blemished by sin, may have only ten, fifteen, twenty, even thirty-five points. That is about as far as we dare go, we think. Humanity has fallen far below the perfection in which Adam was created.

You say, Those who have thirty-five points have the best chance. No they will not have one whit more chance than those who have ten. God makes up in Christ's merit to each one as he needs. The one who has only ten points of character needs that the Lord supply ninety points. The one who has thirty-five points needs sixty-five supplied. Where one has greater need, grace so much more abounds, the Apostle declares. (Rom. 5:19-21) It is just as easy for you and me as for St. Paul. He said, "I count all things but loss and vile refuse that I may win Christ and be found in Him." How could he win Christ? How could He be in Christ?

COUNTING ALL THINGS BUT DROSS

The thought is this: The word Christ is not merely a personal name. The name Christ is the name of the Office. Jesus is the Head of The Christ: the Church are the members of the body. What St. Paul means is, "If by any means I might attain to membership in The Christ." This clarifies the passage. What are the terms for gaining this membership? The Apostle knew he must give up everything. Had he done it? Yes. What had he to give up? A great deal. He had been a lawyer. He was favored in being a Roman citizen by birth. His family was wealthy. (He used some of his wealth in Rome when he paid for his own hired house.) He had a good education. Yet he said, "I count all this but loss and dross."

Some one might ask, "Do you not often feel sorry, Paul, that you had to give up so much? I wonder that you did not think of how much you were sacrificing when you gave up these opportunities." "I count these but dross, if by any means I may win a place in The Christ, and be found in Him, a member of His Body," he replies.

Then he continues, "That I may attain unto the resurrection out from among the dead" the First Resurrection, the highest resurrection. That was St. Paul's hope. May we have that resurrection? Yes. The Body of Christ are to share the same resurrection that Jesus had. We are to be exalted from the fallen, human condition to a condition far above angels even to the Divine nature. The Apostle tells us the conditions: "That I might know Him, the power of His resurrection, and the fellowship of His sufferings, being conformed unto His death."

Christ's death was a very special death. Other people die because they have to die, because they share Adam's death penalty. The Church class do not die because they share Adam's penalty. We have been redeemed from this. We are dying voluntarily with Jesus. We might have had share in the future Restitution. But we gave up all these earthly interests that we might be included with

Christ in the Mystery hidden from the ages that we might share His nature and glory. For this reward we follow in His sacrificial footsteps.

WHAT IS THE HOLY SPIRIT

Let us each maintain this one Spirit by which we were all baptized into this one Body. Let us abide in Christ. How may we do this? By cultivating the fruits of the holy Spirit, through study of the Word and prayer. "But," says one, "this matter of having the holy Spirit is so confusing. We have heard people say that the holy Spirit enters into each of us. How can one person enter into another, or into many persons?" We reply, It would show that there was something wrong with your reasoning faculties if you could get anything out of that idea. It is just as the Bible tells us.

The holy Spirit is the mind, disposition, energy of the Father. It is also the mind, energy, disposition of the Son, received from the Father. We are partakers of the same Spirit, if we have been begotten of the Spirit. It is the Lord's animating power in each one of us. It will manifest itself if we have it. The fruits of the Spirit are love, joy, peace, long suffering, gentleness, meekness, faith, self-control.

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FRUITS AND GIFTS OF THE HOLY SPIRIT

Are the fruits of the Spirit and the gifts of the Spirit the same? No. The early Church received the gifts of the Spirit in addition. The Apostle declared that the gifts would pass away. (1 Cor. 13:8, 13) They did pass away when the Church had become fully established. The fruits remained, and these are far more important. These fruits, if present, are manifest in the life. Meekness is one of them, gentleness another. You find that you are not so rude as you used to be. You do not slam doors so often. You speak more gently. Sometimes you make a slip, but you make amends for it. You say, "Please pardon me, I will try to be more gentle the next time." Every time you tell some one you are sorry you did some thing wrong it cultivates patience and humility. It humbles one to apologize; but each time you thus apologize for a thoughtless word or deed, you are growing in meekness, gentleness and love.

If you have these qualities abounding, "they make you that ye shall be neither idle nor unfruitful in the knowledge of the Lord." You thus have more of the holy Spirit. The holy Spirit is not a person. No Scripture, properly translated, gives any such thought. We need a supernatural illumination to understand the deep things of God and our relationship to Him. If these spiritual fruits abound in you, "an abundant entrance shall be ministered into the everlasting Kingdom of our Lord Jesus Christ."

Now, dear friends, I leave the matter with you. We have been baptized with the holy Spirit of God. We received the Spirit when we made our consecration. We were then begotten as New Creatures. It is under this Heavenly influence that we are developing the fruits of the Spirit. This brings us into closer and closer fellowship with God. His Truth is sanctifying us more and more as the days go by. Shortly, if we thus continue on, we shall hear the Master's, "Well done, good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of the Lord"

St. Paul Enterprise, October 8, 1915

CALL AND PREPARATION OF THE BRIDE CLASS

New York, N. Y., October 3 Pastor Russell delivered a forceful and helpful discourse in the New York City Temple, W. 63rd St., near Broadway, today. His text was, "Hearken, O daughter, and consider, and incline thine ear. Forget also thine own people and thy father's House; so shall the King greatly desire thy beauty; for He is thy Lord, and worship thou Him." (Psa. 45:10, 11) He said in part:

Never was there greater need for the Lord's people to remember the words of this text than at the present time. We recognize these words of the Psalmist David as prophetic, referring to the Church of Christ. The Church has been called out during the Gospel Age to be Christ's Bride. The Prophet here pictures the Call of this class, the terms of the Call, and the Bride's preparation for her marriage to the King's Son. The exhortation is that those who have thus become espoused as a virgin to Christ, who have taken upon themselves the covenant of faithfulness, are to be separate from the world. Hence the injunction, "Forget thine own people and thy father's House."

Our own people are the human family. Our father's House is Adam's House. By nature we belong to his House; we have a natural interest in his inheritance; and although we have received woeful experiences through Adam's fall, yet whatever we have as human beings we have received from Adam. Those who are now the Lord's people "were by nature children of wrath, even as others." But something has occurred in our case. We have been called out of this condition, and invited to become "the Bride, the Lamb's Wife." Rev. 21:2, 9-11; Psa. 45:9

GOD'S WONDERFUL CONDESCENSION

None of the human family could claim to be worthy of this exaltation to be the Bride, members of the Christ company; for neither Jew nor Gentile could keep the Divine Law. Our Lord Jesus was the only one who could keep it; for it is the full

measure of a perfect man's ability, and, except Father Adam, there was never a perfect man upon earth but the Lord Jesus. Having kept the Law, He became Heir of all things; and just as a wealthy man might take a beggar for a wife, lifting her up from her degraded condition and making her joint-heir in his inheritance, his name, his honor and his property, so the Lord Jesus is to take a Bride from the fallen human family and make her joint-heir with Himself.

We had nothing which would ever entitle us to be taken into God's family, but God has made this way for us through His Plan of Redemption. How wonderful an opportunity for us, that God should choose us to be the Bride of His Son! God has called us with a Heavenly Calling. This choice is being made in harmony with the custom of olden times as in the case of Abraham and Isaac. Abraham typified Jehovah; Isaac, our Lord Jesus Christ; and Isaac's bride Rebecca, the Church. As Abraham sent his servant to seek a Bride for his only Begotten Son, so God has sent, through out this Gospel Age, the Message of His grace, by His holy Spirit, His servant, to seek a Bride for His Only Begotten Son.

The promises of God have gone here and there through the world and have acted like a magnet upon certain individuals. The Magnet of God's Truth has been a power that has drawn a certain class, but does not attract others very much. Is God making a discrimination? Yes. There are many whom He does not wish at all for His present purpose. He is not seeking the world now.

This statement would have seemed very strange to us once; for we had in mind the idea, handed down from the errors of the past, that whoever did not understand and accept spiritual truths and become a saint during this present life, would have to roast for all eternity. Now we

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see that God is merely gathering out a special class, that have special characteristics. God uses measures to drive others off. Just as you, if you were drawing tacks to a magnet, would blow off any sawdust that might loosely adhere, so the Lord is causing the winds of adversity to blow upon His Church, in order that any of the worldly who have attached themselves to the Church class may be blown off. But those who are of the true Church will only adhere the closer.

SEPARATION OF WHEAT AND TARES

In the parable of the Wheat and the Tares, Jesus shows that in the Harvest time of the Gospel Age He would completely separate the wheat from the tares. (Matt. 13:36-43) Not a grain of wheat is to be left amongst the tares, and not a tare is to be left amongst the wheat. There will be such persecutions and oppositions as

will make a complete separation and division. The wheat class will be taken out by the Lord and gathered into the garner. The tares will be uprooted from the wheat-field and burned. In other words, in the Time of Trouble they will be shown to be of the world, as they have been all along.

There is only one class desired for the Bride class true Christians. Millions of people are associating together and calling themselves Christians that have not the slightest relationship to God. They are tares. God never authorized these. They did not come into association with the Church through the Doorway. (John 10:1-7) Some came in because their parents or their friends were in. Some thought that unless they were baptized they would go to eternal torment.

In the end of this Age, now present, there is to be a great burning time. Not the people, but their religious conceptions and affiliations will burn up. "The fire of the Day shall try every man's work of what sort it is." (1 Cor. 3:13) Those who have built with the stubble of human tradition will suffer loss. Their works and their professions will perish. Those who have built upon the sand will be overthrown. But any who have been real Christians "shall be saved so as by fire." Their systems and their doctrines will be consumed in the fire of this Day a bitter humiliation. These may be assured that their great church systems will suffer complete collapse in the Day of the Lord. They will fall to rise no more. Jer. 51:58

TERMS OF OUR COVENANT BINDING

This special class that God has been gathering out for eighteen centuries to be the Bride of Christ have accepted God's terms and have entered into a special covenant with God in order that they might become members of the Bride class. These terms are very positive and definite. In olden times, when there was a betrothal, it was usually the father that looked after the contract. This was not a merely verbal contract, but a written one. It was a binding engagement with positive stipulations on both sides. Just so our Heavenly Father, in making the arrangement by which we may come into His family, drew up a very positive, unchangeable contract. It is a condition of full surrender to Him. We give up our own wills. This agreement is more binding than any earthly marriage contract.

Those who have become betrothed to the Lord Jesus Christ give up their all to Him. They do not have very much, to be sure. Most of us have very, very little; for not many great, not many wise, not many learned, not many noble, are called. (1 Cor. 1:23-29) But association with the One to whom they are betrothed gives these a nobility of character. The wonderful promises of God begin immediately to work in them to will and to do of His good pleasure. It is a transforming work. The Apostle Paul tells us that we are "transformed by the renewing of our minds" not

our bodies. (Rom. 12:2) Our body is the same body that we had before, but we have a new mind. We are New Creatures. All things are new; old things have passed away. (2 Cor. 5:17) This makes a change everywhere.

We need not go into detail as to what changes it makes. We know, if we are of this class, that “the things which once we loved we now hate.” We loved the things that were pure, noble and beautiful in proportion as we were naturally of a noble disposition; but many of the things which once we loved were things of which we cannot now approve. We have received the begetting of the holy Spirit; and as God’s Spirit abounds in us more and more, we become copies of God’s dear Son, our Redeemer, our Head, our Bridegroom.

In the case of the Hebrew marriage contract, if the bride-elect was guilty of infidelity to her betrothed bridegroom, the unfaithfulness was punished with death. So if any of us who have made a contract with the Lord should violate that contract and be untrue to our Bridegroom, we would come under the penalty of the Second Death. “If any man draw back,” says the Lord, “My should shall have no pleasure in him.” God would not give eternal life to those in whom He has no pleasure. The Apostle Paul says that these draw back to perdition destruction. (Hebrews 10:38, 39) So the matter is clear before us. We are espoused to a Husband. We have taken upon us certain obligations. We must go on now, and make our calling and election sure. We must either gain the reward of everlasting life or else go into the Second Death.

CHRIST’S RIGHTEOUSNESS OUR COVERING

Does this mean that if we make slips we shall go into the Second Death? No. One might make unintentional slips of various kinds. Presumably there is no child of God living who has not made such slips. Our imperfections are hindrances to our doing perfectly. “With my mind I serve the Law of God,” but with my imperfect body it would be an impossibility. Our great Redeemer, who is our prospective Bridegroom, has made satisfaction for our imperfections. Therefore when we err, we are to go to the Throne of Heavenly Grace to obtain mercy--mercy with God through Christ. If you and I were perfect, we would not need to go to the Throne of Grace to obtain mercy and find grace to help in time of need. (Heb. 4:16) But as we become developed as Christians, we should not need to go so often to obtain mercy. As we grow stronger, we grow wiser.

But we shall always need mercy as long as we are in the imperfect flesh. The Lord knows of the blemishes of our flesh and of our unsuccessful strivings to overcome; and He has provided us a covering--the precious Robe of Christ’s righteousness. So by the Lord’s arrangement this Bride

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class may be eventually received at the wedding. The spotless robe given us at the first is the wedding garment mentioned in our Lord's parable. (Matt. 22:11-14) Clad in this precious Robe, we may come in and be participators at the great Marriage, as members of the Bride of Christ.

SPOTS ON THE ROBE--HOW REMOVED

The Lord Jesus intimated that some of His disciples will not be ready to go in to that Marriage, because, although they are wearing the robe, they have gotten it besmirched and spotted. We are to keep our garments unspotted from the world. Can any one pass through the world and always remain absolutely unspotted? No; that is not the thought. But if those who are in the right attitude of heart should get a spot upon their robe, it will be so grievous to them that they will hasten to remove it. There is only one way to get a spot off from that robe. We must take the matter to the Throne of Grace; and whatever our sin whether it was temper or what when our lapse has been acknowledged, the cleansing merit of Jesus' blood is applied; and our robe is spotless again. 1 John 1:7-9

In this way our robe is kept white. We are to keep ourselves unspotted by going to the One who alone can remove such spots and by asking the forgiveness necessary. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The blood of Jesus Christ, the atoning merit of His sacrifice, cleanses us day by day as we, appreciating our need, come to Him daily to have His blood applied.

There is a class, however, who do not keep their robe clean; for any stain upon this robe remains until the proper steps are taken for its removal. There are many Christian people who have not taken these steps, and who therefore have not had the spots removed. Why do they not have these spots cleansed? you ask.

There are things connected with that matter which some of you know about. When first you came to the Lord, full of earnest desire to keep yourself unspotted from the world, you were very careful about your robe. Oh, how shocked you were at the first spot! You said, "I am a child of God; and oh, what a mistake I have made!" But as time passed and you realized more and more keenly your infirmities of the flesh, you found that you were often overtaken by these weaknesses; and you were so humiliated thereby that you were tempted to remain away from the Throne of Grace, the Mercy-Seat provided by the Lord for this very purpose. But if you were a true disciple of Christ, you conquered this feeling and went to the Lord to have the spots removed.

FOR CARELESS CHRISTIANS-- RECKONING NEAR

But a great many Christian people have not been faithful in this respect and are being deceived; and a reckoning time is at hand. They have doubted the Lord's mercy or else have been careless of their covenant; and they are not living close to the Lord. Their lives are unsatisfactory to themselves and to God. They will not be of the Bride class. Nobody whose robe is covered with spots will be received into the wedding as a member of the Bride of Christ; for the Bride must be "without spot or wrinkle or any such thing." (Eph. 5:25-27) Only thus could she be presentable to the Heavenly Bridegroom. "There will be weeping and gnashing of teeth" amongst the foolish virgins when the door to the wedding is shut. (Matt. 25:10-12) Many will be disappointed in this Day of Christ.

Where shall you and I be then? I hope that we shall make our calling and election sure; that, knowing the terms, we shall keep our garments unspotted from the flesh, from everything that is contaminating. There is a peculiar beauty about a pure white robe. A robe spotted all over would not look very attractive, nor would a robe all wrinkled. The King will greatly love and appreciate those who are in a spotless condition.

"Forget also thine own people and thy father's House." The temptations to wrongdoing, to disloyalty to our covenant with the Lord, come largely through relations with our own people. It is very trying to endeavor to do two things to keep on good terms with the world's people and with the Lord at the same time. To do so is an impossibility. This is where the Great Company class make their failure. They fear what their acquaintances and neighbors will say. They do not care to be considered peculiar. But we are not to be ashamed of the Truth or of the brethren or of reproach for Christ. Matt. 10:32, 33

"So shall the King greatly desire thy beauty." This is a beauty that dwells in the heart, a beauty of character. Every Christian should see to it that he is growing daily in grace. In all the true Body of Christ there is a growth in the Lord's Spirit, a growth in love. This is the beauty that our Bridegroom desires in His Bride this beauty of character-likeness to Himself. We desire this in ourselves. We wish to see our minds and hearts opening more and more widely to take in the interests of others, especially our brethren of the Body of Christ. Those who prove faithful unto death shall receive glory, honor and immortality." They shall walk with Me in white," says our Lord Jesus; "for they are worthy

St. Paul Enterprise, October 22, 1915

THE GREAT SHEPHERD AND HIS FLOCK

Detroit, Mich., October 17 Pastor Russell preached here today. He took for his text Psa. 23:1—"The Lord is My Shepherd; I shall not want." He said in part:

All the great families of the world have their coats-of-arms, that differentiate them one from another and that represent their own ideas. Some have figures of rapacious birds; others have various kinds of wild beasts, real or imaginary, so that whoever looks upon them would wish that he might never fall into their clutches. But no family has ever yet adopted the symbol that God has adopted for His family; namely, the lamb, the sheep. There is nothing ferocious about these animals. They are meek and inoffensive.

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The Lord tells us that He is the Shepherd of His saints. This means that we are His sheep. It is a wonderful suggestion that the Father of Mercies, the Almighty One who is so high, and in comparison with whom we are so small, should be willing to take charge of us and care for us. And we are very desirous of abiding in His care, of abiding so fully that ultimately, by His grace, we may attain unto all the blessings which He has in reservation for His faithful people. We appreciate this great favor; and the more we consider it, the more we appreciate it.

As we have before our minds so great a God, man in comparison seems some thing like an ant. We pay little attention to the tiny ant; it is of no account to us. When we compare mankind with God there is a still greater contrast. We are like the small dust of the balance, not worthy to be accounted of. (Isa. 40:15) Nevertheless God has favored us, and has made a great Plan for the redemption of every member of our race.

Especially do we who are now God's children appreciate His particular love and care manifested toward us, in that He has invited us to become partakers of the Divine nature, to be associated forever with our Lord Jesus Christ, to share His glory and honor, to be granted the same immortality. This seems more wonderful every time we think of it. The matter grows upon us continually enlarging our hearts.

GOD'S PLAN BEYOND HUMAN CONCEPTION

It seems strange indeed that the Heavenly Father should have adopted so marvelous a Plan. To His Only Begotten Son, who had always been faithful to Him, He desired to give still greater blessings, in connection with the blessing of others. God said, "I

will test Him fully, and if He still proves faithful, He shall have the best I can give.” And so the first offer to carry out the Divine Plan and to obtain the Divine nature through humiliation and suffering was made to this Son, God’s only direct creation. (Rev. 3:14; Col. 1:15) The Logos gladly responded. By a transfer of nature He was made man; and by faithfulness and obedience even unto death He became the Head of this company that God purposed to bring from the lowest plane of His intelligent creatures to the very highest.

Now observe the conditions upon which this offer was made. Jehovah would grant the Son this great exaltation only after thoroughly proving Him. His trial would take place in the midst of the adverse conditions prevailing in the lost world that He would come to redeem by the sacrifice of Himself, and from which fallen race His footstep followers would be selected. To these the Father in His great Plan would say, “I will give to you the opportunity to become associated with Jesus in this great work.”

This part of God’s wonderful Plan would never have occurred to our minds. We would never have thought of taking any of humanity into the Plan in such a way of stooping down to fallen creatures who had been under the curse of death and in a depraved condition for over four thousand years, and of making an offer to these sinners, not only of having their sins forgiven and of being reconciled to God through the death of His Son, but also of becoming followers of that Son and, by passing through similar trials and experiences, of becoming joint-heirs with Him in His glorious inheritance. Therefore

*“We stand all astonished with wonder,
And gaze on this ocean of Love!”*

OUR LORD JESUS MOST HIGHLY HONORED

It is well that we notice particularly that the Father has planned that the Lord Jesus shall be first. (Col. 1:18) Jehovah, the Chief Shepherd, has provided that His Son shall be His Representative and our Shepherd, and that we may come in as the first flock of His sheep. There will be others, later on, who are not of this particular fold. (John 10:16) But the sheep of His present fold are the ones in whom we are especially interested now. The sheep of the next fold will be those of the world who shall receive Restitution blessings in the Age about to dawn. The sheep of this Gospel fold are the ones particularly referred to in our text; for the Psalmist David spoke prophetically for Christ and His Church, His Body. The Church, with our Lord Jesus as Head, can truly say, “Jehovah is My Shepherd; I shall not want.”

Until the Lord Jesus was highly exalted at His resurrection, there was none of this Divine nature except Jehovah Himself. All others were of a lower nature. The Logos, although above cherubim and seraphim, and next to the Father, was upon a very

different plane of being from God. But it was to this Divine plane that God purposed to exalt some. He designed to have a certain company on that highest plane of existence.

God had first created Jesus, the Logos, and though Him, all the worlds and all the ranks and orders of angels, and finally man. His next creation, instead of going further downward, was to go upward, to a still higher plane than any other the Divine. In harmony with this purpose, the Body members of Christ are to be God's New Creation, as the Apostle Paul explains. (2 Cor. 5:7; Eph. 2:10) And God gave His Son, the One through whom all other beings were created, the first opportunity to demonstrate His love, His devotion, His loyalty.

“But,” you say, “had the Son not always demonstrated this?” Yes; He had always demonstrated His loyalty under favorable conditions, amongst the holy ones in harmony with Jehovah, where there were no requirements of sacrifice. But now God would put Him to a special test, making Him a special offer as a reward; and the two propositions must go together. If he would accept Jehovah's proposition, and be loyal even unto death amongst the unholy ones out of harmony with Jehovah and under conditions of suffering and humiliation, then He should have an exaltation far above angels, principalities, powers, dominions, and every name that is named.

The Apostle sums it all up. After telling how our Lord accepted these terms, how He left the glory which He had with the Father before the world was, how He was made flesh and dwelt amongst us, and being found in fashion as a man humbled Himself and became obedient unto death, even the death of the Cross, St. Paul declares that Jesus was found worthy in that He, for the joy set before Him, endured the Cross, despising the shame, and is now set down at the right hand of the Divine Majesty on High.

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That is, our Lord was given a position of the very highest honor. Phil. 2:8-11; Heb. 12:2; 1:3

PRICE OF OUR LORD'S GREAT EXALTATION

We see the earthly experiences of Jesus and their significance shown in the types of the Jewish Law. For instance, every high priest, before he could enter the Most Holy of the Tabernacle on the Day of Atonement, must first offer a sacrifice of a bullock, must take its blood into the Holy and offer incense at the Golden Altar in the Holy representing in type the perfection of Jesus' human nature being consumed as a sacrifice. Then, after he had offered the incense, after its perfume had preceded him into the Most Holy and had rested as a cloud above the Mercy-Seat, the high priest would pass under the second veil into the Most Holy the veil representing death itself.

If the high priest did not fulfil to the letter every requirement of the Divine Law, he would die as he passed under this veil. That priest was a type of the Lord Jesus Christ; and the figure showed that Jesus would have perished if He had not fulfilled to the letter every requirement which the Father made. This being the case, it is no wonder that our Lord felt great anxiety as the time of His death drew near. The Apostle has written of the Master's distress of mind at this time: "Who in the days of His flesh, when He had offered up prayers and supplications, with strong cryings and tears, unto Him that was able to save Him out of death, was heard in that He feared." Heb. 5:6-10

What did Jesus fear? He feared that in passing under the veil of death He might never rise again. He knew that as the antitypical High Priest He was on trial, and that His trial would eventuate in life or death ever lasting. Knowing this He appreciated life with its blessings, and to a marked degree appreciated the life on the higher plane which He had enjoyed with the Father, and which He hoped again to enjoy. Why did He pray with strong cryings? Because He desired to know whether He had been wholly faithful, and whether He might expect the resurrection change.

And He was heard. God sent an angel to minister to Him and to assure Him that He had proved faithful in every respect. From that moment Jesus was calm and self-possessed. None of the disciples had such courage. To the weeping one following Him to the cross He said, "Weep not for Me, but weep for yourselves and for your children." Luke 23:28

A FEATURE OF THE REVELATION

A picture dating back to the time before our Lord Jesus entered the world, and showing God's Plan recorded in figurative language, was given to St. John on the Isle of Patmos. (Rev. 5:1-14) In this picture He beheld Jehovah sitting upon a Throne and holding in His right hand a Scroll written within and without and sealed with seven seals. Then he heard a proclamation made, "Who is worthy to open the Book, and to loose the seals thereof?" But no one was found worthy to open the Scroll no one in Heaven or earth. No one of mankind was worthy because all were sinners. No one on the spirit plane had ever yet proven himself worthy of the great honor of carrying out God's marvelous Plan of the Ages.

In symbolic language the Scroll represents all that God had in mind before the foundation of the world respecting the Church, respecting His great work for the world during the Millennial Age and respecting Messiah's great future. All these things were represented by the Scroll in God's right hand the hand being symbolical of power. At this time the Son had not yet been tested and proven.

On one occasion Jesus had said to His disciples, "But of that day and hour [of Messiah's Second Coming and the establishment of

God's Kingdom on earth] knoweth no man, no, not the angels in Heaven, neither the Son, but the Father only." (Matt. 24:36) The Father had not yet permitted the Scroll to go out of His hands. St. John wept when he realized that God had some great purpose to execute, but had found none worthy to carry it out.

Then one of the elders said unto St. John, "Weep not; behold, the Lion of the Tribe of Judah, the Root of David, hath prevailed to open the Book, and to loose the seals thereof." The Lion of the tribe of Judah had proven Himself worthy. When had He done so? Not before He came into the world; for then He was not the Lion of Judah. He was born of the tribe of Judah when He was made flesh; but He had not yet become the Lion, the Strong One. Our Lord was the Lion of the tribe of Judah from the time when He made a Covenant with the Father at the River Jordan, although He did not finish His sacrifice until at Calvary He cried, "It is finished."

It required, in one sense, the entire three and a half years of Christ's ministry to demonstrate Himself to be this Strong One. In the picture in Revelation St. John looked, and behold, "A lamb stood, as it had been slain" (a lamb newly slain, says the Greek) the lamb representing the Lord Jesus sacrificed. By that sacrifice of Himself He had prevailed. As St. John looked, he heard myriads of angels saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing!" There Jesus became worthy not without blood, not without sacrifice, not without being tested by the Father, not without coming off Conqueror. Thus He proved Himself worthy to be the Father's Representative in opening the Scroll and carrying out its provisions.

OUR GLORIOUS HIGH CALLING

How glad we are that God has provided for the ultimate recovery of all mankind from the death-curse, to bring whosoever will back into harmony with Himself by restitution processes during the Millennial Reign of Christ! But we who are of the Bride class, how we rejoice when we think of our invitation to join in with our Savior and be partakers with Him, both in the sufferings of this present life and in the glory to follow! This is our privilege and portion. We may have a share in carrying out the Father's great Plan.

We might well rejoice that, in God's mercy, we have heard the glad Message; that through the merit of Jesus' sacrifice we have been invited to become His footstep followers and to prove ourselves worthy, even as He proved Himself worthy, by laying down our lives in the service of God and His Truth. But we are not worthy without our Redeemer. We are made worthy in Him. This High Calling

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to be joint-heirs with Jesus comes in as a special privilege, over and above justification. And we must demonstrate our worthiness or we shall never get in.

Our test is the same as in our Lord's case; namely, faithfulness to God, loyalty to the Truth, the putting away of all selfishness, seeking to do only the will of our Heavenly Father. We cannot do God's will perfectly, as Jesus could. But we must do what is possible to us; and the blood of Jesus cleanses us from all unintentional blemishes, making up for our deficiencies. But we are required to have the same spirit, the same mind, as the Apostle admonishes us the mind which is willing to humble self in order to do the will of God. Phil. 2:5; Rom. 8:9

It is important that we realize our need of justification, and that we note the difference between justification and the High Calling. I am sure that not many Christians see the distinction clearly. The Bible teaches everywhere that through Christ we are to be "justified freely from all things." It is God that justifies, and not we that justify ourselves. We are justified by faith in Jesus' blood. "It not of works, lest any man should boast." Justification merely brings us to the place where we can offer an acceptable sacrifice to God. Then we must present our bodies. (Rom. 12:1) We are to follow in Jesus' footsteps.

None have yet been justified except a special class the Church: God has willed that the whole fallen human race shall go down to the tomb unjustified, in sin, and shall wait until the Millennial Age; and in that Millennial Day Jesus, who died for them, will be their Justifier. During those thousand years He will bring them up from the tomb, and will help them up the Highway of Holiness. (Isa. 35) At the close of that time He will present them to the Father blameless. He will not present anybody to the Father in any other way. So the whole world, at the end of the Millennium, will be presented to God; for Christ will have justified them, made them right. But all who will not meet the conditions will die the Second Death.

[Convention Report Supplement, 1915](#)

"FAITH IN GOD'S LEADINGS"

I would take for my text today, dear friends, the words of the Lord through the prophet Malachi: "Ye have said, It is vain to serve God; and what profit that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up (put in power); yea, they that tempt God are even delivered."

These words seem to describe a condition of things that very considerably prevail at the present time. There are very many that are saying these very things.

We look back over a generation or two and we perceive that many of God's people, even though they did not have the light and knowledge that we have today, even though they did not have the blessings of today a great many Christian people of a generation ago were very sincere, very earnest, and very devoted to the Lord, so far as we can judge from their words and conduct. God's name was taken very reverently by them. Songs of praise to God were sung on Sunday. The Sabbath day was kept because they thought God wished it to be kept, and many things were done in the way of Bible Study and all that; and then came a time when prosperity had come to the world in a large measure, when the people of God were zealous and the Bible seemed not to make as much progress as the worldly people. Those who did not reverence God got along better in the world than they did, and then they began to say, What profit is it that we serve God? What advantage is it to us?

It is really a disadvantage, for many of those people that thus trifle with God, they are being established in influence and power, and we are not prosperous in our worldly affairs. And then again, they say that, they are careless respecting God's ordinance and God's will, and yet, they are getting along much better than we who are trying to walk reverently before the Lord. The proud seem to be the ones that the Lord is blessing. It is as though God had said Blessed are the proud; they that work wickedness shall be set up; they that tempt me shall be delivered. As a consequence, we find today, just as in the days of Malachi's prophesy only it was then with the Jews we find a great tendency to worldliness, and little attention is paid to religion, which is only of a formal kind, and not too deep.

Attend more to business, they say, more to the lodge, more to such things, and you will get along much better; God is not paying much attention to the people who are trying to please Him. This is so, in general, not only here in Canada, but all over the world. So, there is less piety today, except among certain classes. Those who have reverence for God, and are being strengthened, are coming to be known as Bible Students, and it is separating them out from all denominations. We are looking for as many as are sincere and genuine, and God has some encouragement for them, giving them to see some of the heights and depths, and lengths and breadths of His great plan. We will wait patiently on the Lord. In His own time and way He will give us the blessings that He thinks are best for us.

So then, this class is more particularly represented by the next statement, "Then they that feared (reverenced) the Lord spake often one to another." You see they became separated from the masses and were brought together; and now they speak often one

to another. They talk to each other about these good matters. They have a fellowship of spirit, and often sing,

*“Blest be the tie that binds,
Our Hearts in Christian love;
The fellowship of kindred minds
Is like to that above.”*

These are the experiences we are having as spiritual Israelites. We are not being blest necessarily in outward things. Perhaps, as a whole, we have less than the average person of the world. Yet, when have I seen any of the Lord’s saints begging for bread? Never. Yet I have not seen very many great and wealthy. It would not be well

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for us to have too many of the good things of this present life. In harmony with my own experience, so long as they were in business and prosperous in their worldly affairs, they were inclined to have a worldly spirit, and God greatly favored them by taking from them much of their earthly prosperity. One dear brother told me: “I was in the grocery business. Every moment of my time was necessary to make my business a good success. I was putting all of my life’s energy right into it.

From a Colporteur I got the Scripture Studies, but I put them on my shelf because I had no time for them. Brother Russell, the Lord gave me a great fall. I broke my leg, and after it was set and I had to wait for the bones to knit together, I said, I can’t attend to my business, so now is the time to read those books. I did read them, and I want to say that, all that God had given me previous to that time, could not compare with the blessings that came as a result of breaking my leg. I would have gone on the same old way, except this had taken place." So we see that God is giving us what He sees is best for us as new creatures. He is not thus dealing with the world. The world is indeed subject to a general supervision and a certain restraint, in that He says “Thus far and no further,” but He is not treating them as a shepherd deals with his sheep. He treats them more as goats. Let us thank God because we as His sheep are under His special care.

Wisely and tenderly He holds back from us some of the good, earthly things. It is in harmony with this, that Jesus says, I am the vine, ye are the branches. Every branch in me that beareth fruit, the Father pruneth it that it may bring forth more fruit. He prunes the vine that it may bring forth more fruit. I inquired of some who had made a success of cultivating grape vines, and they informed me, that it is the tendency of this vine to spread out every where and have plenty of branches, and the strength of the vine is inclined to go out that way. The result would be a few grapes but not very large. But when the vine-dressers wanted the vine to produce better fruit, they would break off the suckers, and anyone who is a husbandman can tell whether it is a fruit

vine or whether it is a sucker. He breaks off the sucker. And then when the vine shows the signs of fruit, he will break off the vine entirely a little beyond the bunch of grapes. This looks as though he was spoiling the grape vine. But is he spoiling it? No; he is bringing the juice right into that very bunch of grapes. If you want a vine that will produce much fruit, you must know how to do it. Now, our Lord says, in connection with that parable, "Herein is my Father glorified, that you bear much fruit." He wants the fruit. The leaves represent profession. Of course, you have to have some leaves. So it is right to have a good profession, but our lives should not be all profession and no fruit. No; No; The Lord wants fruit from the vine good bunches of fruit.

The Father will be glorified by your bearing much fruit. Anyone who would understand the growth of grapes, would get out large quantities of grapes. He is the good husbandman. So, in this way, the Father wishes you to bring forth much fruit. This will be to our advantage and to His glory. These branches that have no fruit buds at all, but are called merely suckers, are illustrative of those who come into the church, make a profession, and never produce any fruit. They are not really of the church class. God only calls fruit-bearers. Those who have the real matter at heart and have a desire to bear much fruit, if the Lord shall knock off some of the tendencies to go out and take in the worldly things, we are not to think that this is strange. The Lord will pinch off this tendency to worldly things, and this will be for your good, not for your injury. You have noticed how the little branches take hold of anything they can reach. So we have a great many things that we are inclined to take hold of: a little pet dog, flowers, a little ground, a little business; taking your strength and energy away from the one thing that is the most important to you. That is the way with the vine. If the Lord shall cut off some of these tendrils, this is to our advantage.

But we should bear in mind, that the Lord is not thus dealing with every one, but only with a special class. We need to make a sharp distinction between the church and the world. We often hear the expression, The Fatherhood of God and the brotherhood of man, as though we were all one brotherhood and all members of the family of God. This might be true from a worldly standpoint, but it does not represent the real truth of the matter. When father Adam was created in the image of God he was the son of God and had a chance of bringing into existence a race of sons, but when he disobeyed God he was cut off from sonship, and his children are therefore, not sons of God. The contrary thought of the fatherhood of God and brotherhood of man is nothing but a worldly tradition. The Bible does not speak of the brotherhood of man in such manner. This thought is contrary to the Bible. We have a general relationship one to another, so that we are to do what we can to help those in trouble, even as the Bible says, We are to do good unto all men as we have

opportunity, but especially to the household of faith, because the household of faith are the real sons of God. God having discarded Adam and his family, has adopted a new family. When? Where? And How?

This new family began with Jesus. He was begotten again with the Holy Spirit. None preceded Him. Jesus was the first one who was begotten with the Holy Spirit. It came at the time He made a full consecration of Him self. From that time on, He was a new creature begotten to a new nature--the divine nature. This nature was perfected when He was raised from the dead. He was put to death in flesh and quickened in spirit, as the Apostle puts it. Jesus was the first, and so, opened up the way for a certain class. Many? No; not many. It is a little flock. God does not wish many. God is limiting the number. Do we know what the number is? Well; He has intimated that the bride of Christ will be made up of one hundred forty and four thousand. It will be limited to them. Why should He limit it? In the same way that we might limit the number of invitations to a wedding to a certain number. In the army, so many men constitute a regiment. It is limited to that number. Say, one thousand and ten shall constitute a regiment. When you get that number, it is full and you can no longer join that regiment. So God has provided for a certain class, and only the required number can come into that class. It has taken all the Gospel Age to find this class. God has been sending out the message for eighteen hundred years. Simply telling them the message. Those who have responded and

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make their calling and election sure, when that number has fully come in, then the door will be shut. No more can then get into that class or company.

So then, dear brethren, those who are now being begotten are members of the bride class. It is not open to any and all. It is limited to those who respond in this way. He is dealing in a general way with the world, in that He says, Thus far and no farther, but beyond this general super vision, his is not dealing with the world at the present time. He will deal with them in the Millennial age. But now He deals with the elect of God, and this is the class that is spoken of as being the sons of God. All who are begotten of the Holy Spirit are the sons of God. The world is not begotten of the Spirit. Not all Christians of all denominations are begotten of the Spirit. Very few of them claim to be spirit-begotten. I am sure you will find some of the best of them know very little about spirit-begetting. Our Methodist friends years ago used to make much of this, and spoke of most of the people as being born again. They misrepresented the matter. What they really meant to say, was, that those only are the sons of God who

have been begotten of the Spirit, and that those thus begotten to sonship must grow in character, grow in grace, grow in the likeness of Christ, and then, in the first resurrection they will be born again, and be sons of God in the full sense.

Jesus was the first-born from the dead. So with us, we will be born in the first resurrection. Those are the only sons who are the sons of God. Is that according to the Bible? Yes; none others are called the sons of God. John 1:12, is one of the Scriptures on this point, "But as many as received Him, to them gave He power to become the sons of God. Jesus came unto His own, and His own (people, the Jews) received Him not." They had wrong expectations. They were not Israelites indeed, because they did not have the true Israelite spirit. The majority of them rejected Him. They were not true Israelites. Some were Israelites indeed, were loyal to God in their lives, and of them the Apostle speaks when he says, "To them gave He the power, or privilege, of becoming the sons of God." That privilege came to them at Pentecost. They did not have this privilege before.

He put His Spirit upon them and they acted as His representative beforehand, but not until Jesus had finished His sacrifice and appeared in the presence of God for us, not until then would God recognize them and give them the Holy Spirit. He said, tarry; I have made you to be my representatives to go into all the world to witness, but tarry at Jerusalem until ye be endowed with power from on high. After Jesus had ascended up on high and there presented His sacrifice, and had been accepted, then the Father granted Him the privilege of recognizing these as His children. The effect was the begetting of the Holy Spirit the same as Jesus was begotten at His baptism. So it has been all the way down. As many as are the sons of God, they have received the Spirit of God, and if any man have not the Spirit of God, he is none of His.

We did not get the Spirit in the same manner as Jesus did at the river Jordan, but the effect was the same. That was an outward demonstration for the benefit of John the Baptist. Neither did we get the Spirit in the same manner as did the disciples at Pentecost. That was an outward demonstration for a double purpose. It taught the Jews that the Father was specially with these, and it convinced the church that they were received of the Father. And then, what was that blessing they got? It was the gift of the Holy Spirit. This gift came to everybody who became a Christian.

Some had several gifts. Saint Paul could speak with tongues, could interpret tongues, and had the gift of healing, etc. Everyone in the church had a gift bestowed upon him as an evidence that he had been accepted by the Lord. But this did not continue. Why not? Not because the church fell away, but because the church progressed and grew in knowledge. They were then in the primary department, and had primary lessons

and illustrations the same as you give a child primary lessons. Thus it was with the early church, and after the early church passed away, the church passed into another stage; and so the Apostle says, "Whether there be tongues, they shall cease; whether there be prophecies, they shall fail" they shall all pass away. Then would come the fruits of the Spirit. As soon as the church had been established by the gifts of the Spirit, then came the period for the fruits of the Spirit, and it is this fruitage of the Spirit that has constituted the riches and blessings of the church ever since.

All down through the Gospel age, those who have been begotten of the Spirit, are expected and exhorted to bear the fruits of the Spirit. These fruits are "meekness, gentleness, faithfulness, longsuffering, patience, brotherly kindness, love. If these things be in you and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ, and so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior." These fruits were the important things. Not those who have the gifts of the spirit will get into the kingdom. That was simply something from the outside. The Apostle showed a difference between the gifts and fruits of the Spirit.

Saint Paul shows that a man might have these gifts of the Spirit and not really be any account at all. He might give all his goods to feed the poor, but if he did not have the real motive of love, (The fruit of the Spirit is love), it would profit him nothing. He might give his body to be burned in some religious cause, but if it were not prompted by love, God would not appreciate it. Though one might speak with the tongues of men, or of angels (He had already spoken of the speaking with tongues as a valuable gift of the Spirit), if he should speak with these tongues, and did not have love, it would avail him nothing. The gifts by themselves would count for nothing apart from the necessary character, but if these things were done from the motive of love, they would be acceptable to the Lord, they would then be pleasing to Him. If one should speak the truth at the cost of self-sacrifice, that would show that one had a large development of the fruits of the Spirit. The fruit of the Spirit in an individual manifests itself in an effort to do God's will.

Now then, all the way down, this class has been bearing fruit, more or less, and our Father is being glorified by bearing very much fruit. The fruit grows gradually. The next day after giving your heart to the Lord, you will not have a large bunch of grapes. So with the vine. It does not

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grow grapes at once. The fruit buds first appear, having small flowers, and very shortly these flowers pass away and the little grapes appear. You can see these under the microscope.

Afterwards they develop and grow. So it is with the Christian. This is the will of God, that we should develop these fruits the fruits of the Holy Spirit. What kind of fruits are these? Are these merely the distribution of tracts? That might be a sign of good fruit that you were willing to distribute tracts. Would preaching be an indication? That might be a very good sign. But the fruits of the Spirit are really more than these activities in the Lord's vineyard. They are those qualities of heart such as meekness, gentleness, etc.

God is more anxious to know how meek you are than the number of tracts you distribute. God is more anxious to know how much love you have. These two things really go together. Our service for the Lord depends very much upon the growth of the Spirit. At first you might have a feeling of pride. Must I give this tract? I cannot do that. Why not? You did not have enough meekness to go out with the tracts. As the meekness grows, the person will get out with the tracts. Not the tracts but the meekness is the thing that counts. You might be sick and not be able to give out tracts, but if you have the spirit of meekness and the desire to do it, God looks at that spirit or intention.

If we get these fruits of the Spirit well developed, such as meekness, gentleness, patience, brotherly kindness, love, they will cause us to be that much more active in God's work. But at first we may have the activity without the proper spirit. You may have noticed this perhaps in some of your earlier efforts to serve the truth. When I first began to see the truth, I would go up to some of my friends and hit them with the texts of Scripture, and would knock them down with the texts. When they got up, I noticed that they were not especially friendly. They would keep away from me so as not to get hit again. I said to myself, you are not getting the people to understand the Bible, they are simply shy of you, you have knocked them down; I must have this thing wrong; I must be doing it in a wrong way.

I then began to study how to do it better, how to speak the truth in love, instead of knocking them down, to just get them to sit down themselves. If one sits down and finds out where he is wrong, that one is getting a blessing. You have, no doubt, noticed that in your experiences the same as I did in mine. Sometimes it is the husband who has this wrong way, and sometimes it is the wife. They have asked me why they did not have better results. I have generally told them that it is because they did not handle the Scriptures right. If you jack people up they will feel sore about it. We are to avoid this knocking way, and this pin-pricking presentation of the truth, and we must try to cultivate the Lord's way and spirit. His spirit is love. And by the time your heart becomes imbued with the spirit of the truth, you

will not be thinking about showing off, but will rather forget about your self and want to honor the Lord. If you are going to be somebody, God can't use you in His service. We must be nothing. Just as we often sing:

*“O, to be nothing, nothing,
Only to lie at His feet,
A broken and emptied vessel,
For the Master's use made meet.
Emptied, that He might fill me,
As forth to His service I go;
Broken, that so, unhindered,
His life through me might flow.”*

This is very important. The Apostle puts meekness first. If we have not that, we cannot make any progress. We must have meekness if we are to be used of the Lord. I don't know what may be your difficulties. We all have them imperfections. But we should fight a good fight with ourselves. You do not need to fight the Germans, Russians, French or English, but fight yourself. Get yourself into the full line with what the Lord wants, and the Lord, by His providence, will help you. You might be inclined to get discouraged. Brother Russell, said one of the friends to me, at the beginning of this year I was desirous of making a good start for the year. I said, which one of the fruits of the spirit do you think you lack most? I believe that I need patience more than any of the others. I need all the others, of course. So I prayed that the Lord might grant me a special blessing this year in the way of cultivating this quality of patience, and asked Him for those experiences that would help me to develop patience.

Well, he said, I had the queerest experience. For three months I was wondering why I was having more trials every day. It seemed that I was getting more trials on the line of patience than any one. I could not understand it. Finally, I thought of my prayer for patience, and I then began to see that the Lord was giving me these, so that I might cultivate the quality of patience. As soon as I saw that, it made me rejoice that I was having these trying experiences, in order that I might cultivate more patience. I then began to rejoice in all these various trials. It turned out very fine at last.

This is an illustration. It may be that your imperfection is along the line of meekness. He might try you along this line so as to show you how much you lack in that respect; or, it may be along the line of gentleness you being rude and not doing things in a kindly way. The Lord may be giving you these tests or trials in order to give you an opportunity of developing those fruits in your character. So with the tests of love for the brethren, for the family, for one's neighbors. The Lord might hide His face from you for a time to give you a test of love for Him. All these things work together for good to them that love God, to those who are

called according to His purpose. That is not the world, you see. The world are not called according to His purpose. Those referred to are the ones who have heard and accepted His invitation. They are the ones who are called according to His purpose. Everything is working together for good to them. This does not mean the world, although He is making everything in the world get ready for Messiah's kingdom. For the present, it means the church, for they are the ones who have consecrated their lives to the Lord. They are the ones who are desirous above everything else of becoming copies of God's dear Son. With these then, the Lord is now dealing.

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When does this matter begin? It began with their begetting. When will it end? It will end when they die. But can't one say, I have fought a good fight, and have finished my course, before one dies? Must we be wondering all the time? You may have this confidence. You have entered into a covenant with the Lord. You have given to Him your time, talents, strength, everything. He has given you in exchange for them the begetting of the Holy Spirit, his providential care, and His exceeding precious promises respecting the future. Are you still in this condition? Are you still seeking to walk in the footsteps of Jesus? Surely then, all is right for you. Do not be afraid. Do not say, I am afraid He will back down. If anyone backs down out of the contract, it will be you, not God. Faithful is He that calleth you, who also will do it. God is sure to carry out His part, so that the failure can be only on our part. Thus we may have confidence according to conditions. What am I to do? If our hearts condemn us not. If your heart condemns you, then it is not all right with you. For what does your heart condemn you? If you have not been living up to the full extent of your ability, then your heart condemns you for that. God is greater than your heart. So, what your heart condemns in you, God will condemn. What does that mean? It means that it is time for you to get right while you can.

If you are to have a share with the bride-class, you must be more zealous. You must be studying your character. You must see to it that you develop these various qualities. It would mean that you resolve that, I am going to see to it tonight; how much I have cultivated these fruits; the faith that goes with love, the patience that goes with love, the brotherly kindness that goes with love. (I want to refresh your memory, dear friends, and bring some influence to bear upon your hearts and lives that will be for your good and God's glory). You should say, throughout this day I am going to keep watch over my thoughts, what my hands are doing, how my time is spent, what my words are. That would be a terrible thing to have to be so careful about these things, wouldn't it, Brother Russell? Oh no; not if you have a proper love of the bridegroom, the proper appreciation of what He has done for you, and the proper appreciation of what He will still do

for you. If you have not worked all this embroidery on your robe, you will be glad to take all these stitches with care. This is your wedding robe that you are preparing.

Every stitch tells me of the love of the one who gave me this robe. It tells me about the bridegroom, and the bride class. It all brings up thoughts about God, and about Christ, and about the glorious things He has in reservation for those who love Him love Him more than anything else. This is the class mentioned in our text when it says, "They that revered the Lord spake often one to another:" at the Conventions, in Dawn studies, prayer meetings, every Sunday for worship; they want the Watch Tower, they love to study the Studies in the Scriptures, and know all the various parts of the plan; they observe the daily Manna texts: that is the way they will do. They that reverence the Lord speak often one to another. What of it? "And the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared (reverenced) the Lord and thought on His name.

"What does He hear when He comes into your meeting? Did he hear you say anything proud or boastful; anything slanderous or unkind; talking about other people's business? Did He see you study His Word, and desire to develop the fruits of the Spirit? Then be glad and rejoice. You have that much evidence that you are on the Lord's side. And if you are seeking in everything to do His will, you have the full assurance of faith. Continue in that way and you are sure to get the prize. If you will continue that way, it is absolutely sure that you will get the prize. God has not required anything from you that is impossible. Just do to the best of your ability what you have agreed to do, with that full assurance of faith, the fine needle work on the embroidery of your wedding garment, and this fellowship with the Lord's people that is a very happy condition. No one else is in such a good condition.

Some have their lodges, various kinds of meetings and socials, but they are not very deep and heart-satisfying. They are pretty empty things. They are froth and foam. We have the best there is those that speak often one to another. You will remember the Apostle Paul in speaking to us, says, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." So much the more. Of course, you can go to an extreme in attending meetings, but we are not likely to go to an extreme. You have duties at home toward your families and you are not to neglect these, but, having these special privileges, you are to accept them, and thus grow strong in the spirit.

When the Lord hearkened and heard, what did He do? A book of remembrance was written before him. It is not the thought that God had to write down so as not to forget, but it gives us the thought that He does not forget, and that He loves that class. He

loves the world with a broad, sympathetic love, but He has a special love for the church, those who have consecrated themselves to Him at the present time. "The Father Himself loveth you," and in one of the Psalms, it is written that we are as dear to Him as the apple of His eye. Think how carefully you would guard your eyes. If anything is going to hurt them He will take care of it. That is a beautiful thought. "They that revered the Lord, spake often one to another, and the Lord hearkened, and a book of remembrance was kept of those that thought on His name." In olden times the name stood for character more than it does now. Now we give names too often at random. Too many times we give the name meaning King, or meaning Noble one, to a person who may be very ignoble. But in olden times they were very particular to attach names to the one to whom it would fit. They called His name Jesus because it was He that would save His people from their sins.

GOD'S NAME

What does it stand for? It stands for all that great character of God. Not very many people think about the character of God. Why not? Because the religious teachers have described His character in such a way as to make it very undesirable to think much about Him. They have the thought that He is going to punish people so much, that the name Jehovah stands for one who is to be feared for His great power in throwing them over to the devil, rather than

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one who is to be loved because of His great love for all His people. But with His dear children, this is not so. They love God and study about His name and character. They think about His care for them. They are trying to be like their Father in heaven. And He is showing to them His character more and more.

Some of the lengths and breadths, and heights and depths of His love divine is being shown to this class, and they are wanting to know more of His character all the time, and consequently are trying to learn more of His plan. In that way we are learning more about His character by knowing more about His plan. When we see the plan of God for the church, and for the world, we are then thinking about His character. So, by and by, the world will be made to know about this great plan. The light of the knowledge of the glory of God will fill the whole world. We get this knowledge of Jehovah's character beforehand. Because in coming into the family of God we have entered the school of Christ, and He is teaching us and showing us these things, and they are written in the Bible for our admonition upon whom the ends of the ages have come, in order that by knowing Him in the full sense we may be ready for everlasting life.

What does the Lord think of this class? "They shall be Mine saith the Lord in that day when I make up my jewels" Here is the

possessive case. "Mine" saith the Lord. I have taken a long time to select them and care for them and husband them as a vine that they might bear much fruit. Like one who cares about precious jewels, he takes care that no one shall steal them. So with the Lord. They shall be Mine, saith the Lord, in that day when I make up my jewels. I will make them up. I will care for them. How will He make them up? This is the picture. The one who handles jewels first sees that they are properly polished, but they would not look well except they were mounted. The mounting has much to do with the beauty of the jewels. God is now cutting these jewels. Jesus was the first Great Jewel. The twelve Apostles were twelve large jewels, fine grained and beautifully cut. Some small, and some large ones, have been cut all the way down during the Gospel age. Now, we have this privilege of being jewels. God is going to mount them presently. He is going to make of them a diadem, set in gold, symbolizing divine nature, the mounting is to be done in the resurrection. It will give them the proper setting in the divine nature.

The resurrection work is the work of mounting. According to the statement of the prophet Isaiah, "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Is He going to wear it? That is what people generally do with them. Will God wear them? Will God do this? Oh no; we could not add to the charms of God's perfection at all. He needs no diadem of any kind to glorify Him. Ye shall be a royal diadem in the hand of our God. We will be in His hand. We will be shown to the angels, and to men, as a piece of fine work that God has done. He did not use force about it either. These are some of the poor daughters and sons of Adam. See what I have made of them, and in doing so, God did not pull, or push them, but simply directed them by the spirit, the exceeding great and precious promises. Promises. No driving nor throwing. Just the promises. Some did not care for the promises, and consequently did not come. What about them? They can stay away. God is looking for those who want to come, just as a piece of steel is attracted to the magnet.

According to the best knowledge we have, the knowledge of God's word, we have now come down to the close. The bride will soon be complete. Today? I don't know. Next month? I don't know. Many months? I cannot tell. "God kindly veils mine eyes." Don't you wish you could tell No; the flesh would say that. The spirit says, I do not want to know anything that God does not wish me to know. I am sure I am better off without the knowledge, since it has not pleased Him to give it. If it had been better to have this knowledge, He would have given it.

We have seen that Elijah is a type of the gospel church. Elijah's experiences correspond with those of the church in many ways. Read the second volume on this. We have pointed out there wherein Elijah may be viewed as the type of the church. You

remember, at the close of Elijah's experiences God sent him to this place, to that place, and to the other place, and then was the time when He would take up Elijah, but God did not take him up at any of these places. So God sent us to look at 1875, and then to 1881 as a specially marked time in His great plan. He then sent us to look at the close of Gentile times, but He did not say that we would be taken up at that time.

So it was with Elijah. He sent him here, there and beyond, but God did not take him at any of these places. So God has not taken us at any of these places. We do not know where we are now. He has not given us any other time. In the case of Elijah and Elisha, we read, "And it came to pass, AS THEY STILL WENT ON, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." It was while they were still going on that they were separated by a chariot of fire. The Elijah class is the bride class, and the chariot of fire is a symbol of trouble. Fire is always a symbol of trouble. This does not look like being carried to the skies on flowery beds of ease. It is more like a bed of thorns. I don't want to alarm anybody. I trust you will not have any alarm in connection with anything that the Lord has given. That Char iot is something that will come very suddenly. It will catch away the elect class, leaving the non-elect class in the church like Elisha. Elisha was left and Elijah was taken, and so, some fiery experiences will come upon those who will be taken. I am not prophesying. I am a poor guesser. As far as I can understand what is written, I am pleased to talk about it, but when I don't understand, I shall just wait awhile. A large bump of imagination may cause us to make God's Word mean most anything.

But we are content to wait. Whenever God has anything to say, I believe He will make it so clear and so plain that we will have no difficulty in knowing about it. But no prophecy is understood very long before its fulfillment. Hardly any prophecies were understood until they were fulfilled. Jesus told His disciples about the lifting up of the serpent in the wilderness, but they did not understand it until after His resurrection. It was after He appeared and explained that it behooved the Son of man to suffer, before they could begin to understand. It was after its fulfillment

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that they were able to understand. So, I think it will be with us. The Lord does not wish us to see very long in advance, but when the chariot comes, I hope we may be in it. I think it means great tribulation. The whirlwind means what? Not anything good. It generally signifies trouble of some kind. We are having a great whirlwind now. Whether that one will take us up, or not, I don't know. It may be. I don't know. God kindly veils mine eyes. So on we go, not knowing, not wishing to know what God does not

wish us to know, but content that Our Father who has lead us these years, will lead us still.

And thus, my dear brethren, I trust our experience will go on favorably for us and prepare us for what is coming. So far as I can observe, God's people are being well exercised by their experiences. I feel God is favoring me in enabling me to do some more work on the robe, and to receive some more polishing. We will leave it all in God's hands. May He do with us what seemeth to Him best.

St. Paul Enterprise, November 5, 1915

TWELVE TRIBES OF SPIRITUAL ISRAEL

St. Louis, Mo., October 31. Pastor Russell gave a discourse here today of intense interest. His text was, "I heard the number of them that were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." (Rev. 7:4) He said in part:

Our Lord Jesus, before He came into the world, was the Son of God on the Heavenly plane, the Only Begotten of the Father Jehovah's only direct creation. (Col. 1:15; Rev. 3:14) When in the flesh, He was still God's well-beloved Son. This is the One who when on earth as a man gave Himself in consecration to do the Father's will, even at the cost of His own life, that He might purchase back from death the fallen human race. For this, the Father highly rewarded Him, by raising Him from the dead a Divine Being. Our Lord has had three natures, being now a partaker of the nature of Jehovah the Divine. "Him hath God supremely exalted, and given Him a name above every name. Phil. 2:9-11

This perfect obedience on the part of our Lord Jesus was the basis, then, on which Jehovah God raised Him to His present high position. God might have let Him take at once His power as King of kings and Lord of lords, and begin His great work of blessing mankind. But God's plan was different. In His Purpose the Father not only foreknew the Lord Jesus for this work, but foreknew also that certain ones chosen from the human family would gladly become fellow-sufferers with Jesus that they might be fellow-sharers in His glory to follow. How could God arrange this? The Answer--is that they may have a part in this arrangement by marriage, by becoming united to Christ Jesus as His Bride, His Body, which is to be composed of 144,000 members.

HOW THESE ARE OF THE TRIBES OF ISRAEL

St. John the Revelator tells about this 144,000 12,000 from each tribe of Israel. How does the Church, the Body of Christ, come to be of the twelve tribes of Israel? In this way: God laid out the entire program of the Gospel Age on the Jewish basis. Provision was made for choosing the total number of the Bride class out of Natural Israel 12,000 out of each of the twelve tribes. God foreknew, however, that fleshly Israel as a nation would not receive Jesus as Messiah, and that those who would receive Him would be only a small remnant from all the tribes. But the elect Church was to number 144,000 12,000 from each tribe.

Of those of Fleshly Israel who came into the Gospel Church we do not know the proportion from each of the tribes. All twelve tribes were represented in Palestine when our Lord Jesus came, though chiefly Judah and Benjamin. During the Jewish Harvest there were approximately 25,000 gathered to the Lord from Palestine and adjacent countries an average of a little over 2000 from each tribe. So there was not nearly the required number. Therefore, after the close of the 70 symbolic weeks of favor (Dan. 9:24) promised to the Jews, God turned to the Gentiles, to fill up the number lacking from the various tribes. (Acts 13:46) When we were received into Christ, the question was, Where would we be put? We do not know, however, where the Lord has put us; some will be in one tribe, and some in another, as God wills. But His decision will satisfy us.

ANOTHER COMPANY--A GREAT MULTITUDE

After we are told about these 144,000 from the twelve tribes who are to be of the Very Elect, who are to stand with Christ on Mount Zion (Rev. 7:1-8; 14:1-5), and who only will be able to sing the song of Moses and the Lamb, mention is made of a much larger company. This Great Company say that they will never deny God's name or His cause. But they have not been living in harmony with their vows. Therefore they will not receive the reward coming to those who are ready to meet their Lord at any moment, those whose lamps are trimmed and burning.

This unfaithful class are the ones mentioned by the Revelator as having soiled their garments those who have failed to keep "unspotted from the world." He says, "I looked, and behold, a great multitude, whose number no man knows, of all nations and kindreds and people and tongues; and they stood before the Throne and before the Lamb." (Rev. 7:9-14) These are the Spiritual Israelites who are not of the priestly family. As in Natural Israel the Levites were far more numerous than the priests, so in Spiritual Israel.

The Angel said to St. John, "Who are these, and whence came they?" He replied, "Sir, thou knowest." So the angel said, "These are they who have come up out of the great tribulation, and have

washed their robes, and made them white in the blood of the Lamb." Nothing but the blood of Jesus will ever take away these sins. They must all be cleansed in "a Time of Trouble such as was not since there was a nation." This class will have their portion with the hypocrites," because they have failed to live up to their

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covenant with God. They hesitate to step forward boldly and say, "I am striving to be a footstep follower of the Lord Jesus Christ."

But here is our opportunity to take a stand before the world and to lift up the banner of the Lord. Let the people know where you stand! If you say, "Of course I am religious, but I do not wish to be extreme," then your worldly acquaintances will say, "That is right. Don't be extreme; come in and have a game of cards!" Such Christians get themselves into trouble at once.

Some of this class become so besmirched that they plunge into willful deliberate sin. This course would merit the Second Death, so far as we understand the Word of God. But others say, "I will never go deliberately into sin. I am no saint, I know; but I will never deny the Lord; I will never deny the principles of righteousness." There is considerable good character manifested here, even though that person is not living up to the covenant made with God. Such are still loyal at heart. Some of them have been weak through fear of loss of worldly favor, or have been hindered by the cares of this life. This is the class that will be in the second company, the Great Company.

HOW THEY LOST THEIR CROWNS

You ask, "How do they get into such a condition?" We answer, There are various ways. The following illustrates one of these: Suppose you as a child of God should get angry, should speak a bitter word. Afterwards you felt that this was something against you. You hastened to the Throne of Grace and said, "O Lord, forgive! Cleanse me from my iniquity, and I will never do this again!" Perhaps a day or two afterward you made the same mistake; and you felt, oh, so abashed. It was more difficult to go to the Mercy-Seat the second time; but you went and said, "Lord, I am so ashamed, so sorry! I will try not to do this again!" But perhaps in a week, or perhaps in an hour or two, you had repeated the transgression. You were almost discouraged. You feared to go to the Lord. When you were preparing to retire at night, and the time had come for reviewing the events of the day, you said to yourself, "I cannot go to the Lord tonight, and own that I have failed again!"

You succeed in putting the matter off, but you are anxious. You try to get it out of your mind. The next morning you go about your duties, but you have not made the matter right with God. During the day something happens that causes you again to

transgress. In distress you say, "I will not think about it. Everybody commits sins. There may be some who can overcome, but I cannot. There is no use to try." So it goes on, the trespasses accumulating. From time to time you offer prayer; but it is largely a formality. If this condition of things is not rectified by the proper steps, you will certainly lose your Crown and go into great tribulation.

All down the Gospel Age there have been some of this class; but the Revelator pictures those now living. "Judgment must begin at the House of God" (1 Pet. 4:17); and these slothful ones must Answer--for their unfaithfulness. But after their sore chastisement in the coming great trouble, they will realize that it has worked good to them, and will say, "Let us be glad and rejoice. Let us glorify God that we were finally delivered. We have not been faithful; we have allowed things to hold us back. But now the Marriage of the Lamb has taken place. Our robes have been cleansed; and we are invited to the Marriage Supper, even though we have missed being of the Bride class. What a pity that we did not yield ourselves up wholly to the Lord;" See Rev. 19:6-9.

NOT MANY WEALTHY, GREAT OR WISE CALLED

God's faithful ones love to meet together and encourage one another in the good way. The association of the Lord's true people is like a bed of coals. One coal will not keep warm alone; but when many coals are brought together, each warms the others. Therefore the Apostle exhorts, "Forsake not the assembling of yourselves together,... and so much the more as ye see the Day approaching." Heb. 10:25

It is not money that draws us together. There is not a millionaire amongst the saints, so far as we know. Whoever wishes to get into a club of millionaires will not find it in the Church of Christ.. The true Church are not as a rule wealthy, nor are they as a class the most learned, the most talented, the most refined, to be found. If these things are what you are seeking in the Church of Christ, then you are looking in the wrong place. On the other hand, whoever is ashamed of the brethren of Christ is accounted as ashamed of Him.

We are not to be ashamed of the brethren of Christ or of His Truth. Our Lord says, "Whosoever shall be ashamed of Me and of My Word, of him shall the Son of Man be ashamed, when He shall come in His own glory and His Father's." (Luke 9:26) In other words, I will not have him in the Bride class. That Great Company is represented as eventually getting the palms of victory and as serving God in His Temple. But so far as you and I are concerned, I trust that we are looking for something better the Crown of Glory immortality. The class that will receive this great exaltation with Christ is the class that "follow the Lamb whithersoever He goeth."

HE COMETH NOW TO REIGN

In Psa. 45:3, 4, the Psalmist tells us of the majesty of our Lord Jesus when He comes to reign on earth. "Gird Thy Sword upon Thy thigh, O most Mighty." Our Lord here girds on His Sword, that with it He should smite the nations. During all these eighteen hundred years He has not until now girded on this Sword. But now the time has arrived. The present great war is the beginning of the work of disintegration. In this war we see a general spirit of partisanship, even amongst professed Christian people. We who are members of the Bride of Christ are to forget that we are British or German or French, etc. We are to be rid of all bias and false expectation, and thus be better able to see God's view of the whole matter.

The Lord wishes to have a judicial class. We are preparing to be the judges of the world. "Know ye not that the saints are to judge the world?" (1 Cor. 6:2) But we are not to attempt to be judges now. We must not make that mistake. We see enough of this war to know that, like all

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other wars, it is not of God, but of the Devil. We see that selfishness is at the bottom.

This war has been brewing for the past forty years. Each nation has determined to have, if possible, what each considers its rights upon the sea. Each nation has determined that rival nations shall not have the supremacy. Jealousy and selfishness were rampant. When the expense of naval and military armament became too great to be longer borne, and there was imminent danger that the people would revolt, the rulers said, "There must be war" not expecting so much of it.

God is permitting the nations to take charge of the situation, but He is overruling all to the accomplishment of His own glorious purposes. In this war He will permit the world to try their power and to come to the full end of their resources. God is saying, in substance, "I have every thing ready. By the time that these nations have used each other up, My Kingdom, that I have so long promised, will take control. These nations can never bless the world. I will let all the peoples of the earth see how foolish their plans have been. Hitherto I have held back the winds of strife; but now I am letting them loose; for I am ready to bring in the blessings of My Kingdom." Dan. 2:44

CITIZENS OF THE HEAVENLY KINGDOM

It would be very improper for us as Christians to have any prejudice one way or the other. We are to love all mankind. God's true people are waiting to bless all the world. We do not wish to see any one injured; we are sorry that they do not know better than to injure and destroy one another as they are doing. This spirit of selfishness which has prompted the war is

spreading all over the world this antagonism, this striving for me and mine. What has the Spirit of the Lord to do with such selfishness? We are to remember that we belong to the Lord and to His Kingdom. If the whole world could get the spirit of our Master, what a changed world it would be! If all the churches in Europe had been teaching the principles of the Word of God, there would be no war. If all were Christians, there would be no soldiers and nobody killed.

Over there in Europe the people claim to be practically all Christians. The Germans claim to be ninety-five per cent Christians; the British make the same claim. Italy is in the lead. It counts in all its people as Christians. These Christian-Italians have been studying the matter of going into this war, have been estimating how many would be killed and how much material advantage could be obtained by entering the war or by remaining out. For months they balanced it up and down. There they were, willing to barter the lives of millions of their own people and of others in order to get a little larger strip of territory under their king. How pitiable are such conditions!

“What manner of persons ought we (true Christians) to be!” We should be the peacemakers of the world. Humanity are all deluded by their wrong doctrines. If they could see things properly, they would speedily bring this war to a conclusion. The Lutheran Church has been teaching the Germans and the Swedes, and the Church of England has been teaching the British, each in its place, that their kingdom is the Kingdom of God. Now they are in God’s holy war. (?) We are sorry. This is all that we can say. The war is a shameful spectacle. We whose eyes of understanding are opened know that all these earthly governments will meet with disaster, with ruin.

Let us, then, as true disciples of Christ, help each other. Let us all be peacemakers and point others to the Kingdom of God’s dear Son, which is soon to be inaugurated upon the ruins of the present evil order, and which will prove to be “the desire of all nations.” Then wars and all other calamities will be made to cease forever; for nothing will be permitted to hurt or destroy in all God’s holy Kingdom. Isa. 11:9

St. Paul Enterprise, November 7, 1915

GOD'S PERFECT POISE IN JUSTICE AND LOVE

MERCY IS THE OUTWARD EXPRESSION OF LOVE

New York City, November 7 Pastor Russell delivered a forceful address at the New York City Temple today, W. 63rd Street, near Broadway. His text was, "Mercy rejoiceth against judgment." (Jas. 2:13). He spoke as follows:

Our text signifies that love has gained a victory over Justice; for Mercy is merely an outward expression of Love. Let us reason as to the way in which Divine Mercy, or Love, gains the victory over Divine Justice. In so doing, I believe that we shall be learning something as to our proper attitude; for we should copy God's character. We should study His methods, His ways, that we may have Heavenly wisdom. When, therefore, we see how God's Love gains the victory over His Justice, we shall see how it should be with us, in order that we may become like Him.

In considering Divine Love and Divine Justice, we are to remember that God is perfect in all His attributes. Both His Justice and His Love are perfect. But inasmuch as these are inherent, invisible qualities of the Divine Nature, we could not study them unless they were manifested. Thus far they have been manifested only to a faithful few. It is the manifestation of these qualities that especially interests us. Let us note how these attributes manifest themselves, that we may thus learn valuable lessons.

JUSTICE THE FOUNDATION OF GOD'S THRONE

Undoubtedly there is no lesson that the people of God need to learn more than this particular one of the relationship of justice to love, in order to know how to exercise these qualities as God exercises the, and yet with some variations; for He has some rights which we do not possess. We see that God's Love operated in the very beginning, when He created His Son to be His Logos. His Love was

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afterwards seen in His creation of the angels and men, in His own image. Then we see that the fall of our race brought into operation Divine Justice; for it was Justice which decreed that man, because of his disobedience, should not live.

"Dying, thou shalt die," was the fiat of Divine Justice. (Gen. 2:17) When Justice decreed that death must result from transgression, Divine Love agreed that the sentence was

altogether proper, not only because it is right for God to be just and in harmony with His own Law, but also because it would not be good for man to live everlastingly in a fallen condition.

If God had permitted man to live on in imperfection, we can scarcely imagine the tremendous power he would have had by this time. As it is, we see that some of our race in three score and ten years are able to cultivate such qualities of mind and character as to give them ascendancy over their fellows; and were they allowed to live on indefinitely in sin, they would undoubtedly bring all others into captivity to themselves. Except man should exercise the attributes of his character in harmony with the Divine character, he should not be permitted to live, because of the great injury which he would do to others. Thus, in the Divine arrangement, we see Love agreeing with Justice that sinful man should die.

WHY GOD PERMITTED SIN

Again, when our race came under the death sentence, God might have cut us off more quickly than He did had He not in mind the very Plan of which we are now learning the Divine Plan of the Ages. (Eph. 3:11, Diaglott.) Man was to learn certain lessons during the present life, in order that he might profit by them in the future life. We see, then, that God has arranged a very reasonable and loving way in dealing with the sinner race. In His wonderful Purpose He planned to redeem man from this death condition, and to restore the race in due time.

All the experienced of the present life will have a bearing upon the members of the fallen race during the period of their restoration, in the incoming Age. God planned that mankind should have experiences of pain and death, thus to learn the needful lessons. For six thousand years the world has been getting its education along the lines of sin lessons as to what a terrible thing sin is, how hard it is to control, how ruinous are its effects, how hardening of the heart and that final death will inevitably result from its continued practice. Thus twenty billions of our race have had a great schooling time during the past six thousand years.

LOVE PLANS MAN'S REDEMPTION

As we study the matter, we can see great wisdom in God's course. Love was not indifferent, though for a time God could not show man His interest. Love had beforehand arranged a Plan whereby redemption would come, whereby Love would triumph over Justice. In God's due time a purchase-price for man would be given. Then, after Justice should reign for six Thousand years, during which the world would learn its needed lessons with respect to the heinousness of sin in all its manifold forms, redeeming Love should become restoring Love, calling mankind forth from the tomb, during the thousand years' Reign of the One who purchased them.

So ultimately, when death and hell (the grave) shall have delivered up all that are in them, and when the curse of death shall be no more, Love will have triumphed over Justice. Thus we read, “O Death, where is thy sting? O Grave, where is thy victory?” “Thanks be to God, who giveth us the victory through our Lord Jesus Christ!” I Cor. 15:55, 57

This is one of the most wonderful things that we see in the Bible the more wonderful as we understand it the more. God always maintains His Justice, and He always maintains His Love; and we are blessed by both. Justice, having triumphed over the world, for six thousand years, has brought our race down to Sheol, Hades the tomb. Love in the meantime, began to operate, though in harmony with Justice; and it has given the great sacrifice of Jesus, and has arranged that at the time of the Second Advent of Christ, and through His Reign of a thousand years, He shall awaken all humanity from the sleep of death.

HOW ONE COULD PURCHASE A RACE

We can thus see in the Bible what a great equalization, or balance, God has arranged. Since twenty thousand millions of souls have sinned, it would, in any other way than God’s way, have required twenty thousand million redeemers. But when we see how God is operating, we wonder at His arrangement He provided that only one man should be condemned to death, and that through this one man condemnation should come upon all men while still in his loins. Thus one man could pay the penalty for all. “For since by man (Adam) came death, by man (Jesus) comes the resurrection of the dead.” (1 Cor. 15:21) One man was a sinner; One man was the Redeemer.

Beautiful! We never heard of anything like this except in God’s Plan. Think of a great Plan, covering six thousand years, in which the salvation of twenty billions of human creatures is involved, and yet all so easily and perfectly poised! Justice will never be cheated out of its dues; yet Love gains the victory and provides the way out of the difficulty, and does this at the expense of the One through whom the whole Plan is consummated our blessed Lord Jesus.

The penalty resting upon mankind was met by the sacrifice of Jesus’ life. But is that not unjust? On no! the Bible assures us that God stated the proposition beforehand to the Son, and that the Son was in full agreement with it not the Man Jesus, but the Logos, the Word, the Messenger Michael, the Godlike One. The proposition was made to Him that by the purchase of the whole race of man through His sacrifice He might obtain the honor and glory of Messiah the opportunity of delivering and blessing the thousands of millions of humanity who had been condemned to death in Adam. And then, what more? Oh, much more! that He should be supremely exalted, even to the Divine nature, for all eternity far above angels, principalities, powers and every name

that is named. (Phil. 2:3-11) ALL THIS IS THE GREAT TRIUMPH OF LOVE OVER JUSTICE. While Justice remains forever inviolate, yet Love is the victor. Mercy rejoiceth against Judgement Justice.

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GOD'S WONDERFUL PLAN OF THE AGES

When we see the Bible teaching concerning the Divine Plan, it gives us a confidence in the Bible that we can get from no other quarter. It is the study of the Bible from the outside, by those who try to tear it into shreds, and the employment of their brains against the Bible, that proves the professors of our day the worst of all times. Only when we perceive from the inside can we see the strength of the Bible. No human mind ever originated such a Plan. It is surely Divine, surely Biblical. We did not discover it, but it was shown to the faithful "in due time."

We know that this great Plan is of God; and the Book that contains such a wonderful Message is surely the Word of God. It must be that those "holy men of old spake as they were moved by the Holy Spirit." The Spirit of God indited this wonderful Message. The many men, in various times and places, who uttered the words did not know what they meant. The understanding was not then due. But their words constitute a harmonious whole, and "were written for our instruction, upon whom the ends of the ages have come." 1 Pet. 1:10-12; 1 Cor. 10:11; Rom. 15:4

Nor could we understand their words until we received the begetting of the Holy Spirit with its consequent enlightenment. This brought these things to our attention in God's due time, and enabled us to understand their meaning. So the Apostle Paul writes to some, "After that ye were illuminated, ye endured." Heb. 10:32,33. We now understand what it means to be illuminated. The illumination is the work of the Holy Spirit, which we received at the time of our consecration unto death. This illumination of the Church had its beginning at Pentecost. Up to that time the Spirit had not been given. John 7:39

The Church is a special class, called out in advance of the world. the early Church had to wait until Jesus had finished His sacrifice for sin, had ascended up on High as the great High Priest, to appear in the presence of God for us (the Church, not yet for the world), to sprinkle the blood of His sacrifice upon the Mercy-Seat on our behalf, and had become the Advocate of those who would follow in His steps. (Heb. 9:24) Having made satisfaction for the sins of the consecrated, He imputed His own merit to them, thereby making them acceptable to the Father. Not until then could they receive the begetting of the Holy Spirit. Ever since that time the Holy Spirit has been with the Church, begetting each one who came into this class.

With this begetting comes illumination. We are then sons of God. Not only does this illumination enable us to understand things previously hidden from our eyes, but thereafter all the Word of God becomes food to us, that thereby we may grow in grace, in knowledge, in justice, in love, in all qualities of the Divine character, that thus we may become more like our Father who is in Heaven.

DELIVERANCE OF THE WORLD

Having, then, seen how Divine Justice has operated up till now for the future blessing of mankind, we look further, and see that Divine Mercy is now about to gain a great victory of the whole world. As soon as the Church is glorified, the merit of the Redeemer is to be applied for all the human race. But it will require the entire thousand years of Messiah's Reign before Mercy will have fully triumphed over Justice. We now perceive what Love will be doing for the world throughout those thousand years. It will be awakening mankind from death and lifting them up from degradation to holiness and life.

This will all come through the Lord Jesus Christ, who will be God's Agent., the Agent of Justice and of Love. The faithful Church will be associated with Him in all His Kingdom glory and honor. In order that we may be of this class, not only must we be begotten by the Spirit of God, but we must also manifest the fruits of that Spirit, we must be quickened by it. then in the First Resurrection we shall be born of the Spirit and shall also share with our Lord this work of Love for all mankind, and shall also share His glory forever. At the conclusion of the Millennial Reign this glorious work of Divine Love will have been accomplished. Through all the outworkings of the wonderful Plan, the principles of absolute Justice and absolute Love will be observed, operating in full harmony. In what manner will God's Justice operate during the next Age toward mankind? may be asked. Some have difficulty in seeing how the world in the future will have their sins forgiven. Will God not hold against the world something for wrongs committed in this life? Will the murderer have the same opportunity as those who have been more noble in their lives? How will Justice then be represented?

We believe that God's dealings will be in full harmony with Justice; that while love will be especially operative or manifest during the Millennial Age, yet Justice will never be violated. Will mankind in the future, then be punished for their sins in the present life? Yes, and no. They will not be punished in the sense of being held legally accountable for sins of the past; for this would nullify the word which Christ accomplished in His death in providing satisfaction for Adamic sin. Christ having made satisfaction for the sins of Believers, this class are no longer legally responsible for them. the same principle will operate with the world in the future.

HOW JUSTICE OPERATES

For the present we will consider the Church of Christ. Suppose one had lived in such a way as to have gotten himself into a bad condition of body and mind or morals. These things will be more or less as a penalty upon him after he has become a Christian. Although God has forgiven his sins and cleansed him from all unrighteousness, nevertheless such a one will have in his body or in his mind certain natural penalties resulting from his previous sinful course. If he had lived a sinful life for many years, the evil would be so much the more deeply entrenched; and he will have all the greater fight to overcome these deeply embedded tendencies to sin. One who has lived a conscientious, moral life will have just that much less to overcome.

If through evil thoughts or evil deeds the mind of that person has become poisoned, he may have to battle all his life against the seeds of sin, not in the way of direct punishment for his wrongdoing, but through natural law; for the New Creature is to be developed while tabernacling in the flesh wherein the evil seeds have been sown. It is like a piece of land which has

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long been given over to weeds, in which case the roots would have become deeply entrenched in the soil. This land may afterward be changed into a wheat-field; but we know from experience that the weeds will be there also, and that the wheat will not flourish so readily, because of this fact.

It is even so with our hearts and our bodies. After we have given them to the Lord the fleshly tendencies are still there. God has accepted us as New Creatures; His grace has covered our sins; and they are no longer chargeable to us. But whoever has had a larger planting of sin in his former life may have to his dying day a great battle against these poisonous weeds; and that will be a proper and natural punishment for his past course. So it will be in the future. The world will get retribution for their sins, just as we do for ours, and it will take many years to get entirely free from the effects of sin.

St. Paul Enterprise, November 19, 1915

GREAT DAY OF GOD HAS ALREADY BEGUN

WE WHO KNOW THIS SHOULD WALK WORTHY OF OUR GREAT VOCATION

Utica, N. Y., November 14 Pastor Russell gave a helpful and impressive discourse here today. He spoke as follows:

My text, dear friends, is from the words of the Apostle Peter: "Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the Day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (2 Pet. 3:11, 12) The marginal reading omits the word "unto" after the word "hasting." The word "unto" was supplied by the translators in an endeavor to make the rendering clear. The marginal rendering does not give the right thought, evidently; for we could not hasten the Day of the Lord. God's Plan was fixed before the foundation of the world. In this passage the phrase, "hastening the preparation for the Day of God," more nearly gives the Apostle's thought than either of the other translations.

We can hasten our preparation for the wonderful things coming, but we cannot hasten the Day. Indeed, the fact that the marvelous things God has foretold are now beginning to come to pass demonstrates that the Day of the Lord is now present. It is very necessary to realize what manner of persons we should be and then to be such persons. We should be saints, faithful to the Lord in all things. We should give as much of our time as possible to the perfecting of ourselves and to the building up of one another in the most holy faith. We should be ensamples "in all holy conversation and godliness."

This word "conversation" in the old English includes the sum-total of holy living our words, our acts, our general conduct. It has thus in the Scriptures a wider meaning than is given it today. St. Peter knew that God's people would be helped by the thought that the great Day of the Lord was at hand, so he says, in view of this, "Seeing that all these things shall be dissolved, what manner of persons ought ye to be?" Then how paltry all the things of "this present evil world" should appear to us who see the disintegration of the Present Order already under way!

What were the things to be dissolved? The Apostle had just been specifying them—"The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the things that are therein, shall be burned up." Yet God's people, as the Apostle says, "look for a new heavens and a

new earth.” He is not speaking of literal heavens, but the symbolic heavens the ecclesiastical heavens, the present church organizations. The Prophet Zephaniah also speaks of this same great burning time of the Day of the Lord. Zeph. 1:14-18; 3:8, 9

THE ONLY TRUE BASIS OF PEACE

Even now the present heavens, the nominal church systems, are in great commotion, in much distress. Preachers and people are wondering what these things mean that are now taking place. They have been telling everybody that the world is getting better, that all will soon be converted through the churches. They have been saying, “Peace! Peace!” but instead of peaceful conditions have come riot and war. (Jer. 6:14-19) There has been no real basis for peace. Christians who are hearkening to God’s Word are the only ones who have a real basis for peace. In the Lord’s Word and in the Lord’s spirit we have the things that make for peace. “Blessed are the peacemakers; for they shall be called the children of God.” “Blessed are they that are persecuted for righteousness’ sake; for theirs is the Kingdom of heaven.”

With the world the disposition is, “See that nobody gets the better of you. Fight your own battles.” Life is a battle for all mankind. Some fight for a living, and others in more open warfare. All are more or less contentious to have the best they can get. But the true Christian’s fight is in his own body principally against selfishness, a desire to have his own way, to gratify his own natural inclinations. God is not selecting a class different from people in general in this respect. On the contrary, not many great, learned, noble, wise, has God chosen, but chiefly “the poor of this world, rich in faith.” This fact leaves us no room for pride.

We find that we have something to contend with in this natural meanness of our fallen nature, while the world imagine that they have something to be proud of. “No one shall get ahead of me if I can help it!” is their sentiment. The Lord gives His children different instruction, but not instruction merely; for if that were all, it would be very much harder for us than it is. He gives us a noble incentive and the necessary assistance all along the way. God has set before us a great prize; some of us have seen its glory and are running for it. What is this prize? Oh, glory, honor, immortality, joint-heirship with Christ in the Heavenly Kingdom, riches such as no earthly being ever dreamed of!

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He not only has shown us these things but has given us the opportunity of obtaining them.

HEAVENLY RICHES INCOMPARABLE

We see many people who hope some day to be very rich. Now, the Lord offers everyone of us who has the hearing ear something beside which a million dollars or many millions

would be as nothing, absolutely insignificant. To those who become His children He offers riches of grace, of life, of glory and exaltation far above angels, cherubim or seraphim, and still farther above humanity; and these riches to be eternal. Of this we are sure; we have the Lord's Word for it many places. The Lord through the Apostle Peter said, you remember, that by the exceeding great and precious promises He had given us we might be made partakers of the Divine nature. (2 Pet. 1:4) Why did He make us this wonderful offer? Because of His love for us and because He has an infinite purpose to be outworked. We are to be transformed, made New Creatures, meet to be partakers of our glorious inheritance.

As St. Paul says, "All things are yours." The whole world would be insignificant in comparison with the Lord's rich promises to those who follow Jesus in the narrow way. Some live and toil for forty and fifty years to accumulate a fortune, and then generally die before they get much besides worry and care out of it; and at best it is all very disappointing. But God has promised to give His children everlasting life on the very highest plane, and glory, honor and joy beyond compare. How rich we feel who have accepted God's great offer and are complying with His terms! Let others contend about these other things if they will. Why should we waste any time quarreling over earthly baubles?

Our future is all dependent upon our becoming copies of God's dear Son, our Lord Jesus Christ. We would surely lose the prize if we were to set our affections on earthly things. "Set your affection on things Above, not on things on earth." Are your affections going to home and business, to cats, dogs and canary birds, or to the things Above? Do you think chiefly of these earthly things, and then when in prayer try to turn your affections Above again? We shall not thus succeed in making our calling and election sure.

When the Master invited the Apostles, Peter, James and John up into the mountains with Him, where He was transfigured, they did not wish ever to go down again. Peter asked permission to build tabernacles there. So when some brethren get to a very uplifting meeting or convention of believers they desire to stay. They think they could be certain of spiritual victory in such surroundings. But we cannot always remain up on the mountain-top. We must return to the valley below for our testing, our proving and our crystallization of character and for service for God.

The Apostle in our text calls attention to the fact that we not only have the Heavenly things, far better and grander than the earthly things, but also that the Present Order is to be dissolved, as we have seen. Let us not become entangled with the things of this world. One might gain a high office, he might get a large fortune, have many servants, a fine mansion, automobiles, etc. But when he saw all these things slipping from his grasp, taking

wings, how foolish his course in clutching for these transitory baubles would appear! How he would long for something permanent and substantial!

This will be the case with many. All these earthly things are bound to disappear in the great cataclysm just ahead. In this time of the Lord's Second Presence His saints are to be glorified with Him. We look from the Divine standpoint at the dissolving and shaking of all the things of this present Dispensation. The only thing that will not be shaken down is the Kingdom of God. Let us then serve the Lord faithfully, and realize the value of the unshakable things which will thus be ours. Heb. 12:26-28

Everything unjust, untrue, false, in any sense, everything imperfect, will be shaken down. They will all be burned up. The newspapers say that there is a great conflagration in Europe. The things of the present time--ecclesiastical, social, financial, political all will become "as the chaff of the summer threshing floor, and the wind shall carry them away" forever. (Dan. 2:35, 44) Then the New Order shall come in. The true Church of God will be the "new heavens" God's saints. Then there will be a "new earth" a new social Order. This will gradually bring in perfection. Mankind will be delivered from sin and death. All may become complete through the work of Christ.

Christ will always be the Head of the Church, although after their glorious "change" they will not need the robe of His righteousness, imputed justification. This "change" of the Church is, we believe, very near at hand. Knowing all that is so soon to come to pass, is it any wonder that the Apostle urges us to watchfulness and saintliness? Our salvation, our full deliverance, is ready to be revealed now in this last Day, which is right upon us. For about 1900 years the Church of Christ has patiently waited and prayed for these things to take place.

NECESSARY CHARACTER TRAITS IN SAINTS

It is very important that we heed the Apostle's words in our text, "Seeing, then, that all these things are to be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" We hope to be copies of God's dear Son. He had the Father's spirit in all things. He made the Father's will His own. So we are to have the Father's spirit and to make His will our own. We are to have the mind that was in Christ Jesus, the mind of the Apostles and all the true saints.

The Scriptures tell us how the Lord's Spirit manifests itself. It is manifested in meekness in our intercourse with the brethren, in a humble appreciation of ourselves, in contentment with everything our God gives, in a delight to have Christ as our Teacher. It is manifested in gentleness. There are some people who are gentle because, naturally, they do not know how to be anything else, because they have not sufficient character to be anything else. These putty people will gain character during the

Millennium; but God now desires those only who have a strong individuality and a love of righteousness. Others are not appealed to by the Lord's Message.

The class that appreciate the Lord's Word are those who have real character, something of a will of their own by nature. You could not give up your will to God if you had none. The condition upon which we may become disciples

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of Christ is to surrender our wills. From that time on we must keep them surrendered. There is no harm in a person's having a strong will. He will make one of the best soldiers in the Lord's army if that will is turned in the right direction. This class that God is calling have a good, strong will. But this will must be trained to full obedience to the Lord. It must die to self. We are learning this daily in the School of Christ.

If you are inclined to practice patience for a while and then get tired, remember "you have need of patience that having done the will of God you might receive the promise." (Heb. 10:36) The Lord has been patient with you. The prize-winners must become like our Father and like His Son. We must learn patience, if it is not there naturally. You may feel inclined to say, "The Lord must accept me just as I am." But the Lord will not take you into the Kingdom just as you are. He accepted you at first as you were; but He expected you to overcome, to develop as a New Creature. If you wish to be in the Kingdom class, you must attain the character-likeness of Christ.

But someone may ask, "Why does not the Lord make us perfect by His own power, without such painful effort on our part?" We answer, The character you develop is stronger for your struggles, and it is your own. It is a necessary part of our schooling to develop character. Why do we send children to school? It is because by the lessons there learned they will be exercising their mental faculties, thus making their minds stronger for every subject, fitting them for the responsibilities awaiting them later. So it is with us.

Meekness, patience, long-suffering these are some of our lessons. To be long-suffering means to bear long and be kind, to have the quality of endurance toward others, to be very kind in your home toward husband or toward wife, toward the children, toward your brothers and sisters. This is sometimes hard. But remember, "There is none righteous [perfect], no, not one." If you have not found that you have many imperfections, you have not learned the first lesson in the School of Christ.

We each have heads of different shape, and brains whose quality varies. But when we give ourselves to the Lord we all need a course of vigorous training; for we are very defective. We must have experiences that will reveal to us our own individual

weaknesses and faults, that by Divine help they may be corrected as far as possible. The Lord desires every one of us to know how much and where we lack, what we need in order to build ourselves up into Christ. We should each know what part of our own character needs the most attention. In order thus to build ourselves up we look to that perfect Law which shows us just what a perfect character is--gentle, meek, loving, forgiving, patient, etc.

WALKING WORTHY OF OUR CALLING

If you are prayerfully striving to do the best you can, God is pleased. He sees this in you, and will love you very much. He will approve you. But the Lord will not say, "Well done," unless you have done well. "What manner of persons ought we to be?" O, dear brethren, do not compare your selves with the world, not even their noblest ones! They are not begotten of God's holy Spirit; they are sinners. We are called to the highest of positions. We have been begotten of the Spirit for a special place of great exaltation in God's family. We are to look for every indication of God's stately steppings in this great Day of the Lord. Jesus only are we to see, that our characters may become conformed to His.

Our deliverance is at hand. "When ye see these things begin to come to pass, then lift up your heads; for your deliverance draweth nigh." Hasten to prepare yourselves for this Day of the Lord. When all the things of the Old Order are dissolved the New Order will be ushered in. When the saints are gathered beyond the veil, will you be among them? Thank God, we have the most wonderful hope in the world! We are the antitypical Elijah class. We have come nearly to the close of our earthly pilgrimage. Let us then be true to God, waiting in patience and faith for our glorious "change

St. Paul Enterprise, November 26, 1915

THE PENALTY OF UNTHANKFULNESS

Montreal, Que., November 21 Pastor Russell spoke here today on the subject of Thanksgiving. His text was, "Giving thanks always for all things unto God." (Eph. 5:20) He said in part:

Our experiences in life are to a considerable extent what we make them. Bible students should be philosophers every one of them. Why? Because the Wisdom from Above is the noblest science and best instruction. As St. Paul declares, it tends to promote the spirit of a sound mind and a sound mind is necessarily a philosophical one. Murmurers and complainers are not philosophers, but the reverse. A sound mind tells us to take things as they are, to make the best of them rather than to quarrel over them and find fault with Divine providence and make

ourselves and every body else in our environment miserable.

True Christian people in every land and under all conditions have found plenty of cause for thankfulness, even though they have had their share, or more, of life's difficulties. Nor was this thankfulness because they had mastered the Divine philosophy and understood the WHY and WHEREFORE of the present reign of Sin and Death. They accepted their portion of life's joys and sorrows by faith, believing that their portion was measured to them by the Lord, and that full obedience and submission, with cheerfulness, was their duty.

EXCUSES FOR UNTHANKFULNESS

We are ready to concede that the world, awakening from the sleepy superstitions of the past, can readily make many excuses for declining to be thankful. If we mention some of these it will not be by way of endorsing them, rather to show

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the unthankful masses that we recognize their view point but do not agree with it. We would point them to the better course of thankfulness and proportionate happiness.

To their complaint that they have fewer and smaller blessings than their more wealthy neighbors, we remind them that the poor of this favored land habitually waste more than would make very thankful some of the poor of other lands. We remind that under Divine blessing upon the soil and Divine blessing upon human skill conveniences and comforts have multiplied about us so that the "common people" of our land have home comforts and conveniences and educational facilities and parks and libraries, well paved and lighted streets and cheap transportation such as were not dreamed of in our grandfathers' days, nor enjoyed even by the rich. Let us not greedily ask more along these lines until we have fully appreciated present privileges and blessings and returned thanks therefor.

"But," says one, "our forefathers were superstitiously thankful, and we must avoid that. They gave thanks to God for the sunshine and the rain. We have learned that these are provisions of nature: and we thank nobody for them. Our forefathers thanked God for escape from feudal slavery; but we see that they should have rebelled against feudalism and bought their freedom with their own courage. Our forefathers thanked God, if they were sick, that they did not die and go to eternal torture. We are coming to the rationalistic idea that they should have thanked their physician for recovery from sickness and should not have believed in an everlasting future of torture; for so far as we can see that teaching is all humbug.

"Intelligent people of the world have no more knowledge than ourselves respecting a future. We agree with the college professors that our race is progressing by an evolutionary law of

nature; that God has nothing to do with it; and that there is no future life for us except in the sense that we, in the future, will be represented on a higher plane of living by our evolved children. You will perceive, therefore, why we consider Thanksgiving Day a piece of medieval superstition.”

REPLIES TO THE UNTHANKFUL

Our reply to this reasoning must be along two lines: first, philosophical; second, analytical:

(1) Are not these increasingly large numbers of pantheistic and atheistic evolutionists unphilosophical? They admit that they have blessings far beyond anything known to their forefathers, and they admit that their unhappiness has increased in proportion as these blessings and reasonings respecting them have been received. Would not true philosophy tell them that if happiness is their aim and desire, their loss of happiness is not due to the increased blessings, but to the improper and unthankful manner in which they have received them? Would not philosophy alone, apart from the Bible or religion, have warned them that, even if their theories were true, it would be unwise to cultivate them in their own minds and in the minds of others?

(2) Let us now analyze the foregoing complaints. Who can prove to us that there is no living and true God that there is merely a god of nature, a blind force? Who can explain to us the power which holds our earth in its orbit around the sun; which has given the summer and winter, cold and heat; and which has given us mountains and valleys, hills and plains, in pleasing variety and loaded with minerals most useful to us and merely waiting our Heaven-directed genius to bring them forth for the blessing of our race, and to make of earth the Paradise of God?

What philosophy can prove to us that these things have happened by chance and that we are wrong in accepting the Scriptural suggestion, “Day unto day uttereth speech and night unto night showeth knowledge, and there is no place where their voice is not heard” proclaiming an all-wise and beneficent Creator? We know that the wisdom and beneficence of our Creator were hidden from our mental view by our superstitions and irrational creeds of the past; but now, as the electric light has superseded the tallow candle, so God’s Word today is shining forth to those who have eyes to see its beauty.

Let us not boast ourselves as possessed of so much greater courage than had some in feudal times. Let us note, on the contrary, that the patriot ism which demanded and obtained the Magna Carta of our liberties was as noble and courageous as any that we have today, or more so. Our freedom from some of the superstitions of the past is the result of the spread of education; and we must thank either ourselves nor our forefathers for this widespread education. We must thank the Lord for it. It came upon the world in spite of the opposition of the rich and the

indifference of the poor. It came because God's due time for it had arrived.

The Scriptures fully assure us that this is a special mark or evidence that the New Era of Divine blessing, prophesied in the Scriptures long ago, is now at hand. Compare St. Peter's words (Acts 3:19-21) with the words of the Prophet Daniel. (Dan. 12:1) Rightly understood and appreciated, the very arguments used to oppose God are grounds for sincere praise and gratitude and hope for the future.

TO HIGHER CRITICS AND EVOLUTIONISTS

The law of sin and death is referred to in Scripture. We grant, as all thinking people must, that the teaching of the creeds formulated in the Dark Ages respecting the torture of the dead are absurd; and more than this, we hold that they are unscriptural, that they were conjured up under superstitious fears, and that certain symbolical pictures of the Bible were wrested to the support of those misconceptions of the Divine Character and Plan.

But does the rejection of those absurd theories disprove an intelligent Creator and disprove the Bible declaration that He is a God of Love; and that there is a rational explanation of the present reign of Sin and Death, and a rational basis for hope for the resurrection of the dead, under the glorious Reign of Emmanuel, the Prince of Life, and the blessings which His Kingdom will surely bring to every member of our race? That the human family is in a weak and depraved condition, mentally, morally and physically, is beyond dispute; and evolutionists have not proven the Bible in error in its explanation that present mental, moral and physical weakness is proof of the degeneracy which came to our race as a result of sin. Consanguinity between the human and the ape has not been proven; but if it HAD BEEN, there would be just as much ground for reasoning that a monkey or an ape is a

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degenerate human as for claiming that humanity are evolved apes.

In opposition to this irrational theory we note that mankind in general, even those of humble birth, have organs of the mind which they rarely use, and which cannot, therefore, be said to be evolved by them, and those organs are not the lower but the higher ones, the nobler ones. Those qualities of minds are present but dormant, merely waiting to be quickened into activity. This fact favors the Bible view that mankind are FALLEN, and that few are living up to even the best of the impaired organism which they possess.

The evolutionary theory, that we should live and die simply for the advancement of future generations, may prove an incentive

to some; but in our judgment these will be few. Of far greater interest is the Bible teaching that the present is the NIGHT TIME, in which our friends and neighbors and ourselves, one by one, fall asleep in death; and that God's Infinite Wisdom and Power and Love have provided a resurrection of the dead, both of the just and the unjust the just to glory, honor and ever lasting life, the unjust to a glorious condition very different from the present reign of Sin and Death under the Reign of the Prince of Life, with glorious opportunities, for a thousand years, of uplifting blessedness. Then everlasting life will be the reward to the faithful and appreciative.

DISCONTENT THE VIPER OF ANARCHY

We have noted that unthankfulness means discontent, and that discontent means unhappiness and misery. Who then can afford to be unthankful, or to take the road of unbelief, which surely leads thereto? St. Paul draws our attention to the fact that much of the degradation of the heathen should be directly traced to unthankfulness. He declares that the Headship of the Almighty over all creation, and His unlimited power, are clearly manifested in the things of nature.

He declares that the heathen "are without excuse, because when they knew God they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became foolish" and idolaters. "Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves." (Rom. 1:20-22) Unthankfulness to God was not punished directly nor threatened with a future punishment. Acting automatically it separated the unthankful ones from their Creator; and their course became downward, degenerate.

The spirit of unthankfulness as a malady threatens our present civilization with death. Year by year this sentiment has been growing; and discontent, when fully hatched out, will be the viper of anarchy, for whose virus there is no human remedy.

We thank God that although this awful anarchy foretold is near at hand, and is beyond human ability to cope with, yet Divine Love has promised to intervene to save the unthankful world by the establishment of the Messianic Kingdom in power and great glory, for the blessing of all the families of the earth, for the making straight of all the crooked paths, for the opening of the eyes of understanding, that all may see the Truth.

THE THANKSGIVING OF CHRISTIANS

St. Peter, addressing Christians, says, "What manner of persons ought YE to be?" Similarly, we might say, How earnest should be the thanksgiving of Christians! But Alas! Thanksgiving Day with us has lost much of the religious import known to our

forefathers. Notwithstanding false doctrines inculcated by man-made creeds, our forefathers believed the Bible record of man's original perfection, his fall into sin and condemnation, the redemption accomplished through Jesus, and a restoration to Divine favor thus made possible. These truths constituted the foundation for a living faith in God and led them to give thanks for the harvest of the year, accounting that if every good and perfect gift comes directly or indirectly from the hand of God it should be received accordingly and acknowledged.

Today, however, we have the form of godliness without the power, because the precious faith has been well-nigh destroyed by the Higher Critics and Evolutionists, who for the past fifty years have been laboring constantly to this end, and with wonderful success. Well does God ask the question, "Who hath believed our report" who believes the Divine Record, or Message, and who sees the Arm of Jehovah connected with the world's affairs?

Any one having lost faith in the Bible and its God has therefore little left except a form of godliness, without its power. Nevertheless, here and there in all nations and all sects of Christendom are to be found loyal souls, bewildered by the present trend of affairs, and crying out to God for further light, and appreciating and giving thanks for every blessing, even though they do not understand the philosophy of their own experience.

THE MORNING-STAR DAWN

St. Peter declares that the sunburst of the New Dispensation of Messiah's Kingdom will be preceded by the Morning Star, which will shine into the hearts of God's faithful people in the early dawn, to herald its approach. The Sun of Righteousness has not yet risen; but many of God's people are noting the clear light now shining upon the Divine Word, and are realizing that it comes from Him, and that He is preparing them, through a better understanding of the Bible, to appreciate the glorious sunlight of Divine mercy which will soon overspread the world and scatter the darkness of earth's superstition, sin and death.

And so, as we get the matter rightly adjusted before our minds, we get the true understanding, the special enlightenment needed in our day; and we are enabled to rightly divide the Word better than did our fathers, so that today we can see, as our fathers did not see, the teaching of God's Word respecting the "High Calling" and "Restitution" the spiritual portion of blessing for the Church, and the human portion of blessing for the world. We also see something about the times and seasons WHICH apply to the Church and WHICH apply to the world.

We are not to forget that the Lord promised that He would guide His people to the way of the Truth and show

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them things to come. We are to “STUDY” to show ourselves approved study the doctrine, and endeavor to have our course of conduct harmonize with it study to perform faithfully the duties of a loyal soldier of the cross of Christ. 2 Tim. 2:15

Such alone are able to give thanks in the highest sense of the term; for they, better than others, appreciate the Divine Program and can fully endorse the words of our text. I urge all of this class to be very thankful, singing and making melody in your hearts to the Lord in respect to all your affairs, and waiting patiently for the full development of the Divine Purpose, assured by faith it will prove exceedingly, abundantly more than we could have asked or thought. I urge the remainder of mankind to cultivate thankfulness to whatever extent they can see and appreciate the Divine character, and to exercise faith therein. There is a blessing in it, not only for the present life, but as a preparation for the life to come

[St. Paul Enterprise, December 3, 1915](#)

JEHOVAH PROVES HIS CONSECRATED PEOPLE

Grand Rapids, Michigan, November 28. Pastor Russell delivered a very practical address here today, from the text, “The Lord your God proveth you, whether ye love the Lord your God with all your heart and with all your soul.” (Deut. 13:3) He said:

The words of this text were uttered to Natural Israel, but they are certainly applicable to Spiritual Israel to all of God’s people. The thought is manifest that the Lord’s children are all under testing, that the Lord is proving our devotion. It is not sufficient that God should have called us with a Heavenly Calling, that He should have sent a Message through His Son, speaking peace and declaring that He will forgive the sins of those who surrender themselves to Him. It is not sufficient that we should be informed as to how we may gain these blessings through a full consecration to God through the Savior. It is not sufficient even that we should accept these terms and make a full consecration of our selves to do the will of God. Something more is necessary.

The making of the consecration, according to the Scriptures, would mean the giving up of our lives to do the will of God. “Present your bodies a living sacrifice,” as the Apostle Paul expresses it. (Rom. 12:1) We have seen this privilege. We have accepted the terms. We have given our little all to God, through the Lord Jesus Christ. We rejoice that He has received our little offering through our great Redeemer, who has imputed of His merit to cover our blemishes, thus making us acceptable to God. We have now been received into the family of God in the highest

sense and are New Creatures in Christ, members of the Anointed company, sons of God, called to be heirs of God and joint-heirs with Jesus Christ to the great inheritance of glory, honor, immortality and the Divine nature. 2 Cor. 5:17; 1 Cor. 12:12; John 1:12; Rom. 8:17

It is not enough that God has accepted our consecration. He purposes to prove us, to see whether we mean all that we said. Consecration is more easily made than fulfilled. Having made the surrender to God, we received an enlightenment. As the Apostle says, we were illuminated. (Heb. 10:32) This illumination came to us as it came to our Savior, through the holy Spirit and through the Word of God, enabling us to see the lengths and breadths and heights, and depths, and to know the love of God, which passeth knowledge, giving us an insight into the Plan of God, helping us to appreciate what we have done, what it means to us now, and what it will mean to us hereafter.

All these things become clearer day by day; and we realize more and more the glorious things which our God has in reservation for His faithful children things which “eye hath not seen nor ear heard,” but which the Lord has “revealed unto us by His Spirit.” (1 Cor. 1:9,10) While all this work is going on within us, there is a testing, a proving, a disciplinary training.

A FORETASTE OF COMING GLORY

Every day we are receiving added blessings. God’s mercies are indeed “new every morning and fresh every evening.” His providences are shaping all our affairs. How are we responding to all these blessings coming from the Lord? This is the question. God has indeed entered into a Covenant with us, as He says: “Gather together My saints unto Me, those who have made a Covenant with Me by sacrifice.” (Psa. 50:5) You agreed to give up yourself, your own will, all your our preferences in every matter, not only in word and action, but in thought. It was on this condition that you and I were received. It was on this same condition that our Lord Jesus was accepted and became the Head of the Church.

Jesus was our Guarantor. Therefore the Father entered into this contract with us and gave us the holy Spirit, the first fruits of our inheritance. This He would not give without a definite contract; for it is the advance payment, the earnest of the glory to come. So we see that the blessing which has come to us from God through Christ is only a foretaste of what is in store for us. Our Father waits to give us all the riches of His grace, of His loving-kindness, through our Lord Jesus, in the coming Age and in the Ages to follow. In those future ages of glory He will continue to show to the Church the glorious riches of His grace and of His love. Eph. 2:7

“The Lord your God proveth you.” The Lord does not wish to disprove us. Our Heavenly Father has great love for all of His

children, and He has exceeding great blessings in store for them when their loyalty has been demonstrated. The word LOVE has in it the thought of honoring the one who is loved. "Surely we are not worthy of God's love!" you say. Very true, my brother; but we remember that our Lord Jesus said, "The Father Himself loveth you." (John 16:27) The Word tells us about God's deep interest in those who have become His children. It tells us that the Church are as dear to Him as the apple of His eye. (Zech. 2:8) What tender love and care is here expressed. All things permitted

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by the Lord to come to any of this class are for their good, for their preparation for the Kingdom, that they may be to the glory of God, members of the Divine family.

THE PRIZE OF OUR HIGH CALLING

According to the Bible, our Heavenly Father alone had originally this great thing, the Divine nature, with its quality of immortality, incorruptibility. He has given it to His First-begotten Son since His resurrection from the dead, that He might have this same nature, this inherent life; and through the Son the Father has offered it to the Bride class that they also might inherit the same glory as our Lord, though He will always remain the Head of His Church. (John 5:26; 1 Tim. 6:16; 2 Pet. 1:4) This is the sum total, as we understand the Word that nevermore will any others attain the Divine nature only the Father, the Son and "the Bride, the Lamb's Wife" no more.

Then will come the other natures on the spirit plane cherubim, seraphim, those who will constitute "the great multitude," and then the lower order of angels. We do not know how wonderful some of these orders may be; but none will be so great as those on the Divine plane. Then, to complete the picture, we shall have mankind restored to perfection—"a little lower than the angels." Psa. 8:5; Heb. 2:6-9

This is the glorious outlook before us. Those of the Divine nature will reign over all others. Theirs will be "the glory that excelleth." The Father loves us and wishes us to attain this glory. If we fail, it will not be because of His unfaithfulness. "Faithful is He that hath called you, who also will do it." (1 Thess. 5:24) The whole responsibility is with us. No one can take our responsibility. Each must stand for himself. We cannot go into the Kingdom by classes. There is no other way to get into the Kingdom except as individuals, personally related to the Lord Jesus. Therefore it is for each of us to "make our calling and election sure."

OUR FLESH NOT ON TRIAL

“Is God proving my imperfect flesh, to see whether I will use it perfectly?” someone may inquire. No. Long ago God knew that we could not do perfect works. He would not try our fallen flesh. In that Bible He tells us that all mankind are imperfect, fallen. (Rom. 3:10, 20) He is proving what your spirit is of, your mind, your will. What kind of mind ought we to have? The Lord tells us, “Let this mind be in you, which was in Christ Jesus.” (Phil. 2:5) “But,” you say, “I have not the same body that Jesus had.” Very true; but you can have the same mind, disposition, will, that He had. You can WILL for truth, for righteousness, for faithfulness to your covenant with God. You are to come as nearly to the line as you are able. God looks to see how you rule your mortal body, to what extent you crucify the flesh and its desires. Gal. 5:24

You are the one in charge now. The Lord says, “I will let you work with that poor body, which you have; and if I see you doing your best with that body, in due time I will give you a perfect body. If you prove your loyalty of heart now, with all your imperfections, I will cover those imperfections with the merit of Jesus. I know that if you are faithful in this blemished body, you will be entirely satisfactory in the glorious body I will give you by and by.”

This is a very reasonable proposition, dear friends; and everything about God’s Plan, when we come to understand it, is so beautiful, so reason able, that we could not ask Him to change even one feature. How would it be if we could get glory, honor and immortality without living up to our promises, while another who did not promise would do better? We would say that the one who did not promise would be better than the one who promised and did not fulfill his promise, that the one who did not promise would be more deserving of the reward. If the Lord sees that you mean all that you said in consecration, no matter how poor the body you have, the blood of Jesus Christ will cover all your defects; and you will be acceptable to God and will thus be counted worthy.

WORTHINESS OF THE BRIDE OF CHRIST

The Bible says, “Worthy is the Lamb,” and His Bride will be worthy too. You say, “We know that Jesus is worthy.” Yes; and those who have His spirit have a measure of worthiness also. There must be character if we are approved of God. Unless we develop the necessary character we shall never reach the Kingdom. If you have something to do with developing that character, it will be counted real worth in God’s sight; and Jesus’ righteousness will make up the rest. If you are found wholly loyal to Him, then you will be accounted worthy.

“To Him that overcometh will I grant to sit with Me in My Throne,” declared the Master. (Rev. 3:21) If we do not

overcome, we shall not be seated there. "But there are special tests, are there not? asks someone; "Is one test how we keep the Sabbath day?" Not especially, we reply. Such a test would be but a poor proof of character. If you thought that God wished you to keep a certain day as the Sabbath day, you would be injuring your conscience if you did not keep it. It is not keeping a Sabbath day or wearing clothes of a certain style or having your hair cut in a special way that proves character such as God requires.

What are God's conditions? For what is He especially looking? First, God is looking for faith faith in Him. This is an important requisite. "Without faith it is impossible to please Him." (Heb. 11:6) If you have no faith in God, you might just as well stop where you are. The Lord has a glorious arrangement for those who cannot exercise faith, but He is not calling them during this Age. He will deal with them by and by. But He requires faith of those who would have His favor now. Only such can be of the Bride of Christ.

REASONABLENESS OF THE SCRIPTURES

There is a great difference between faith and credulity. We have learned this lesson from the experiences of the Dark Ages. There was comparatively little faith then. We are not to have faith in things that nobody can understand. That is not God's Plan. It may be the creeds of men, but it is not the Word of God. He expects us to have faith in what He has declared; and He says, "Come now, let us reason together." (Isa. 1:18) Today, all over the world, you will find people saying, "I believe in the Trinity, but I cannot understand it." There is no credit in believing what

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you cannot understand. "I thought that if I did not believe in the Trinity, I would go to eternal torment," says one. My dear brother, there is nothing about the Trinity in the Bible. The Bible is all straight and reasonable.

What the Bible says is this: "Hear, O Israel, the Lord thy God is one Jehovah." (Deut. 6:4; 1 Cor. 8:6) Have faith in what the Bible says. Attend to what God has declared. "To us there is one God, the Father." Have faith in this Scriptural statement. We are to believe what the Word of God declares, and not what men have said that is not in the Bible.

Another thing which God requires of us is loyalty. We are to stand for all that God stands for, and to be opposed to all that God opposes. There are only two sides. "Ye cannot serve God and Mammon." You cannot serve Truth and error. Watch where you are standing. There is great danger of being deceived. Thousands of people are standing today where they should not stand, and would not, if their eyes were not blinded. (2 Cor. 4:4) "His servants ye are to whom ye render service."

Whom are you serving? Are you serving Christ or the systems? We must know what we are serving. Only as we are faithful in serving God and in turning our talents to use in His service shall we be acceptable to Him. He is not looking for those who are loyal to sects or systems. This is a part of the test upon us.

WHOM GOD ACCEPTS WE ACCEPT

“The Lord your God proveth you” your faith, your loyalty, your meekness, your love of the brethren. “He that loveth not his brother whom he hath seen how can he love God, whom he hath not seen?” (1 John 4:20) If any man or woman has made a covenant of consecration to the Lord, and has been begotten of His Spirit, that fact is a notice to me from the Lord that He has accepted that one. Suppose I say, “He is not my style, would that be loyalty to God? If we were in an earthly army, there might be some next to whom we would prefer not to march; but we would say, “He is my comrade; he is loyal to my government.” So it is with the army of the Lord. We are fighting “the good fight of faith”; and all who are on our side are our brethren, no matter how ungainly or unattractive they may be according to the flesh. The fact that they may be according to the flesh. The fact that they belong to our King settles it. If He accepts them, I accept them; if He rejects them, I reject them.

This is the cue which the Lord gives me as to the ones for whom I shall lay down my life. He is looking on with loving eyes to see how you and I are carrying out our covenant as to loyalty in faith, word, act and thought.

With the heart man believeth unto righteousness. Out of the heart are the issues of life. If our hearts are right, then loyalty will be manifest by our doing the best we know how for the brethren and in doing our duty toward all. It is not sufficient, however, to love the Lord with part of your heart and to say, “Next to my wife (or my husband) I love the Lord.” God must have the first place. It is GOD FIRST, the Lord Jesus second, and everything else after them.

It is all a matter of the heart. It is not mere Law, although it may begin as such. I may say, “I have accepted God’s terms. It is now a law to me to do His will.” But as I progress and come into fuller sympathy with God, then comes a love for the principles for which He stands. It is my heart that is to serve God. This is the highest attainment of a Christian that with his whole heart he should love and serve the Lord.

[St. Paul Enterprise, December 10, 1915](#)

PRESENT FOREGLEAMS OF COMING GLORY

Kingdom Of Messiah Is At The Threshold, Reign Of Evil To End

December 5 Pastor Russell gave a masterful address today from the text, "What hath God wrought!" (Num. 23:23) He said in part:

We are living in a most wonderful period of the world's history. On every side are contrivances for man's blessing. Evidently the time is near when all the world may enjoy such assuagement of hardship, such release from excess of toil, and such blessings and comforts as mankind has never before conceived. Yet these things have come upon us so gradually, so stealthily, as it were, that we scarcely realize what progress has been made.

As the Bible foretold twenty-five hundred years ago, so it is true, that all these blessings and comforts have come in "The Time of the End." (Dan. 12:4) As Bible students we find that this term, "The Time of the End," applies to a period that began with the year 1799 A. D.; and so for more than a century we have been living in "The Time of the End." Within this time many wonders have come to mankind. Once we thought that this "Time of the End" meant the end of the world, as all of the creeds of Christendom declare. But that is not the thought of the Bible when rightly understood.

The Time of the End is the end of this present Age. It is the end of the long reign of Sin and Death. We are now coming into a New Era, in which all these evil conditions which have oppressed man for six thousand years are to terminate. Soon the great Sabbath of rest, the Golden Age of blessing long sung by prophet and bard, will be ushered in. Indeed, it has already been ushered in, in some respects.

While these blessings are designed to be for all mankind, they have in a natural way gravitated into the hands of a certain few, because of man's ingrained selfishness. This has caused more or less of pride on the one hand, and of jealousy on the other. This is now about to precipitate a fearful conflict. Already we see a great conflict of nations along commercial lines, each endeavoring to get the lion's share of the blessings which the Lord has provided in these latter days. They have become jealous and envious of one another as they see the opportunities of wealth and power opening up before them. This awful war now raging across the sea has resulted, costing millions of money and of lives.

How broad and how noble in contrast is the view which the Bible holds out to us; namely, that God has made loving and bountiful provision for His blessing to reach all the families of the earth yea, every individual! And the time is now about ripe. How glad this knowledge makes our hearts! We whose eyes of understanding have been anointed to see are greatly blessed in that we are privileged to be ministers of God, to tell of all His mercies and favors planned for mankind. God has permitted us, as members of the Body of Christ, to be co-workers with Him in the proclamation of His Truth. Then, when glorified with our Redeemer, we shall share with Him in the great work of bringing blessing to the whole world. It is a blessed thought, an inspiring thought, a comforting thought, one that lifts us far above the present strife and ambitions of the world.

PRESENT BLESSINGS FROM GOD

While considering all these blessings which surround us, and noting what imperfect man has been able to attain even under present conditions by the blessing of God, let us not lose sight of the fact that these things did not come by man's ingenuity. Let us take note that men just as brainy, just as brilliant, have lived in the past. Where is there a man today who can pen such words of wisdom as the proverbs of Solomon? What poet today can produce the equal of the Psalms of David, the sweet singer of Israel? Let us remember, too, that though Shakespeare lived centuries ago, he remains unsurpassed in his line by any writer of our time.

Let us assure ourselves that we are not the brainiest people who have ever lived, that the blessings of our day have not come to us because we are of superior brain capacity to those of past generations. They are here because this is God's "due time". He is now letting in the light of the dawning New Dispensation. That God has done all this is the firm belief of careful Bible students. And I believe that you all agree with this sentiment.

Behind this thought is another. When I consider what mankind have done in their imperfect condition, I reflect, "What will man do when he is made perfect in the image of God, under the Messianic Kingdom?" Then my mind turns to our great Creator Himself; and I say, "If feeble creatures that God has made can accomplish so much, can produce such wonderful things, even in their fallen estate, who can measure the power of the Almighty God of Him who is perfect in Wisdom perfect in Power, perfect in Justice and perfect in Love? How thankful we are to get this broad, comprehensive view of our God, and to see that He is not only great and powerful, but wise and infinitely loving as well!"

GOD'S MARVELOUS WISDOM AND POWER

So as I ponder over what man has done, and what God has done and has planned to do, the words of the Prophet David come to mind: "The heavens declare the glory of God, and firmament showeth His handiwork." (Psa. 19:1) All that mankind have done or ever will do will merely be copying the infinitely greater skill manifested by our great Creator in His works. As we note the stars revolving in their orbits, we are amazed, not only at the mighty power that can swing these wonderful systems of worlds, but at the wisdom and ability displayed in preserving their perfect order.

But when we consider what God hath wrought in connection with humanity we are still more astonished. Think of the human body. This great piece of machinery has power to oil itself, to feed itself, to manipulate itself, to will for itself, to think for itself, and to direct its own course. If mankind could make such a machine they would have something of which to be proud. But the best that we can do is to copy feebly the works of our Creator and to work in harmony with His laws. When we realize that all the machinery and the inventions of our day are but imperfect copies of what God has done that man is only using principles which God has employed in the past, to the extent that he is able to understand them we see the more clearly that man was made an earthly image of the Heavenly Creator.

JUSTICE AND LOVE MOST ESSENTIAL

Yet some who are inventors or who have talents of one kind or another may be very deficient in such grand characteristics as justice or love. We are coming to look upon these qualities as the ones most desirable to cultivate; and by the grace of God we are seeking to develop these qualities more and more. As the work of transformation progresses in our hearts and lives, we see more clearly what a great blessing will come to the world when these principles of Divine justice and love will operate everywhere.

We look across the water to our neighbors in Europe; and we say to ourselves, "Alas, that they do not have sufficient appreciation of justice to be willing to observe the Golden Rule to do unto others as they would have others do to them!" Selfishness is behind such a spirit as they manifest. One declares, "We will have our share of trade!" Another replies, "You shall never get it if we can keep you from it, if we have battleships enough to take the trade from you!" And so the cruel war goes on, to show which can the more successfully exercise their selfishness to the disadvantage of the other.

Let us ask, "Is this copying God's ways?" Let us take the nobler, higher standard of Divine justice, and do to our neighbors as we would wish them to do to us. Let us promote this principle wherever we go. Let us make known the character of God wherever we have an opportunity, by showing forth His justice,

His sympathy, His kindness. Let this character be manifested in our own lives. As children of God, let us be burning and shining lights, to the glory of our Father in Heaven.

LIGHT BREAKING THROUGH THE DARKNESS

While realizing God's great Wisdom and Power as manifested in nature, we have been seriously handicapped by false doctrines which grossly misrepresent our Creator and show Him as a God devoid of justice and of love. It seems a wonder that we were not all turned aside from Him. Not one of the human family is totally depraved; yet we have had pictured to us a totally depraved God. This misconception of the Heavenly Father we got from the Dark Ages. Thank God, the New Age now at the threshold is bringing blessings not merely of a temporal kind! It is scattering the ignorance and superstition of the past, and is bringing in the light of the knowledge of the glory of God, which is ultimately to fill the whole earth. Isa. 11:9; Hab. 2:14

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We are beginning to see the light; for we are awake. But to see clearly we must look in the right direction. There are people today who are quite awake, but they are looking toward the west for the sunrise. We see great college professors, learned men who have given their lives to study and who have knowledge on many subjects, making the mistake of thinking that Evolution is our God; that a microbe started to squirm and has been evolving upward gradually, until our race has reached the station which it occupies today. They do not see an intelligent God in this matter. Their misconception is that Evolution is man's only hope. They say that ultimately there will be "the survival of the fittest."

Think of the present conditions in Europe! There the fittest are the ones who are falling in the trenches and on the battlefields. The unfit the old, the weak, the crippled and incompetent are left at home to propagate and rear the families of the future. That is the science of Evolution, the philosophy which hopes that in millions of years hence mankind may have learned how to cook and to eat so that they will not need to die, and that thus they may have everlasting life. Evolutionists believe that this may be true of their posterity somewhere in the dim, distant future. They do not stop to think that at the present rate of increase in population the world would be vastly overcrowded before that time, that the coal and oil fields would be exhausted, and that a limit would be reached in other directions that things cannot continue as at present for any great length of time.

But the Bible points out that man's extremity will be God's opportunity. After permitting mankind to have all these blessings of our day, He will allow them to dash themselves to pieces in a great cataclysm of trouble, and make shipwreck of all this boasted twentieth century civilization. Before the complete destruction of mankind, however, the Kingdoms of Messiah,

God's dear Son, will intervene and will speak peace to the nations. After the terrible storm there will be a great calm. Christ will take to Himself His great power and establish His glorious Reign.

GOD'S JEWELS NOW BEING GATHERED

According to the Bible, God has for nineteen hundred years been selecting from every nation, people, kindred and tongue the Church of Christ, a class which He is about to exalt in the eyes of the whole people. He will use this class for the blessing of the world, for the enlightening and the uplifting of all mankind. Thank God for this truth! I trust that by the grace of God many whom this discourse shall reach may be of this jewel class, those who will fully submit themselves to the hand of the great Creator. May He work in us and upon us and through us, to the great blessing of ourselves now, as well as to the future blessing of all the families of the earth!

Through testings, through trials, through the opposition of the world, the flesh and the Devil, our God is shaping, polishing, preparing this class for their future great work of human uplift. All these things of the present time, which would naturally work to our disadvantage in many ways, the Lord will overrule to our spiritual development. He has promised that all things shall work together for good to these, the called ones according to His purpose, who are making their calling and election sure. (Rom. 8:28) How we rejoice in the precious promises that all of life's experiences shall thus be caused to work for our blessing!

GOD'S NEW CREATION

I remind you of the creation of God thus far. First was the Logos, our Lord Jesus in His pre-human condition. As the great Agent of Jehovah, He created all things. As we read, "All things were made by Him, and without Him was not anything made that was made." (John 1:1-3, 10; Rev. 3:14; Col. 1:15) The Power was of God, exercised through the glorious Word, the Logos. (1 Cor. 8:6) God's final creation was man. Then sin blighted this fair creation. For a time God allowed it to remain as sin has marred it. But in due time, according to God's pre-arranged Plan, Jesus came into the world to be the Savior of men, He took upon Himself human nature. As a man He gave Himself a Ransom for Adam, and thus for the race that fell in Adam's loins. The price was laid down, even the precious blood of the Son of God. 1 Cor. 15:21, 22; Rom. 5:12, 18, 19; 1 Tim. 2:5, 6

But before the time for the blessing of the world, the Father had a further feature of His great Plan the making of a New Creation, different from angels, cherubim, seraphim or any other creature. From amongst the fallen sinner race He invited a class redeemed them by the precious blood of Christ, to become members of this New Creation, and thus joint-heirs with Jesus Christ their Lord. God is working in these New Creatures. Who are they? You are

one, if you are a member of the Body of Christ. If you have given yourself wholly to the Lord under His terms, you are one of the jewels which He is preparing, polishing and perfecting for future glory. Mal. 3:16-18; Isa. 62:3

When this New Creation is completed, they will be the Channel which God will use for the restoration of all mankind. Because of their own experiences with evil, and because they have learned how to overcome weakness and imperfections in themselves, they have learned how to overcome weakness and imperfections in themselves, they will be well fitted for encouraging, instruction and uplifting the human family to the perfection which God designs for them, and which Adam originally enjoyed. They will be able to deal sympathetically with the poor world. This blessing will go not only to the living, but to those also who have gone down into the tomb. All these will be awakened. God will not awaken them now, because it would be to their disadvantage. He will keep them in the sleep of death until the Kingdom of Righteousness is thoroughly established. Then they will come forth to learn of God's infinite goodness, and to receive His salvation; whosoever will, at the hands of the New Creation.

Beyond this, God gives no further revelation. We are merely informed that at the conclusion of Christ's Millennial Kingdom, when all the willing shall have been made perfect, and when all the willfully wicked shall have been destroyed, Christ will turn over the Kingdom to the Father, "that God may be all in all." (1 Cor. 15:28) But through the Apostle Paul God has given us a glimpse of that infinite future. (Eph. 2:7) Seeing, then, all these present foregleams of coming glory, let us consider these present blessings as finger-posts, directing us to the glorious outcome of Jehovah's marvelous Plan of the Ages, as declared in His Holy Word.

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[St. Paul Enterprise, December 17, 1915](#)

CHURCH OF CHRIST REAP AS THEY SOW

St. Louis, Mo., Dec. 12 Pastor Russell was here today and gave a profit able and interesting discourse from the text, "Whatsoever a man soweth, that shall he also reap." (Gal. 6:7) He spoke as follows:

Some weeks ago we spoke particularly of the world's sowing and reaping. Today we shall apply our text more especially to the Church of Christ. Thus applied, the Apostle's thought would be that whatever a Christian sows, that shall he also reap. The Christian is now on trial for life or death eternal. The world is

not now on trial. If the Christian lives according to the Spirit of God, he shall receive life everlasting; but if he sows to the flesh, he shall reap corruption everlasting death.

The Church has more enlightenment than has the world. Some in the world are naturally brighter than are some in the Church; for not many wise, rich or noble are called to be saints in Christ Jesus. (1 Cor. 1:26-29) But in proportion as the Church class have knowledge, they have the opportunity of obtaining the information which God gives to His people, not to the world. When they consecrate themselves to God and become living sacrifices, our Lord Jesus takes them and makes them acceptable to the Father by imputing to them of His merit. Then God gives them the begetting of the holy Spirit; and whoever is begotten of the holy Spirit begins then to have an enlightenment of the mind.

So it was in the case of our Lord Jesus Christ. When He had made His consecration at the Jordan and had gone down into the water, had symbolically gone into death, then as He came up out of the water, the holy Spirit descended upon Him in the form of a dove and “the heavens were opened unto Him.” (Matt. 3:16) All the higher things began to open up to His mind, things that He did not see before, things not seen by the natural mind, things seen only by this power of the holy Spirit.

JESUS' EXPERIENCES AFTER BAPTISM

As soon as our Lord's eyes of understanding were anointed with the holy Spirit, He was driven of the spirit into the wilderness driven by His own newly begotten mind, His own will. He went there to get away from everybody and everything that might distract His attention from the higher things. His was a very great mind. From boyhood He had been studying the Scriptures, but had not understood the deep things; for the natural mind, even though perfect, cannot understand these matters. (1 Cor. 2:14) He knew the various features of the Mosaic Law; He had read the prophecies. But He did not understand them fully. He was familiar with the writings of Moses; He knew the story of the brazen serpent lifted up in the wilderness; He was aware that a bullock and a goat were sacrificed on the Day of Atonement; He was acquainted with the prophecies relating to Messiah. But He did not know what all these things signified.

A perfect mind would be able to repeat whatever it had ever heard. Our Lord's mind was perfect. Therefore everything He had read or heard was fast in His memory, and He could recall any part of the Scriptures. He needed neither Bible nor concordance to refresh His memory or to furnish references.

During His forty days in the wilderness our Lord thought over those Old Testament Scriptures. As He did so, the things therein about which He had previously wondered began to open up to His understanding. He was now illuminated. So busy was He in His Bible study that He forgot all about eating. But after those

things which had been obscure to Him had grown clear, He became hungry. He did not understand everything in the Scriptures, however; for He afterwards said that He did not know the time for the setting up of the Messianic Kingdom: "Of that day and hour knoweth no man, neither the angels, nor the Son, but the Father only." God had not given out this knowledge as yet. But our Lord knew all that was then due to be known; and He assured His disciples that as His Father should reveal things to Him, He would reveal them to His followers, in due time. Mark 13:32; Acts 1:7; Rev. 1:1

Our Lord Jesus Christ was granted the illumination of the holy Spirit, and thus was an illustration of how all God's people of this Gospel Age would receive a supernatural illumination. Theirs would not be in the same degree, however; for His life was perfect, far beyond that of fallen man. He had left the glory which He had with the Father, had humbled Himself to come down to earth and be made flesh. (John 1:14) As a man He was perfect, and in addition had the illumination which had come to Him as a spirit-begotten New Creature. This was instructing and guiding Him. From that time forward His life was one of daily guidance by this Spirit of continuous enlightenment.

HOW JESUS SOWED TO THE SPIRIT

This enlightenment was with respect to the Father's will for Him; for He said, "I came to do the will of My Father in Heaven." What He did was to sow to the Spirit. His Father's proposition to Him was that He should present His body a living sacrifice, and be faithful even unto death. He was not to settle beforehand how it should be done; for the Father would direct that matter. He kept looking into the Word of God. His mind was kept open to see what the Word instructed Him to do; and thus He was guided by the Word. He ordered His life by the Father's will. He did those things which the Scriptures said that He was to do.

This course led the Master to be out of accord with the people of His time; and this meant that those who would be in harmony with Him would also be out of harmony with men. His followers were to have only one Master, Christ. Our Lord had only one Master, even the Father. He has set us an example, that we should walk in His steps. Having received the invitation to cast in our lot with Him, to consecrate our lives as He did, we are called to share with Him in the sufferings of this present time, that we may share in the glory that shall follow. The one depends upon the other. Rom. 8:17; 2 Tim. 2:11, 12

THE SPIRIT-BEGOTTEN ARE ILLUMINATED

Some of us have accepted this offer. We have consecrated ourselves to God and have received the illumination from Above. When we received this enlightenment, our minds began to open to see the things of God as never before; and we are now seeing truths which our neighbors, children, parents and others do not see. Having the illumination of the holy Spirit, we have the mind of Christ. This Heavenly illumination makes clear the will of God for us. Because we have taken the proper steps, He has accepted us and has given us this earnest of our inheritance the holy Spirit through which we are enabled to discern His will. This causes the true Christian to be separate and distinct from the world.

“Blessed are your eyes, for they see; and your ears, for they hear,” said the Master. Others did not hear nor see. The great majority of those who heard our Lord Jesus did not comprehend His teachings. Those who could comprehend, blessed were they!

It is for these illuminated ones to sow to the Spirit, and not to the flesh. They are to use their wills, their talents and their influence for the spiritual things, but not for the earthly things. They have given up the natural things, the things of the earth. Of course they must have the necessities of life; but our Heavenly Father has promised to give His children what they need. “Your Father knoweth what things ye have need of.” (Matt. 6:32) We cannot tell Him what we need; for we are not wise enough to do so. He knows, and all will be well. If He should grant us too many earthly blessings and privileges, we would feel all the more fearful lest we should make a mistake in using them.

Whatever may be our talents, they are given to God; and we are to use them to His glory. According to our use of them we are sowing either to the natural, earthly things, or to the spiritual, Heavenly things. If we are sowing to the spirit, we are using our time, our talents, etc., to the best of our ability as God would have us use them; and He will be very gracious in dealing with us.

RESULTS OF LIVING AFTER THE FLESH

There is no standstill for the New Creature. He must go on and reach a certain standard of perfection; else he cannot be accounted as one of the Kingdom class. So we must surely do the best that we are able to do, and then leave the matter with the Lord. But if we should give our lives over to the flesh, to live according to our own natural preferences, to live in the base of the brain, minding natural, earthly things if we should give time and attention to pet cats, dogs, ponies, automobiles, fine earthly appointments, and the pleasures of life, sowing to the gratification of the human nature we would be living after the

flesh, even though we do not murder, steal, lie, etc. And “if ye live after the flesh, ye shall die.” Rom. 8:13

Should any one ask why God would destroy a consecrated Christian who lived according to his natural inclinations, we reply that the Christian is on trial for life or death. He has consecrated himself to God. The world has not. He has been begotten of the holy Spirit. The world has not. Mankind are not now in the condition wherein they are on trial for life. But the consecrated Christian has covenanted to give up these natural, earthly things in order to get the spiritual things. The fact that God has given of His Spirit to this class is the indication of their acceptance by Him. Therefore if any of them should turn back, should break his contract with the Lord by minding earthly things, he would die.

During the Millennial Reign of Christ the world will be on trial for life or death everlasting. Then no one may live a thousand years unless he shall be obedient to the laws of the Kingdom, and unless he shall turn to the Lord, shall seek to do the will of the Lord and manifest, at least outwardly, the Spirit of the Lord. Yet at the end of the thousand years those who outwardly obey only will not be accounted worthy of everlasting life. By that time all should have the Spirit of God; for during that period He will pour out His Spirit upon all flesh the Spirit of the Lord in the human nature. Perfected human nature will be able to have the Spirit of God working perfectly in the human body. But if at the end of the thousand years any one shall choose to live according to the flesh, he will not be granted everlasting life.

CHOOSING THE BETTER PART

Those who now choose the spiritual things are wise; for “eye hath not seen nor ear heard” the glories and blessings in store for the Church of this Gospel Age. (1 Cor. 2:9) When our great Redeemer shall present His faithful Bride class blameless and irreprovable in the presence of Jehovah God, then they will receive their reward who have lived according to the Spirit, who have willingly and gladly sacrificed the earthly things, who have continued to dwell in the secret place of the Most High. They will be of the Jewel class, cut, polished and mounted to shine forth to all eternity, a diadem in the hand of our God. Mal. 3:17; Isa. 62:3

To the Church the great Apostle says, “We are God’s workmanship.” (Eph. 2:10) When the Church is fully completed and glorified, then truly we shall exclaim, “What hath God wrought!” We are the children of God, begotten by His own Spirit, to reflect His glory throughout all eternity. He is showing us exceeding great favor now, but this is only a prelude to the future glories, “the things which God hath prepared for them that

love Him.” “In the ages to come He will show the exceeding riches of His grace in His kindness toward us through Christ Jesus.” Eph. 2:7

St. Paul does not attempt to tell us what these riches are. He would have us see that our God is rich in mercy, rich in grace, rich in every other estimable quality of character, and would have us trust that so rich a Father will do for His children “exceeding abundantly more than we could ask or think.” Indeed, he assures us elsewhere that it is impossible for him to explain or for us to comprehend “the riches of our inheritance.” Eph. 1:18-23

RICHES OF GRACE IN FUTURE AGES

“Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him; but God hath revealed them unto us by His Spirit.” Nevertheless, this revelation is only an approximate one. We cannot clearly discern the unseen things; we cannot comprehend them with our finite natural minds. But with the new mind we can, even though but vaguely, grasp the thought of our Heavenly Father’s riches of grace and love, and can draw analogies from the things

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of this present life. Thus we can gain some faint idea of the glorious things which await the Church; and thus by faith we are enabled as New Creatures in Christ to see the things which are invisible and to rejoice in the wonderful things which are only partially disclosed at the present time.

As we gaze up into the starry heavens, we see great constellations of fixed stars, slowly revolving about some distant center. Astronomers tell us that the use of powerful telescopes has revealed the fact that these stars are suns, and that around each of these one hundred and twenty-five millions of suns revolves a planetary system similar to our own. This would mean that there are probably one billion other worlds than ours. So far as we know, these worlds are uninhabited. But it seems reasonable that God’s work will one day extend to these planets. The foundation may have been already laid; and the glorified Church of Christ may have a work to do in connection with them all under our Father’s direction and in association with our Lord Jesus.

“In the ages to come He will show us the exceeding riches of His grace toward us” according to His loving kindness in Christ. Day by day we are coming to know our Heavenly Father better; and as we see more and more of His loving kindness, it begets this same spirit in us. He first loved us; and the more we know of His love, the more we love in return.

WHAT SHALL THE HARVEST BE WITH EACH

When we consider all our present favors from the Lord, and all the possibilities of the future, what do we purpose to do? Shall we sow to the flesh, and reap corruption death eternal; or shall we sow to the Spirit, and reap eternal life? This is what we desire. But let us remember that "he that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap bountifully." There will be a great difference in the reaping. Those who sow sparingly shall not receive any share in the Messianic Kingdom.

Many spirit-begotten ones will not reign in that Kingdom. While they do not repudiate the Lord, yet they are measurably unfaithful to their covenant. Through great chastening they will wash their soiled robes in the blood of the Lamb, and will come in as honored servants of the King. They will be bridesmaids to "the Bride, the Lamb's Wife." (Rev. 7:9, 14-17; Psa. 45:14, 15) But the Father has invited us to be of the Bride class. Let us not, therefore, be content with anything less than this position. To be of this choice class we must be filled with the Spirit of Christ; we must be copies of God's dear Son, our Lord

The National Labor Tribune, December 24, 1915

WHEN PEACE ON EARTH? WHEN GOOD WILL TO MEN?

Cleveland, Ohio, December 20 Pastor Russell of Brooklyn preached here today in the I. B. S. A. Temple. As usual, he had a large audience and an attentive one. As usual, also, his discourse was out of the ordinary line. He took for his text the message of the angel at Jesus' birth: "Fear not; for, behold, I bring you Good Tidings of great joy, which shall be to all people." (Luke 2:10) He said in part:

This prophecy has not been fulfilled as yet. Instead of peace and good will to men, we have war, savagery and other works of the flesh and of the Devil mentioned by St. Paul anger, malice, hatred, envy, strife. Not only have the prayers for peace not been heeded, but instead the war spirit is kindling and spreading from nation to nation, fulfilling the prediction of the Bible enveloping the world of mankind. The bitterness, hatred, ferocity, of the warring nations seems to increase daily. Magnified tales of ferocity are believed, and arouse corresponding bitterness and ferocity on either side. As we understand the Scriptures, the turmoil is only beginning most of the wailing and gnashing of teeth, most of the anguish and despair, suffering, sorrow and devastation, are ahead of us. With the cessation of the war the

Bible seems to predict the most gigantic revolution ever known and, following rapidly, a reign of lawlessness, anarchy, producing “a Time of Trouble such as never was since there was a nation. Dan. 12:1

Added to the physical distresses of the world, financial troubles impend in the midst of plenty. With every reason for prosperity the wheels of commerce are slow. The explanation given is loss of confidence; but not so. The world’s financiers and merchant princes are as courageous as ever, but they have met with new conditions. The wealth of the world, once represented in money, is now represented in collateral, stocks and bonds. The war has made a demand for gold, unsettling values of collaterals.

Gold is disappearing becoming more valuable hourly. In the same proportion collaterals, stocks and bonds, become less valuable hourly; because of their plethora they are a drug on the financial market. The great insurance companies, the banks and all wealthy people have their reserve investments in these “securities.” Additionally, the heavy losses of life in this war will be a serious financial blow to insurance companies. It is reasonably estimated that the fall of British bonds to one-half par has already made insolvent all the insurance companies of Great Britain. What must we expect as the war progresses toward anarchy?

As with every war, pestilential diseases must be expected, while interference with agriculture threatens famine in various parts. This is not an over-drawn picture, but a sober look behind the scenes.

THE ONE DAY OF HOPE

“Hope thou in God!” In the midst of all these tribulations the world must learn more and more, until all know the lesson by heart, that earth’s only hope is in God. This is one of the great lessons which God wishes all mankind to learn! For centuries men have boasted of what could and what could not be done of the world’s financial institutions, insurance associations, scientific learning and general common sense. These, we were assured, were a part of an evolutionary system which some time in the future would make man so wise, so great, so efficient, that there

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would be no more wars, no more dyings, no more trouble. We were reputed to be approaching that grand climax.

Some of the “Peace! Peace!” sermons of even a year ago seem laughably foolish today. The great and the wise deserted the Bible as a foolish old book gotten up by those who were merely emerging from monkey condition. They must yet learn that the lesson recorded twenty-five centuries ago; namely, that the wisdom of their wise men has perished. (Isa. 29:14) They must

learn the wisdom of men is foolishness with God, even as the Wisdom of God is foolishness with men.

By the time all shall have learned where to look for help in this great trouble, God's time will have come for giving the aid which He has provided for long centuries ago and promised in the Bible. The aid which God has provided is Messiah's Kingdom. Many have prayed, "Thy Kingdom come," who have failed to study the Message of that Kingdom. Many have thought that it had already come. Many others imagined that because in the past God has not exercised power and force in dealing with humanity therefore He will not do so in the future. The Bible, however, assures us that Messiah's Kingdom will be a forceful one. He will rule the nations "with a rod of iron." As a vessel of a potter "they shall be broken to shivers."

We have reached this time. It is the breaking and shaking processes foretold that, now beginning, are causing this Time of Trouble, which before it ends will be the greatest trouble ever known. The shaking, as we have already shown, will be social, political, financial and religious. The creeds, representing the monstrous fallacies engrafted upon the teachings of the Bible in the Dark Ages, will be shaken to pieces, and all the great institutions misnamed "churches" will be shaken with them. Only the one True Church will stand not the Church of England, not the Church of Rome, not the Church of Germany, not the Church of Russia, but the Church of God. It will include all saintly followers of Jesus of every nation and denomination; and it will exclude all others.

PEACE ON EARTH--VERY SOON

How glorious the hope that Messiah's Kingdom, backed by Divine power, will speedily set the world's affairs in order, bringing peace out of confusion, war, strife! Human strength weakened, human pride humbled into the dust, human hopes dashed, the world will be ready for the New Day the New Era. The Bible beautifully pictures it as the rising of the Sun of Righteousness with healing in His beams scattering the darkness, ignorance, superstition, sin, death, that have caused the night of sorrow never to be forgotten.

The Lord's people, awake and looking in the right direction, already perceive that we are in the dawning of the Millennium that the blessings which have come to the world during the past forty years are Millennial blessings, foregleams of still greater favors soon to be poured out. These Millennial blessings have not brought proper responses in human hearts. Instead of gratitude, the spirit of selfishness has begotten discontent, covetousness, which will shortly eventuate, as the Bible tells, with every man's hand against his neighbor and against his brother. Ezek. 38:21; Zech. 8:10

I CAME NOT TO SEND PEACE

But do the Scriptures contradict themselves? What did the Great Teacher mean when He declared, "I came not to send peace on the earth, but a sword"? (Matt. 10:34) He referred prophetically to the effect which His gracious Message of love and favor would produce in the world during the reign of Sin. He well knew that the Prince of Darkness would oppose all of His followers, as well as Himself. It was foretold that whosoever would live godly would suffer persecution; and so it has been. Eighteen centuries have proven it!

Our Lord sent forth His followers unarmed, like Himself, to be peacemakers, to be helpers, to "follow peace with all men and holiness, without which no man shall see the Lord." He counseled His followers, "He that taketh the sword shall perish by the sword." But their Message of peace and love and the coming Kingdom which shall bless the whole world and fulfill the angelic prophecy of our text these things seemed to anger the world not merely the vicious, the ungodly, but the worldly professors of godliness who have schemes, plans and theories of their own to work out, which are contrary to the Gospel Message. The darkness, more or less mixed with selfishness, hateth the light, the Truth, the Love of God, neither cometh to the light, lest its deeds of darkness, selfishness, selfish ambition and hypocrisy be made manifest.

The Master knew what the effects of His Gospel Message would be in the world; and that only those who would compromise His Message could possibly live at peace that all who would be loyal and faithful to Him would be traduced, slandered, persecuted—"beheaded," literally or figuratively. His words, therefore, were a prophecy respecting the tribulations which all His faithful would surely have.

But more than this, his words, were a prophecy respecting the nations. What is it that has brought us to our present degree of civilized savagery? What is it that makes of every business corporation a buccaneer, seeking the destruction of every competing financial craft? What is it that has sharpened the wits of humanity to such an extent that the majority find it difficult to be honest, because they see so many opportunities for dishonesty, while it is impossible for lawmakers to make new laws with sufficient rapidity to keep pace with the intelligent methods of circumvention?

The doctrines of Christ are in a certain sense responsible for all this. The liberty wherewith Christ makes free His followers and the light which He and they let shine upon a darkened world, received into unsanctified hearts and minds, have given wisdom which, misapplied, we call cunning and craft. The proof of what we say is found in the fact that other nations than those which have received this reflected light of Christianity are still quite in the background. Only now, as Christian civilization in a

perverted form is reaching these peoples, are they awakening and becoming competitors with so-called Christendom.

THE DESIRE OF ALL NATIONS COMING

Notwithstanding the eighteen centuries of delay, our test as a prophecy will surely be fulfilled by and through the One whom the angels announced and whose birth is very generally celebrated at this season. Many have gotten the

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wrong impression that our Redeemer has been waging an unsuccessful warfare for eighteen centuries against Satan, sin and death. But from the Great Teacher's own lips we learn that His Kingdom is not of this Age it belongs to the Age to come. The ruler of this world has been Satan, the Master declared the dominion of earth was given to man. But Satan, deceived our race, putting darkness for light, has become the real ruler, using humanity merely as his tools. Scripturally he is styled "the god of this world," and "the Prince of the world," or Age.

Perplexed and confused, many may ask, What, then, is the hope of the fulfillment of our text? We Answer--that our Master, who declared that He was not the Prince of this Age, declared also that His Kingdom will be introduced with power and great glory; and that, although its initial manifestation will be with clouds, darkness, and a Time of Trouble such as never before has been, nevertheless His Reign will be glorious, triumphant and eternal. "He shall reign until He hath put all enemies under His feet."

Immanuel's victory means the overthrow of sin the crushing of the Serpent's head. At the very beginning of the glorious Reign of Messiah Satan shall be bound, and following its close he shall be destroyed in the Second Death, together with all those who love unrighteousness, after they shall have had full opportunity for recovery from the snares of Sin and Death. Then, indeed, the whole world will proclaim the glory of God.

THE GREAT RESTORER OF ALL

The Great King, who died, the Just for the unjust, eighteen centuries ago, that He might, judicially bring mankind back into harmony with God, is to be the great Restorer of all that was lost in Adam; and He will make all things new. Rev. 21:5

Everything appertaining to this great Plan of Salvation outlined in the Word of God is reasonable. The crucial testing of the elect Church is necessary in order that, as faithful and merciful priests of God and of Christ, associated with Him in His kingly glory, they may be God's instrumentality in succoring mankind from the fallen conditions which have resulted from six thousand years of sin and from the malignant influence of the Prince of

Darkness. The thousand years which the Bible stipulates as the period of Messiah's Reign is a period neither too long nor too short in which to accomplish the world's salvation.

Some one may say, if it has required eighteen centuries for the development of the Church, how much more time will be necessary for the uplifting of the world? But, we answer, it is not the Divine Purpose to uplift the world to spirit nature and glory, but rather to Restitution blessings and conditions. It is because of the high exaltation offered to the Church that such crucial testings of sacrificial obedience even unto death is required. With the Prince of Darkness bound and with the Sun of Righteousness rising with healing in its beams, the darkness of sin, crime and sorrow will soon flee away.

One century of such blessed influence upon the world will surely work wonders, bringing in also inventions, blessings and comforts as yet undreamed. Next will come the gradual awakening of all who have fallen asleep in death. They will come forth from the prison-house of death, as the Scriptures declare; they will come forth that they may be made acquainted with the true God, with His glorious Son, our Redeemer, and with the principles of righteousness in contrast with the principles of sin.

We cannot suppose that it will require the majority of men, under these conditions, to sit long counting the value of the blessings of everlasting life and Restitution proffered them. The upward move, resurrection, uplifting, regeneration, will go rapidly on; while meantime, generation after generation will come forth from the tomb and enjoy similar experiences. Finally all will have come forth; for the Love of God made this provision through the death of our Redeemer, who delighted to do the Father's will and who has already been rewarded gloriously with high exaltation to the Divine plane of glory, honor and immortality.

GOOD WILL AMONGST MEN

The attainment of the condition of good will amongst men will mean the attainment of human perfection. God is Love; and when our first parents were created an earthly image of God, love must have been the predominant quality of their characters. What we see of selfishness is largely a matter of heredity; and all of life's customs are in line with it, and continually increasing its hold upon us. But with the new King and the new Reign of Righteousness will come the glorious uplifting and transformation. Gradually, during the thousand years of Messiah's domination of the world, the evils of selfishness will be made apparent, and the beauties of holiness and love will be shown in contrast.

Restitution rewards will lift up out of sin and selfishness to holiness and love. Then, with love as the very essence of man's

being, good will towards men will everywhere prevail; for the Divine Law, almost effaced through the reign of Sin, will be rewritten in the human constitution. That Law, as we know, is “Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy strength; and thy neighbor as thyself.”

Finally, dear friends, how glad we are that this is true! How glad we are that the terrible falsehoods palmed off on us during the Dark Ages respecting a God of hatred and a Hell of everlasting torture are not true! Messiah’s Kingdom will be a Kingdom of Peace, notwithstanding the fact that it will be ushered in by a Time of Trouble.

St. Paul Enterprise, December 24, 1915

OUR GREAT CREATOR’S “UNSPEAKABLE GIFT”

Harrisburg, Pa., December 19 Pastor Russell preached a Christmas sermon here today to a very attentive audience. His discourse was based upon the text, “Thanks be unto God for His unspeakable gift.” (2 Cor. 9:15) He said in part:

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There is an appropriateness in the general good cheer of the Christmas season. The happy custom of giving tokens of love and friendship prevails wherever the story of Jesus has gone. Surely this is just as it should be. While some may have been injured by receiving bounties, but few, if any, have been other than blest in the giving of them. Herein we see corroborated our Savior’s words, “It is more blessed to give than to receive.” In proportion as we attain Godlikeness, in proportion as the Spirit of Christ dwells richly in us, in proportion as we possess the holy Spirit, in that same proportion shall we appreciate more and more our Lord’s statement.

In our dealings with God it is necessary that we realize our dependence, our own insufficiency, and His greatness and beneficence; and that we learn to go to Him as His “dear children,” to whom He delights to give His favors, and who receive them and appreciate them with gratitude of heart. In every sense of the word we are debtors to God and always shall be. We can never dispute the obligations under which His mercy and loving kindness have placed us. The sooner we realize this fact the better will it be for us. Some possessed with a false pride declare that they ask no favors from God or man that they pay their way and wish always to do so. As respects our dealings with our fellow men, something of this spirit is praiseworthy; but the entire proposition is inconsistent with our relationship with the Almighty.

As we did not create ourselves, neither can we maintain our being, as the Scriptures assert: “In Him we live and move and have our being.” (Acts 17:28) This would have been true of us whether born on an angelic plane or as perfect human beings, for we could not have created ourselves, directly or indirectly. Through the arrangements of His providence in nature, God was responsible for our birth, and He is the Provider for His creatures on every plane. The fact that He causes His sun to shine upon the just and the unjust, and sends His rain upon the evil as well as upon the good, and thus provides for the world of mankind that in general is in rebellion against Him and His authority, does not prove that the laws of nature are autocratic and that the results could not be otherwise than they are.

Rather, as the Scriptures show, these mercies of God scattered broadcast tell of a provision on our Creator’s part for the necessities of His creatures. That He allows these laws to be interfered with at the present time and permits adverse conditions upon our race He fully explains to be because of its sinful, rebellious attitude, because the sentence, the curse of death, has been justly pronounced against mankind, and because He sees a way by which present lessons of adversity and tribulation may be made instructive as respects “the exceeding sinfulness of sin.”

ALL TAUGHT OF GOD

Two of the great lessons for us to learn are (1) our complete dependence upon God, and (2) His loving kindness and tender mercies over all His Works. But these lessons can be learned only from one standpoint and by one class. Those who view matters from the outside only will surely misunderstand, misinterpret, many of the operations of Divine providence.

“The secret of the Lord is with them that reverence Him, and He will show them His Covenant” His future plans, His agreement. (Psa. 25:14) In order to see, to understand, to appreciate them we must accept certain matters by faith: (1) “That He is” that there is an Almighty Creator; (2) “that He is the Rewarder of them that diligently seek Him.” (Heb. 11:6) Seeking the Lord diligently, we find in the Bible that which commends it to our hearts as well as to our heads.

But right here we are beset by a danger and a difficulty, for while it is possible to receive great assistance from fellow-believers in the understanding of the Divine Word, yet there is much danger of our becoming even more confused by such assistance by the creeds and theories of men, particularly those handed down from the Dark Ages. Whatever, therefore, we receive from men we must accept tentatively for examination, for proving and testing by the Word of God. Thus we “try the spirits,” or doctrines, as the Apostle admonishes. (1 John 4:1) Thus we permit God to be His own Interpreter and to make the matter plain to us. Those

teachers who refer us to the Word of God, who point out to us its harmony with itself and with reason, giving the citations and showing the relationship between text and context these are the teachers who are really helpful. All others are apt to be injurious, whether they address us orally or in print.

EVERY GOOD AND PERFECT GIFT

Only after we have been for some time in the School of Christ can we comprehend the force of the Apostle's words, "Every good and every perfect gift is from Above." (James 1:17) Then we begin to look about to find some of these good and perfect gifts. We soon find many gifts and blessings, but very few of them perfect, purely good. Everything connected with our present condition is imperfect. Even the sunshine and the rain, which are common to all God's creatures, are evidently not furnished under perfect conditions. Imperfection seems to be written upon everything we have as well as upon ourselves.

The Bible explanation of this state of affairs is that, while God's work is perfect (Deut. 32:4), our race today are not really samples of His workmanship, but are depraved, fallen, imperfect through the original sin of Father Adam and its entailed weaknesses and blemishes upon his posterity. The good and perfect gifts of God are to be seen only by the eye of faith only by those whose eyes of understanding have been opened to see by faith Jesus, the great Redeemer. By faith this class see accomplished in God's due time His great work of Redemption, the wiping away of all tears from off all faces and the re-establishment of every thing on the plane of perfection the destruction of death and everything connected with it, and the establishment of perfect life conditions, such as God has promised.

Those whose eyes of understanding have to some extent been opened see more and more of the riches of God's grace, and appreciate more and more all of His gifts and favors, especially the great gift, the unspeakable gift, mentioned in our text. What this gift is the entire Scriptures set forth in various presentations. Of these statements one of the most forceful is St. Paul's declaration, "The wages

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of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23)

A GIFT NOT APPRECIATED

False theologies have diverted or taken away from this Bible statement that eternal life is the GIFT of God, and that He will supply it only to those in fullest harmony with Himself. False theologies have taught us that eternal life is a natural quality yea, that it is a persistent one, that not even God Himself can destroy our lives or being. This erroneous thought has distorted all our

reasonings, and has left the issue as between an eternal life in torture or an eternal life in bliss. But the Scriptures clearly define a different issue, namely, as between extinction, destruction and a life in harmony with God, a life which Divine Love and Mercy had provided for those who are in accord with the Almighty.

Let us hearken to the testimony of our Lord, the Apostles and the Prophets on this subject, and see that God is now proffering the Church a gift of eternal life through Jesus Christ our Lord. Let us note that Scriptural proposition that if we are willfully, deliberately, intelligently rejecting this gift it will be withdrawn, and that the effect upon us will be the Second Death, everlasting oblivion, from which God offers no hope of recovery.

Let us note that this is the general dealing of God, and hence that when His time shall come for dealing with the world of mankind in general, during the Millennial Age, the offer then to be made to them will be a similar proposition of life or death everlasting. Those who will accept God's gift upon God's terms are welcome to it. He is pleased to give it to them. Those who will then reject it shall die the Second Death. Acts 3:22-23

"Though Jesus Christ our Lord," is the Apostle's statement. The gift is not offered to us by the Father directly, but indirectly through the Son. To those whose eyes of understanding have been opened the Apostle says, "This is the record, that God has given unto us eternal life; and this life is in His Son. He that hath the Son hath life, and he that hath not the Son of God hath not life." (1 John 4:12) Other Scriptures inform us that this life is merely reckoned to the Church now, and that they will not get it until they shall experience the change of the First Resurrection, at the Second Coming of our Lord. Of these it is written, "Your life is hid with Christ in God." (Col. 3:3) Thus every suggestion of God's gift is bound up similarly in Christ. Only as we become united to Him, related to Him, can we have this unspeakable gift of God. Hence it is not improper that we should sometimes both think and speak of Jesus Himself as being

THE UNSPEAKABLE GIFT

Both Jesus and the eternal life which the Father has provided through Him are unspeakable in the sense that it is impossible for us to present fully to others the richness and the glory which inhere in both. Who can describe life eternal on either a spirit plane or as restored and perfected humanity? It is beyond all the powers of our mental comprehension. Even the thought of it can only be imperfectly communicated and imperfectly grasped. It is beyond all the powers of our mental comprehension. Even the thought of it can only be imperfectly communicated and imperfectly grasped. It must gradually dawn upon us, grow upon

us in appreciation and comprehension. Similarly the wealth of grace Divine represented in our Lord Jesus is unspeakable. We cannot tell it, and the natural man cannot receive of the things of the Spirit of God, neither know them. 1 Cor. 2:14

Only those who are especially favored of God can get even the first glimpse of the riches of God's grace in Christ. If this glimpse be appreciated, it leads to clearer and still clearer views, for all who will appreciate either our Lord Jesus or the gift of life must be "taught of God." (John 6:54) As our Redeemer said to St. Peter, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed this unto thee, but My Father in Heaven" (Matt. 16:17), so all who would grasp spiritual things must be taught. All our teaching and preaching cannot overcome the blindness of the natural fallen mind in respect to God's gift and the Channel through which it comes.

Only as the Heavenly Father shall grant His blessing may fruits to our labors be expected. It is written, "As many as the Lord your God shall call," and "No man can come unto Me except the Father who sent Me draw him." (Acts 2:39; John 6:44) Hence we see that our present appreciation of Divine goodness implies three gifts: (1) The Divine provision of eternal life, (2) Christ the Channel, and (3) the knowledge by which we are enabled to appreciate both the Gift and the Channel.

RECEIVING AND REJECTING GOD'S GIFT

As we look out over the world and perceive 1,200,000,000 in heathen darkness and the remaining 400, 000,000 of nominal Christendom in the dull, foggy light of superstition and ignorance, our first thought might be that the world in general has rejected God's gift and hence has sealed its doom for the Second Death. Then we find relief in the Scriptural assurance that the present world-wide darkness is the result of Adam's sin and condemnation to death; that, although Christ has come and offered His sacrifice for sin, and thus made possible the removal of the curse and the bringing back of Adam and all of his race to harmony with God and to the possibility of accepting His gift of eternal life upon His terms, nevertheless the offer of this opportunity to the race in general is still future.

How glad we are that in God's due time all the blind eyes shall be opened, all the deaf ears unstopped, and the fogs of superstition and error all flee away before the rising of the Sun of Righteousness the glories of the Millennial Kingdom!

The few who now see and appreciate God's gift are indeed, as the Scriptures declare, a "little flock" (Luke 12:32); and although generally disowned by men, and "counted fools for Christ's sake," they are rich in that they have become, in advance of the world, the recipients of God's favor by faith. Even now they may think of themselves as being possessors of life eternal because of their joy and confidence in Him who has promised.

There is a superlative blessing of eternal life on the spirit plane, “far above angels, principalities and powers.” Those who attain that blessing will indeed be “partakers of the Divine nature.” (2 Pet. 1:4; 1 John 3:2) Surely “eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” (1 Cor. 2:9) Those who have now accepted

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Christ as their Redeemer and their Bridegroom possess also all the riches of God’s grace that center in Him; and when He shall appear, they shall be made like Him, sharers in His glory. “Thanks be unto God for His unspeakable gift!”

MORE BLESSED TO GIVE

God Himself is the great Pattern set before us in His Word. In proportion as we have received of God’s gift and have appreciated it, in that same proportion are we so privileged to be so “taught of God” as to become more and more like Him in spirit, disposition desirous of giving generous. Since man was created in the image of God, all men would have possessed this generous disposition had it not been for the fall of Adam; and we find that the fall has especially blighted some in one particular and others in another. Hence amongst “natural men” there are some who are generous, and who to that degree have perhaps more Godlikeness than have some of the children of grace especially until the latter have been trained in the School of Christ.

For we are to remember that God’s Message and His drawing power affect the less honorable of mankind. (1 Cor. 1:26-29) Thus opportunity is afforded for the Lord to demonstrate the power of His grace in the transformation of character. But so surely as we have become God’s children, recipients of His blessing and of the instruction of the School of Christ, this quality of benevolence will grow in us; and the more ripe we become as Christians, the more will it abound in our thoughts words and deeds. But any other condition, any failure to progress, any turning toward greater selfishness, would be sure signs that we are faced in the wrong direction, that we are walking after the flesh, not after the Spirit.

Thousands on Thousands in the world are needy; and those possessed of the Lord’s Spirit will feel an intense desire to give to these. But here the difficulty arises. There are so many needy ones, and our abilities are so limited, that we must discriminate. What lines shall we draw? We Answer--that as comparing spiritual and temporal gifts we should prefer to give the higher, the spiritual, wherever we have opportunity not forgetting the other, however, as occasion may demand or opportunity offer.

Since the judgment of each will be according to his light, it follows that many more can appreciate the privilege of giving earthly blessings, comforts, succor, solace, etc., than can understand the still higher privilege of giving Heavenly gifts, blessings, counsel, succor, consolation, comfort. Whoever, therefore, has spiritual ability to give further spiritual favors should rejoice to engage in this service of blessing others.

1915 Convention Report Supplement

THE ARM OF THE LORD REVEALED

Pastor Russell delivered a characteristic and very interesting discourse from the text, "Who hath believed our report? and to whom is the arm of the Lord revealed?" (Isa. 53: 1) He said in part:

These prophetic words were used of our Lord Jesus Christ. The Prophet goes on to say, "He shall grow up before him as a tender plant, and as a root out of a dry ground. He hath no form nor comeliness, and when we shall see Him there is no beauty that we should desire Him." All of this was very true of our Savior as respects the Jewish view of Him. And the message that was given by Him was not generally believed. And His message is still not acceptable to many. There is today "a form of godliness without the power," that is very popular; and this has been true for many centuries.

The name of Christ and the cross have been linked by many with the persecuting spirit, which Jesus never owned, never acknowledged. This class have never received Him, have never believed our report. They have been driven away by the intolerant, unchristian spirit and teaching of the many who professed the name of Christ. One would naturally expect, however, that the ones who would respect and receive the message that Jesus was the Savior, that God had sent His Son into the world, would have been the Jewish chief priest and other zealous religionists, the most prominent men in the Jewish nation. Surely they would say, "We are glad to receive God's Son whom He has long promised, One able to deliver us. Have we not realized our need of being delivered?" The Pharisees were especially the "holiness people" of the Jews, and one would think they would have received Him.

Our natural thought would be that they would be in the right attitude of mind, would be waiting for Messiah to manifest Himself, and that when He came and spoke to them about the goodness of God and showed forth the power that the Father was exercising through Him, to heal the sick and raise the dead, they would see what wonderful blessings were theirs and would rejoice. But were they in this attitude? No, they were not. The Scriptures declare that "they hid, as it were, their faces from

Him; He was despised and they esteemed Him not." This is the statement of our context.

We are looking for another kind of man, they said, "a great general, one that looks like Goliath of old. We do not want any such leader as this Jesus of Nazareth! He is too humble, too attentive to the poor and to sinners. He associates with the common people. None of the priests and Pharisees would do this. We would not want to be known as His followers. There is one Levite among this base lot that follow Him, a kind of renegade, a tax gatherer, and a lot of ignorant fishermen. He is not the Messiah that we have been expecting. When the real Messiah comes, He will be a great man!"

PRIDE AND SELFISHNESS BLINDED ISRAEL

So Jesus "came unto His own (people) and His own received Him not. But to as many as received Him, to them gave He the power (privilege) to become sons of God." (John 1: 12) Who was it that received Jesus? Who believed the report? And did He have any good report to give? Oh,

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yes! He reported that God is love, that God was now ready to graciously bless the Jewish people, that He had come to seek and save that which was lost, to give His life a Ransom for many, and that He was now calling as many as were appreciative to become members of His Bride, to be heirs of God, joint-heirs with Himself, to bless the world-to fulfill the promise made to Abraham. The majority would not believe. They said, "He is not the kind of man that could ever fulfill that promise."

Why did they say this? Because they were not in the right condition of heart. They were proud, selfish, self-conceited. They said, "We are the great nation of the Jews' True, we are now under the Roman yoke, but our nation will be very great some day; God's promise will be fulfilled in us. When Messiah comes, He will soon deliver us from the yoke of Rome!" They had plenty of pride, but not the qualities that God required-meekness, humility, teachableness, gentleness, brotherly-kindness, love.

THE MEEK RECEIVED THE MESSAGE

But those who received Jesus had to a large extent these qualities that were so essential. Let us look at the personnel of the Apostles. Take Peter, James and John, who had never had experiences to make them think they were great men. They were poor fishermen and were naturally humble. This was nothing to their credit, for they had nothing to be proud of. They were men of strong character, but were unlearned and were of the common people. They were meek. There is a blessing in being meek. "Blessed are the meek," and they must cultivate that quality more and more.

How meek Jesus was! One might think that Jesus had some excuse for being dignified and rather autocratic in

His manner. But not so; He associated with the common people. He might have said, "You do not know how great I am. I have come from Heavenly glory. You should not treat Me as an ordinary person." But there was no suspicion of pride in His actions. Meekness and lowliness of heart were characteristics of Jesus. The Report, the Message He gave, was calculated to reach the ears of the meek.

So we find this in the case of one of these, Nathaniel. He was a true Israelite, looking for the light, for the Truth. When one of his brethren who had just been called to follow Jesus said to him, "We have found the Messiah," Nathaniel at first was skeptical. He did not treat him arrogantly, but was ready to be convinced. When Philip said, "Come and see," he went. He had been in prayer under a fig tree. He desired to be led of God. This was just the right spirit, just what Jesus desired. So Nathaniel came to Jesus, trusting in the Lord, saying, "I am going to keep my eyes and ears open and see." As he drew near, Jesus said, "Behold, an Israelite indeed, in whom is no guile!" Now, thought Nathaniel, perhaps that is just meant to catch me. How do you know me, and what do you know about me? he asked. That was a very proper question. Jesus answered, "When thou wast under the fig tree I saw thee." That was enough, he was convinced now. The power that could know him and see him under the fig tree was a Divine power. No one was around when he knelt under that fig tree. Here was proof positive given to him that Jesus was the Messiah.

Jesus wanted disciples who had faith in God, and therefore He commended Nathaniel for the prayer. "Who hath believed our report"--our doctrines, our teachings? The Nathaniel class, those who promptly believe and act, on proper evidence. See what a noble band Jesus' followers were--not noble because they were worldly great; they were not Cardinals, Bishops or Reverends, not great from any standpoint except in the qualities which Jesus approved--loyalty to God, confidence in His promise, a meek looking to Him for guidance. In this sense they were peculiar, different from the remainder of the people.

RIGID TERMS OF DISCIPLESHIP

In seeking those who would be Christ's disciples, we are not to try to make it too easy for them. Tell them rather of His arrangement--"If any man will come after Me, Let him deny himself and take up his cross and follow Me." It will mean the surrender of his own will. Sit down and count the cost, says our Lord. If you think you have too much to give, do not give it at all. The Lord would not accept any such disciple. How different is this from the preaching we generally hear nowadays! Practically all the preaching of our day seems to be an effort to

get people to come into bondage which they do not comprehend, and then ten them, after they are in, “You cannot get out of the church now or you will go to Hell.”

The proper advice is, “Do not start to be a Christian until you understand what it means and have carefully weighed the matter.” It is a great proposition. You are dealing with God. To be Christ's disciple will mean the surrender of everything you have, yes, everything, even your life, if you are to fulfill the terms of your covenant. Your new will must govern everything under your control. Do not put your hand to the plow and then look back. This course was characteristic of the Lord and His disciples, and of those who believed their report. They have always been of humble mind, also, not many great, noble, wise, learned or rich. Pretty hard on us, isn't it? No matter; if we get that “prize” it will change us from being of the mean things. And that change is now going on in all of us.

I have had people tell me things about themselves that perhaps they had never told others, people who wondered if it was possible for them to be accepted of the Lord. They realized that they had been truly mean, that they had done many things they should not have done. They wanted me to tell them if that would be a bar to their getting into the Kingdom, if they should now give their hearts fully to the Lord. What did I tell them? “The blood of Jesus Christ cleanseth from all sin.” Ah, there is something in God's Message that is not paralleled in all the world! It reaches a special class--the “down and outs.”

Jesus appealed especially to these and said, “Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you and learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls.” That means something. That is the Message of the Lord, and it appeals to the right class. “Who hath believed our report?” Many who have been heavy-laden with sin, many who have been weary and burdened with doctrines of devils, with strife and weakness.

*They heard the voice of Jesus say,
Come unto Me and rest.*

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and they came to Him as they were, and they were received and blessed and given life and peace, just as we were when we came.

Sometimes the little all that is given to God is meaner and sometimes less mean, but with Him even the meanest is acceptable if the heart is honest and sincere. “I beseech you, brethren, by the mercies of God,” urges St. Paul, “that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.” How are they holy? They are holy because God counts us complete in Christ. It is not that we are

really holy in ourselves, but Jesus' merit covering us constitutes us holy in God's sight. Jesus makes up for each one exactly what we lack.

This is the class to whom the Arm of the Lord is revealed. What is this Arm? The Arm of the Lord represents the power of the Lord. The arm has long been a symbol of power. God's Arm, or Power, was revealed in Christ. God purposes to bless the whole world, to lift all mankind up out of degradation and sin back to Himself. Oh, what Power! That will be Power indeed, to make the whole benighted world know God! And He will do this through Christ Jesus. Is this Power revealed to you? Yes, to your eye of faith, if you are His.

Even back at Jesus' First Advent this power was revealed to the natural senses to some extent as the people saw Jesus heal the sick and lame, cast out devils, and raise the dead. But it was only "the finger of God" then. It was merely a little of Divine Power. Men Jesus told them of the power He would Himself manifest in the future that He would bring them all from their graves. "All these things did Jesus, and manifested beforehand His glory." How many people really saw the power of the Lord? Only the one class-the teachable class. How did the others view the matter? With their prejudiced, blinded minds they said, "He casteth out devils by Beelzebub, the prince of devils." If the heart be wrong, even the power and glory of the Lord may be misread.

GREATER REVELMENT NOW DUE

We have come down to the time now when the Lord's blessing is nearly due to be poured out upon all flesh. God's true saints may now have a great deal of knowledge of God's Plan. The Arm of the Lord is being revealed to us more fully than ever before. It takes great faith to believe that God's Arm will eventually be revealed to all mankind, but we are getting the eyes of our understanding opened. Not everybody as yet has the eye to see-only the few. "Blessed are your eyes, for they see, and your ears, for they hear." It is only the blessed ones who now see and hear.

It requires something more than a natural mind to discern these things. Remember what our Lord said to Peter when he declared his faith in Jesus as the Messiah: "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed this unto thee, but My Father which is in Heaven." (Matt. 16:17) Why was he able to understand the Message of Jesus? Because he was honest at heart. He had the hearing ear, not merely the outward ear. He heard with his heart. So Jesus intimated that all those who received Him had the right kind of ears, and that Satan had blinded the minds of the others, lest the light of the glorious Gospel of Christ should shine unto them.

We have 1,600,000,000 people in the world today. How many of these has Satan blinded? 1,500,000,000, and a good many more, some partly blinded and some completely. Our own eyes are not yet completely opened. "I pray for you," says the Apostle Paul—not for the world but for the Church—"that the eyes of your understanding opening (a progressive work, the Apostle intimating that with the Church our eyes are opening wider and wider), ye may be able to comprehend what are the lengths and breadths and heights and depths, and to know the love of God, which passeth knowledge." Is God's love so great as this? Oh, yes! Satan does not want us to see how good God is, because the more we see of God's love the more it will transform us.

Most people are skeptical on this subject. They will say, "I do not understand the matter. I cannot see how the Lord can ever recover the dead if they are really dead." They do not see the Arm of the Lord. God does not want any to see it now except those who are in the right condition of heart. None but the right kind are ready to receive the Lord's Message. If we are being blessed of Him thus, let us show forth His praises. Our enemies blink their eyes as they look toward the light. It blinds them. They say all manner of evil against those who let the light shine.

THE ELIJAH CLASS SOON TO BE DELIVERED

We should not be surprised at this. If this class could not see the light that shone from Jesus, how could they see our light? If you suffer persecution because of this, the glory of God is resting upon you. That means that you are having added blessing. If a little persecution is good for you, more persecution is better, if you are able to bear it. But, one may say, we are living in a civilized time. We will not have still more persecution, will we? Yes, I think so. We have been looking into the Lord's Word for some time, and have seen that the Prophet Elijah is a type of the Church in its earthly experiences. The taking up of Elijah was evidently designed to be an illustration of the taking away of the last members of The Christ from the earth.

We do not know just how our taking away is coming, but we can say that it is not for us to live ten, twenty or thirty years, and die in the ordinary way; for then it would be some time until the Kingdom would be established. The Lord's people of our day, waiting for the time of their deliverance, first had the date 1874 in their minds as the probable date of the glorification of the last living members of the Church. That was the due time for the Lord's Second Coming, as pointed out in recent years from Bible chronology. But the Church was not taken then. Then they watched for 1878. This was a date of importance, but it was the awakening of the saints who slept. They were awakened spirit beings, to be forever with the Lord.

From this time on those of the faithful ones who remained were not to sleep, but the moment of their death would be the moment

of their "change." Why? Because the Kingdom was from that date in process of setting up. The Lord deferred the organization of the Kingdom class until our day. He let His saints sleep until the Morning of the New Dispensation. We have been in that New Day ever since the end of 1874. We have not seen visions nor heard voices, but we have the testimony of the Bible, which is sufficient that the man of God may be thoroughly furnished. What the

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Bible says is that we who are alive and remain at the Coming of Christ will not need to sleep, and so at the moment of death each one will receive his "change."

It will not be as with the world, who will be brought gradually to human perfection during the Millennium, but our change to be perfect spirit beings will be instantaneous, "in the twinkling of an eye," as it was with the sleeping saints--"sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spiritual body." This process of change has been going on since 1878, but not very many of the living saints have had that experience. Comparatively few have been changed, it would seem.

I do not know all of the Lord's saints; "The Lord knoweth them that are His." He may have a good many that I do not know personally. But He has given us a standard for estimating. (See I Thess. 5:1-6; Dan. 12:9-10). Let us look at the picture of Elijah. It seems to be very forceful, meaningful. In his case the Lord took him away into the heavens, not into Heaven. Jesus said, "no man hath ascended into Heaven." He was the Forerunner. It was not then due time, for the Church, and Elijah was not of the spiritual class. God wished to make of him a type of those who would go into the Heavenly condition at the close of the Gospel Age, when the resurrection of the Church was due. Therefore Elijah was taken up into the heavens and out of human sight. If we draw a parallel to the case of Elijah, we may suppose that many of the Lord's saints now living will go together. Where will we go? To a meeting with the Lord in the air. Air signifies spiritual power, just as Satan is now "the prince of the power of the air," the one who exerts spiritual power as "the ruler of the darkness of this world." God's spiritual power is to be manifested to the world through Christ and the glorified Church.

FOUR CHRONOLOGICAL POINTS OF TIME

The experience of Elijah on the day he was to be taken up seems to symbolize something that we are soon to expect in our own experiences. We had thought that when the time would come, the parallel of the anointing of Jesus, perhaps that would be the time when the Church would be glorified. But it was not. It was the date of our Lord's Second Advent. Then we came to the spring of 1878, a parallel to the resurrection of Jesus. We said to

ourselves, "What should we expect here?" Would not this be the time for the Church's change? But the living saints were not taken then, but we saw later that that was the date for the awakening of the sleeping saints.

Then we looked a little further, to 1881, which corresponded to the opening of the door of the Gospel to the Gentiles, to Cornelius, the first Gentile convert to receive the anointing of the Spirit. The Church was not taken there, but it was the date for the close of the general Gospel Call of this age, as we afterward saw. The only date remaining that was pointed out in Bible chronology was October 1st, 1914, approximately. We watched with interest for that date. We expected that the Church would be taken then. The time came. The great war broke out which the Scriptures had shown to be due at that time. But the Church was not glorified. We had merely drawn an inference. But we are still going on rejoicing in the Lord. We never were rejoicing more. We are not disappointed, we wish God's will to be done.

But there is a correspondency to the experiences of Elijah in all this, as we now see. On the day of his taking away he was sent by the Lord to four different places, first one then another, but he was not taken at any one of them. He was sent to Gilgal, Bethel, Jericho, then Jordan. After Elijah, and Elisha who accompanied him, had crossed Jordan, they went on, talking as they walked. Where were they going now? No place was designated. God had not spoken of any other place. Elijah was simply waiting, just as we are doing now. Then, behold, suddenly a chariot of fire and horses of fire appeared and separated them, and a whirlwind caught Elijah away into the heavens. Will the correspondency come to us this year? I do not know. God has kindly veiled our eyes. As long as He takes care of us and gives us plenty of spiritual food we are content. I know of no others who are having so good a time. Others in general are worrying and fearing.

FIERY CHARIOT NEXT, THEN THE WHIRLWIND

We have much encouragement from the Lord, talking about His Plan, getting more like Christ, more ready for the Kingdom, each day. The next thing to look for is not another date. The next thing is the "chariot." I understand it is to be a chariot of fire, a chariot of trouble. But we wish to be carried to the Lord in His chariot. Elisha, was left behind. We do not want to be left behind. We do not want, either, to do anything rash in order to get into the chariot. We are not needlessly to bring on persecution. Jesus would not tempt God by jumping from the pinnacle of the Temple. Let us keep right on doing the Lord's business waiting for the chariot, trusting that the Lord will take us in. I believe the chariot is not very far away. I want to keep my heart in the condition to get into it. You want to keep yours in condition. We are to have richly those fruits of the Spirit of which the Apostle Peter says, "If these things be in you and

abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of the Lord, and so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ.”

But the chariot first only separated between Elijah and Elisha. Then comes the whirlwind. That is another way that God pictures trouble, the letting loose of the winds of strife. The whirlwind took Elijah away. We are expecting some kind of fiery trouble soon that will separate between the Lord's people--the “chariot.” When the time comes, we will know what it is, just as they knew back there. Then will come the whirlwind. I think this will mean our death. Did we not all consecrate ourselves to death? Yes, if we are truly the Lord's. Then we are not to be surprised nor sorrowful when it comes. Whatever "chariot" and "whirlwind" may be sent, we will be glad and rejoice, because it will mean our journey Home to die Heavenly Kingdom, and into the presence of our Lord. Let us, therefore, be faithful, dear friends, until our deliverance shall come.

St. Paul Enterprise, January 7, 1916

EARTH'S BETTER DAY IS DRAWING NEAR

New York City, Jan. 2 Pastor Russell gave a very impressive discourse tonight at the New York City Temple, W. 63rd St., near Broadway. His text was, “He that sat upon the Throne said, Behold, I make all things new.” (Rev. 21:5) He spoke as follows:

The opening of a New Year is like the opening of a new ledger. It is a favorable time for determining what should be disposed of in the profit and loss account, for putting into effect good resolutions governing the New Year. Those who make no resolutions make very little progress in character-building. Poor fallen human nature needs all the braces and supports which a well-directed will can give it. We are not advocating hasty, and sometimes unreasonable vows, resolutions and pledges, thoughtlessly taken and soon broken. What we have in mind is a thoughtful, rational consideration of the matter, a full determination to pursue the way which deliberate judgment tells one is the proper course. In general, the New Year is a time of preparation for a fresh start in life.

On the other hand, the close of the old year is the time for taking stock and for estimating the profits and losses of the year. In other words, it is a time for issuing dividends, or rewards, to those who have made wise investments. It is a time for the meeting of directors and for the election of officers and servants for the incoming year. So at the close of this Gospel Age, its affairs are being wound up. The Lord is judging His people, and

is about to reward the faithful in glory. Meantime, the world must be set in order for the inauguration of the New Order, the Messianic Kingdom.

THE REAL CAUSE OF PRESENT CONDITIONS

According to the Bible, earth is the one province of the Universe which is in rebellion against the Creator and at variance with His wise and beneficent Laws. Man, the King of earth, was created in the image and likeness of God, with the Divine Law written in his heart, and only “a little lower than the angels.” (Psa. 8:5) But this earthly king, Adam, rebelled against his Over-Lord and brought himself under a sentence of death—“ Dying, thou shalt die.” Gen. 2:7; Rom. 5:12.

The laws of heredity have so operated that today the children of Adam find the average of life only thirty-five years, and but few individuals pass the century mark. But Adam in his perfection, although less favorably circumstanced, was nine hundred and thirty years in dying. The dying experiences of the race are manifested in mental and moral degradation, as well as in physical degeneracy. With all our knowledge and medical skill the race continue to weaken and the ratio of the insane to increase.

Once Bible students would have stated that God is upon the throne of earth and delights in the present order, which the Bible declares to be a reign of Sin and Death. Once Bible students would have declared that, not satisfied with present conditions, appalling as they are, the Creator has arranged that at death all humanity except the Elect Church shall be turned over fully to the control of demons, who by Divine fore-ordination will be empowered to torture everlastingly the poor unfortunates of Adam’s family beyond the power of human tongue to tell.

These same Bible students would have resented the suggestion that God is NOT reigning over the earth; and that, instead, the world is under the domination of Satan, “the Prince of this World. (John 14:30) But with facilities for Bible study far superior to anything which our forefathers enjoyed, Bible students are finding that Christian people have overlooked many features of the Divine Record. As the eyes of their understanding gradually open wider and wider, they are seeing lengths, breadths, heights and depths of God’s Wisdom, Love, Justice and Power of which they never before dreamed.

We are finding that the horrible teachings of the past, which have caused so generally a spiritual nausea, came not from the Bible, but are “doctrines of demons,” promulgated during the Dark Ages. St. Paul tells us that the present blindness and ignorance, which hinder mankind from seeing and appreciating the real character of God and the Divine Plan for human salvation, are deceptions by Satan “the god of this world.” I Tim. 4:1; 2 Cor. 4:4.

A PERTINENT QUERY

Now, properly enough, comes the query, "If Satan is ruling amongst mankind as a god, or prince of this world, where did he get his authority and power? Did God turn the control of mankind over to demons?"

The Bible answers all our queries. God did not give the dominion of earth to Satan, but to man. In proportion as man lost his perfection and became weak in mind and in body, he became the slave of Satan and Sin. Satan and the fallen angels have exercised especially during the last forty centuries all their power and ingenuity for the ensnarement and degradation of men. Their influence would have been all powerful for man's overthrow, had not the Almighty provided humanity with will power and to a large extent forced the evil spirits to respect it.

As a result, we see that human depravity has made much less rapid progress than it might have done. To some extent man still possesses the image of God, in which he was created. Many still possess a natural appreciation of truth and righteousness, which under God's arrangement the fallen angels are not able to overcome. If mankind realized the true situation, undoubtedly the human will would be more persistently than ever exercised in opposition to the wiles of the Devil. As it is, these evil spirits hide their identity, and through spirit mediums personate the dead, who according to the Bible "know not anything," being asleep in death until the Resurrection Morning. Eccl. 9:5, 6, 10; Psa. 146:4; Job 14:20-22; Gen. 3:19; John 5:28, 29.

"I MAKE ALL THINGS NEW"

By the Heavenly Father's appointment, the Redeemer of men is to be the great King of Glory, who will reign for a thousand years and "make all things new." Repeatedly

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He tells us that the first work of the New Dispensation will be the binding of Satan. Not only is this referred to in Rev. 20:1-3, but also in our Lord's parables.

Jesus declared that when the appointed time should come His Second Advent would take place. He likened it to the coming of a thief in the night, when men in general would be off guard, not expectant of a change in the rulership of earth. He intimated that His loyal saints will first be taken, while mankind will be in ignorance of the fact that the time has come for the Reign of Righteousness. Next the Son of Man will "bind the strong man, and then He will spoil his house" overthrow present arrangements. (Matt. 12:22-29; 24:42-44) This picture implies a struggle; for the strong man, Satan, has had a great host serving him, ignorant of the fact that he is a usurper and that many of his laws are unjust.

Many of them have never understood that He who redeemed the world by the sacrifice of Himself holds a Divine appointment to be the King of Earth, to quell the rebellion and to bring back into harmony with God all the willing and obedient. Many do not know that this Messianic Kingdom will be God's Answer--to the Redeemer's prayer, "Thy Kingdom come; Thy will be done on earth, even as it is done in Heaven." Many therefore do not know that all things are to be made new; and that the time appointed by the Father for this great work is a period of one thousand years, now chronologically due to begin.

Not knowing these things, many will be found fighting against God, thinking that in supporting the institutions of the Prince of this world they are doing God service. The Redeemer intimated most distinctly that some of these ignorant ones will be prominent in the ministry of His own Church. They will be surprised, when the honors of the Kingdom are distributed, that they will receive none, but will suffer humiliation and tribulation as unfaithful servants. The Master's words respecting this class are, "Many will say unto Me in that Day, Lord, Lord, have we not prophesied (preached) in Thy name? in Thy name have we cast out devils? and in Thy name done many wonderful works?"

But the new King will say to them, "Depart from Me" come not near to share in My Kingdom. Instead of working righteousness, you have been workers of iniquity. Instead of serving Me as ambassadors for My Kingdom and properly representing Me before men, you have done the reverse. You have upheld unrighteousness. You have promulgated doctrines of demons, and have been My adversaries, not My servants. Depart with weeping, wailing and gnashing of teeth, expressive of your disappointment, to be sharers with the world in its great Time of Trouble, from which My faithful Bride class shall be delivered.

Whatever reformation you share in that tribulation shall effect and will determine what I may do for you or with you in the future, in harmony with the Divine arrangements. But I cannot recognize you as in any sense worthy of the glory, honor and immortality which shall be accorded to the Bride class Paraphrase on Matt. 7:22, 23; 13:40-43; 25:30; Luke 13:25-28; 12:45-48.

TWO PARALLEL AGES

Looking at the time of the change from the Jewish Age to the Gospel Age, we perceive that during a period of forty years God dealt especially with Fleshly Israel from the beginning of the ministry of Jesus until the destruction of Jerusalem by the army of Titus. That forty-year period the Master styled the Harvest of that Age. The gathering of the wheat class progressed close down to the consummation of that Harvest the separating of the chaff class meanwhile taking place. John 4:35-38; Matt. 3:11, 12

Finally, when the wheat had all been gathered into the garner of the New Dispensation, by the begetting of the holy Spirit, the chaff was consumed in a time of trouble which utterly destroyed the Jewish polity. The destruction of the chaff did not signify the annihilation of unbelieving Jews nor their eternal torture. It represented parabolically the complete destruction of their Jewish hopes. Those hopes have lain buried for eighteen centuries, and are only now reviving in the form of Zionism.

The parable of the Wheat and the Tares (Matt. 13:24-30) pictures the Lord's work during the Gospel Age. the Master and His Apostles sowed only good seed, the pure Message of the Messianic Kingdom, to which a saintly few would attain and which ultimately would bless all the families of the earth. But Satan, through his various agencies (many of whom wore the livery of Christ), oversowed the wheat-field with tare seed false doctrines, "doctrines of demons."

From this unauthorized sowing by the Adversary as a result of these false doctrines which he caused to be promulgated throughout Christendom many nominally came into the Church of Christ. These never really professed to be wheat, never had the begetting of the holy Spirit, never were disciples in the only sense that Christ acknowledges any to be His followers.

As tares resemble wheat, so these deceived people, the progeny of false doctrines, think themselves to be Christians. They greatly outnumber the true Christians, just as the chaff of the Jewish nation outnumbered the "Israelites indeed." As God then gathered the wheat, the "Israelites indeed", into the spiritual House of Sons by the begetting of the holy Spirit, so now He will gather the faithful ones of this Gospel Age into the Heavenly Garner by the change of the First Resurrection. As the prospects and the hopes of the nominal Israelites, the chaff class, were consumed in the great time of trouble which closed the Age, so the hopes and the prospects of the tare class will perish in the great fire, or Time of Trouble, with which this Gospel Age is closing.

THE OLD ORDER PASSETH

The dispensational change near at hand will be much greater than that of eighteen centuries ago. There, our Lord Jesus merely sent forth the Message for the calling out of His Church. But, here, the Church, having been completed, is to be glorified; and the Kingdom of Messiah is to overthrow completely the kingdom of Satan. In illustrating the radical change which is to take place in the near future, the Scriptures refer to the Deluge, which completely

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overthrew the systems of wickedness and unrighteousness then prevailing. Matt. 24:37-39; Luke 17:26-30

The Apostle Peter tells us that in the end of this Age the overthrow of present institutions will be as complete as in the days of the Deluge. He declares that the present earthly elements Capital and Labor, aristocracy and common people, plutocracy and socialists will be engaged in a terrible strife, which can be properly symbolized only by a consuming fire. More than this, St. Peter declares that the heavens also will take fire ecclesiasticism will become involved in the strife and will pass away with a great commotion. 2 Pet. 3:1-13

But let us remember that it is neither the physical earth nor the Heaven of God's habitation that will burn up. It will be merely the social and religious institutions which, under the supervision of the Prince of this world, are styled "the present evil world," or imperfect arrangement.

As St. Peter also points out, the present Order will be superseded by a New Order, which the Apostle calls "new heavens and a new earth, wherein dwelleth righteousness." The new heavens will be the Church in glory, in Kingdom power. The new earth will be the new social arrangements instituted, guided directed by the new heavens Messiah's Kingdom. The New Kingdom will enforce its laws as with a rod of iron inflexibly. No longer will it be true that whosoever will live godly shall suffer persecutions, and have all manner of evil said against him falsely, as a reward of faithfulness to Christ and the Truth. On the contrary, in the Day of Messiah's Kingdom, the righteous shall flourish, and all willful evil-doers shall be cut off in the Second Death. Psa. 71:7; 37:9

THE WORK OF THE KINGDOM

Through the Prophet the Lord calls attention to this new condition, saying, "Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." (Isa. 65:17) Our context tells us of this same "new heavens and new earth" condition as taking the place of the present order of things. Then it describes the Church under the symbolism of "the New Jerusalem," the capital of Messiah's Kingdom, and the center from which authority will go forth for mankind's assistance out of the fallen conditions of sin and death.

We also read that through those blessed provisions, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things (the present evil world) are passed away." The work of renewing will require the entire thousand years of Messiah's Kingdom, and will be successful to the highest degree.

Let all whose eyes of understanding have been opened to see these things rejoice, and tell abroad the glorious story that the period of the reign of Sin and Death is expiring, and that the new

period of the reign of Righteousness is near at hand, bringing life everlasting to every one who will be obedient. With this thought before our minds, the New Year before us will bring us joyful suggestions, helpful in all the experiences of life especially to those who have become followers of Jesus. Those who are seeking to walk in His steps, willing to suffer with Him for the sake of the Truth, shall in due time be glorified together with Him, as members of His Elect Bride class.

The great Divine Plan of the Ages is rolling onward towards completion; and at every stage its progress makes for fresh blessings and fresh revelations of the glorious things which God hath purposed in Himself from before the foundation of the world. Truly, God's ways are higher than man's ways, and His thoughts than man's thoughts! Isa. 54:9

St. Paul Enterprise, January 18, 1916

THE LORD JESUS AS A YOKEFELLOW

Louisville, Kentucky, January 16 Pastor Russell gave a practical address here today from the text "Take My yoke upon you, and learn of Me...; for My yoke is easy and My burden is light." (Matt. 11:29,30). The pastor said in part:

We are to remember that our Lord used these words to the Jews; and that He was not addressing so much those who labored and were heavy-laden in a physical sense as those who were burdened in a mental and moral sense. This class had been striving to keep the Law. They knew the terms of the Law Covenant, that "he that doeth these things shall live by them." (Lev. 18:5) But they were all dying; and they well knew that if they had been keeping their part of the Covenant, God would have kept His part.

This class is illustrated in the case of the rich young ruler who came to the Master, saying: "What good thing shall I do that I may inherit eternal life?" (Matt. 19:16-22) He had been striving hard to keep the Law. It was no wonder that Jesus loved him; for he was a noble character. Then in kindness the Master told him in what respect he was still lacking. His heart was set upon his riches. So our Lord put him to the test. "If you are weary and heavy-laden with trying to keep the Law from your youth up," was the thought which Jesus presented, "and still cannot gain life, I will tell you the only way by which you can obtain life everlasting. It is simply to cease from your own works, and accept through Me, as a gift from God, the forgiveness of the sins which you cannot avoid. Then renounce all earthly things, become My disciple, and lay up treasure in Heaven."

But the young man departed sorrowfully; for he had much possessions. Others, however, poorer than this young man in worldly possessions, had also been striving to keep the Law Peter, James, John, Nathaniel and the rest. Jesus presented Himself to them as the Messiah, telling them that if they would become His disciples and share with Him in the sacrifices of the present time, they should also share the Heavenly Kingdom hereafter. They gladly complied, unlike the rich young ruler, for they had less to fetter them to the earth.

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We can readily see how riches of learning of knowledge, of experience, of honor of men, of social standing of wealth riches in any form would be something to hinder the majority of men from becoming followers of the Lord Jesus Christ. but our Lord has just one set of terms under which any and all may come to Him. There is no royal road to the Kingdom of God. Whoever does not care to come on His terms may stay away and wait for the opportunities of the next Age. God has a great deal in the future Times of Restitution for a needy world. The Call of the Gospel Age is unique. Some learn of this Call; fewer accept it; and still fewer prove faithful to the end.

THE CHURCH VS. THE WORLD

God's Plan for the world is to lift them up out of sin, degradation and death, back to all that was lost by Adam. But no one can get this Restitution now. However it will not hurt men to know in advance that God is gracious, and that He has provided something good for mankind. As the Love and the Mercy of God shine into their hearts, they will come to love Him more and more. At present God is selecting the soldiers who wish to enlist in the battle now being waged between right and wrong. All others may in the future come into the family of God on a lower plane.

As Adam lost his sonship and all his possessions because of sin, so because of the deliverance which Christ will accomplish by and by these sinners may come back into harmony with God and to all that was lost in Adam. Let us thank God on their behalf. But this will not hinder us from having some still better thing. The more we come to know our Heavenly Father, the better we love Him.

When we find that it costs something to be a disciple of Christ during the present time, we are all the more convinced of the value of the good things which He has for them that accept His Call of the Gospel Age. But during the Millennial Age it will cost something not to do God's will. For all such there will be stripes, and eventually destruction if they continue to be disobedient. But there will be blessings for all who will then walk in the way of the Lord. Now, whoever walks in the footsteps of Jesus must walk contrary to the spirit of the world.

Yet this class are the happiest people in the world, even though the world, their own flesh and the Devil are all against them. Satan pays more attention to them than to other people. There is no need for him to give special attention to those who are asleep. But whoever is waking up will be beset with persecution, with worldly inducements and with everything to oppose his way.

But since He that is on their part is greater than all that can be against them, if only they retain their love, faith and obedience, the opposition will become a blessing. The Master told His disciples that all manner of evil would be said against them falsely for His sake. St. Paul also declared, "Yea, all that will live godly in Christ Jesus shall suffer persecution," in the present time. But there is a far greater reward for following Christ, for doing the Lord's will under present unfavorable conditions, that there will be for doing the Lord's will in the future. We are glad to suffer now that we may reign then, when the world's opportunity shall come.

THE CHURCH'S GLORIOUS HIGH CALLING

The High Calling of the Church is the most wonderful opportunity which God has ever given to any of His creatures. Those who have made a Covenant of Sacrifice with God may have severe experiences now; but later the faithful ones amongst them will have glory, honor and immortality, and in the ages to come God will show the exceeding riches of His grace toward them through Christ Jesus. (Eph. 2:4-7) But who amongst those that have this hope would surrender it and take Restitution instead a perfect human body, a perfect home in a perfect earth, perfect fruits, beautiful flowers and all the grandeurs of Restitution Times? Not one!

How did we attain this hope? By obedience to the Call contained in our text. By nature we were sinners, even as others, members of the fallen race. But as the Apostle points out, we recognize in our nature the Law of right and wrong. We still retained a part of what was originally given to Father Adam and lost by him. Humanity still has something left of the image of God in which Adam was created. The world in general know about the Golden Rule, "Do unto others as ye would that they should do unto you". But "there is none righteous, no, not one." Fallen humanity find it a hard battle merely trying to live right, to do justly by their neighbors, to be kind and just to family and friends.

To this class that have been trying to do the Lord's will and that have found it a hard task to live up to the Divine standard, our Lord Jesus says "Come unto Me" you who are weary and heavy-laden in your attempts to do what is right, to speak no slander, to treat your neighbor always as you would have him treat you. This class have found out that if God were to require perfection of them, they could never come to Him at all; for fallen humanity cannot measure up to His perfect standards.

But why should we come to Jesus, instead of going directly to God? It is because Jesus is God's appointed Way. (John 14:6) God is aware of our fallen estate. He knows that we have inherited our weaknesses of mind and body. He could not accept us thus; hence He has provided for us a Savior and Advocate. He is seeking now for those who are striving to do right, those who realize the grandeur of His requirements in the Golden Rule. To this class He is sending a special Message. He is inviting them to have a share in the sacrifice of Christ Rom. 12:1, 2

HIS GLORIOUS PROVISION IN CHRIST

But no sacrifice can come to the altar of the Lord except that which is without spot or blemish; and we are spotted and blemished. Therefore unless our Lord Jesus imputes of His merit to cover these spots and blemishes, we never could be accepted as joint-sacrificers with Him. He must do this before we can receive the begetting of the Holy Spirit.

Thus those who realize that they come far short of God's standard and need a Savior may come to the Lord. these enter by faith into the rest of God not merely that future rest for the people of God who enter into the Kingdom, but even now, "We who have believed do enter into rest." (Heb. 4:3) We have rest even in these imperfect human bodies. We know that there were weaknesses before, but

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we did not know how to get rid of them. Now we know that "the blood of Jesus Christ cleanseth us from all sin," from all unintentional weaknesses. How glad we are that Jesus died for our sins! That He has furnished by imputation a covering for all of our imperfections! So we are resting, trusting, refreshed by this knowledge.

"According to thy faith be it unto thee," says the Master. Our justification is all by faith. God does not purpose to justify those who cannot believe. Some can believe more easily than can others. But the time will come when all can believe.

For my own part, I cannot believe as easily as do some people. I must have a certain amount of evidence. But the Lord was willing to accept St. Thomas even if that disciple could not exercise faith quickly in what he had not seen; in fact, the Master even gave him the demonstration which he needed in order to believe. But unless we can accept the Gospel Call with the evidences which the Lord has furnished, we cannot be of the Kingdom class at all. We do accept. We are resting in the promises by faith. The Apostle says, "The peace of God, which passeth all understanding, shall guard your hearts and minds through Christ Jesus." (Phil. 4:7) Just as surely as we are children of God, and are living in covenant relationship with Him, so surely is this promise ours.

So then, if there be any dear friends present today who have not yet come to the Lord, we would give them this Message, "Come unto Me, all ye that labor and are heavy-laden; and I will give you rest." If you have not been trying to do the will of God, then you are not weary and heavy-laden. But if you have been trying and feeling your impotency, then listen to this Call. do not stop there, however. "Take My yoke upon you, and learn of Me," advises our Lord and Savior.

OUR GREAT YOKE-FELLOW

A yoke is a symbol of servitude. by the use of this symbol our Lord implies that those who are set free, either from the yoke of the Law Covenant, as were the believing Jews, or from the yoke of Satan, as were the believing Gentiles should learn to do His will. A yoke is generally arranged for two; and since our Lord speaks of it as His yoke, we are to understand that He also is a Servant. Having come to do the Father's will, He invites us to become true yoke-fellows with Himself in the doing of the Father's will, to be co-laborers with Christ in the great work of the world's deliverance from sin and death.

The secret of the ability to wear this yoke, to have companionship with Christ in His service, and to have as a result a great blessing in our own hearts, lies in our learning to be meek and lowly of heart, as He was. It is impossible for the proud, haughty, self-willed, ambitious or worldly-wise to labor in the same yoke with Jesus, or to find the true rest of soul which we properly seek. But if we are meek, teachable, humble-minded, ready to know and to do the Lord's will at any cost, then indeed we shall find rest.

Those who wear this yoke have the Divine assurance that all things are working together for good to them; that the heavier the burden now, the greater will be the blessing and the reward by and by; that the severer the experiences now, the brighter shall be their character and the surer shall they be of preparedness for the Kingdom. From this view-point every burden is light, not only because the yoke is easy, but because the Lord is their Yoke-fellow, and assumes the weight of the load for those who walk close to Him.

Having a strange, efficient Yoke-fellow is very different from trying to pull the load alone. Of our Lord it was written, "Of the people there was none" with Him. (Isa. 63:3) But how different it is with His footstep followers! Not only do they have brethren to encourage and assist them, but above all they have the Master with them. "Lo, I am with you alway, even unto the end of the Age" is His promise. Although we are now in the end of the Age yet the Age will not close until the last member of the Church is called and proven. Moreover the Lord will be with His followers all the way as a true Yoke-fellow.

LEARN OF ME

“Take My yoke upon you, and learn of Me,” says the Master. If we have taken His yoke upon us, we are in His School, learning of Him. Yet at the same time we are being taught of the Heavenly Father. He says, “I will put you into the School of Instruction; and the One who has redeemed you I have appointed to be your Teacher. You are to be under the care of your Elder Brother.” So we are learning the necessary lessons day by day, growing in grace, in knowledge, in character-likeness to our Redeemer, in all the fruits of the Holy Spirit.

What are the fruits of the Spirit? Meekness, faith, gentleness, patience, self-control, brotherly kindness, love. the Apostle says that these fruits are manifest can be seen. “If these things be in you and abound,” declares St. Peter, “they make you, that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.” (2 Pet. 1:8,10, 11) We must therefore exercise ourselves according to the Divine arrangements; and then we shall be ready for the graduation, when our Master shall say, “Well done, good and faithful servant; thou hast been faithful over a few things—” you did not do very much, but you had the right spirit, you did the best that you could—” enter thou into the joy of thy Lord.”

“For I am meek and lowly in heart.” This is one of the main lessons in the School of Christ. Whoever has learned to be humble-minded, submissive, gentle, obedient, shall find rest of soul, and finally shall enter into His rest the Kingdom rest. Then the sons of God will have perfect bodies, complete in every sense of the word. They will have the glory, honor and immortality which God has in reservation for those that love Him supremely.

Those who have learned of Christ have made God’s work the chief interest in Life. Therefore they do not give all of their time to the ordinary vocations of mankind. On the contrary, they are determined to follow the Master, to labor for the good of others, and to let the light of Truth shine out wherever, they may go. Having become members of the Christ company, henceforth for them to live is Christ. Their work is to serve the Truth and the brethren, to suffer with their Lord now, and to reign with Him hereafter.

St. Paul Enterprise, February 1, 1916

**CALL OF THE CHRIST
BOTH HEAD AND BODY**

Pastor Russell delivered an able discourse here today, from the text, "Christ also suffered for us, leaving us an example, that ye should follow His steps!" (1 Pet. 2:21.) He said in part:

The Call of the present Gospel Age has been unique. In this Age there is a different kind of justification from what the world will have in the next Age. They will have actual perfection of body, mind and morals. But now, in His manifold Wisdom God has a different arrangement, so that from the time we hear the Lord and accept His conditions we receive justification by faith imputed justification, not the real thing. This does not make us perfect. We have the same brain, the same mind, the same body. It is merely a matter of reckoned righteousness.

But why will God reckon us right when we are wrong? Because we have an Advocate with the Father, and His robe of righteousness covers us. The world is to have a Mediator by and by; but we have an Advocate, Jesus Christ the Righteous. We come to the Father through Him. We give ourselves by consecration to God, realizing that God's arrangements are all in Christ. When we have done this, the merit of Christ is imputed to us and covers all our blemishes. The robe which God's children now wear is called a wedding garment. This pure, white robe is put on by all those who become the disciples of Jesus. We are not appearing in the filthy rags of our own righteousness, but in the perfect robe of our Lord's furnishing. When we gave up our own wills and God accepted our sacrifice, and we received the Spirit of begetting, we became New Creatures in Christ. Old things passed away, all things became new. This robe covers our flesh, which is imperfect. The New Creature needs no covering, because it is begotten of God. It is only because the New Creature has not yet its new body that it needs this old body as a tabernacle and as an instrument of service. "In this tabernacle we groan, being burdened."

This was not so with you before you became a Christian. It is only since we became New Creatures that we are not at home in the body. God has prepared a Heavenly, spiritual body for every one of us who are His people. He will give us this spiritual body in due time; but not until we develop the necessary character in these old bodies. The Father says, Just keep this old body for a

while, and let Me see how you will make out with it. Let Me see how you will fight against the flesh. Remember, however, that you are not to fight with carnal weapons, but with the weapons of My Spirit.

We have the whole armor the helmet of salvation, the girdle of Truth, the breastplate of righteousness, the shield of faith, the Sword of the Spirit, and the sandals of preparation of the Gospel of Peace with which to fight against the Adversary and the imperfections of our flesh and to resist their encroachments. Our mind is our great battle-ground. We are surrounded on all sides by the imperfections of the old nature, and we are also surrounded by temptations and besetments from without. This makes it necessary for us to wage a continual warfare, to fight a good fight, that we may come off conquerors, yea, “more than conquerors, through Him that loved us and gave Himself for us.”

THE FATHER HIMSELF LOVETH YOU

God is not looking on coldly and indifferently, but “as a father pitieth his children,” so the Lord pities those who have become His children and are seeking to walk in the footsteps of His Son. He is deeply interested in them. “The Father Himself loveth you.” Oh, that is one of the most precious texts in the Bible, and one of the most wonderful ones as well! We might see how God could feel an interest in us His offspring, but to think that God loves us, if we have become members of the “us” class!

“God so loved the world (with a sympathetic love) that He gave His Only Begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.” But this love that God has for the Church is a special love, such as He had for His Only Begotten. These are as dear to Him as the apple of His eye. He sees that nothing shall hurt these. The eye has the attention of the whole mind when it is in trouble. So it is with God’s care for the members of His Church. We are so glad of this special love which has led God to put the robe of Christ’s righteousness upon us! Our Father is not looking upon us as sinners now. Our imperfect flesh is covered by the robe, but the flesh is not to be preserved. Our bodies have been presented as a living sacrifice. They are to be consumed.

CANNOT HAVE BOTH HIGH CALLING AND RESTITUTION

It is a wrong thought to suppose that God will give us the best of everything for our mortal body, and will so guard us as to prevent any injury to our body. It is the New Creature that the Father is preparing for glory, not the natural man; and He is doing this by means of His precious promises. The old man is perishing. God will not give us Restitution; that is for the world in the future.

We who have received the High Calling cannot get Restitution. It is like the child who went to buy a cake with a penny. He wanted the cake, but wanted also to keep the penny. But he could not both keep the penny and get the cake. If he got the cake he must give up the penny. So we cannot get the glory of the High Calling and at the same time hold on to earthly things and earthly blessings. We have become heirs of the Heavenly things, and have been begotten again as spirit beings, like the Lord Jesus. Therefore let us not think that God is offering us also Restitution. We are to sacrifice our humanity. If you find that you have no sufferings for Christ, you have every reason to question whether God is dealing with you as a son.

God delivered up Jesus freely for us all, and He allowed His enemies to smite Him, to spit upon Him, to put a crown of thorns upon His head, to mock and crucify Him. Jesus truly said, "Foxes have holes, and the birds of the air

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have nests, but the Son of Man hath not where to lay His head." The Father permitted all this because He was dealing with Jesus as His Son, whom He had begotten to a new nature, and who was demonstrating His worthiness by obedience in the things which He suffered. It will be so with us if we are true to the Lord, even as it is written: "My Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."

BUT FEW FIND THE NARROW WAY

God did not choose angels for this wonderful High Calling; but all who have received this Call and the begetting of the Spirit, that they may become joint-heirs with Christ, must every one receive chastening, disciplining, testing, because of the great and honorable and exalted position to which God has called them. It is such a wonderful thing that God wishes to test the loyalty and faithfulness unto death of every one who will be of that glorious company. So then, instead of thinking that you are having such great trials, that you are always in some kind of trouble, that you are peculiar in this respect, you will rather think, I wonder how it is that the Lord lets me have so few of these terrible trials; I should think He would want to prove me more.

Not many will prove themselves worthy. "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom," said the Master. It is only a "little flock" that the Father is calling out now. He is the Chief Shepherd of this "little flock," who walk in the narrow way. "Straight is the gate, and narrow is the way that leadeth unto the life, and few there be that find it." The

Heavenly Father is the One who has called us. We are following Jesus because God has appointed Him to be the Captain of our salvation, our great Under-Shepherd, whom the Father made perfect through suffering. Every one who follows Jesus must first be called, then proven and found faithful through sufferings, even unto death. The Father is deeply interested in all this.

LO, I COME TO DO THY WILL, O GOD

I remind you, dear friends, you whom God has called, if indeed it be that you have heard His voice, that Jesus did nothing but what He heard from the Father. He said, "My word is not Mine, but the Father's which sent Me." So the Message that Jesus gave us is the Message of the great Chief Shepherd, the Father. This Message coming to us from the Father has been for the purpose of calling us now to be His sheep. "Gather My saints together unto Me," saith Jehovah, "those who have made a Covenant with Me by sacrifice." So then, as the Apostle puts it, "Ye see your Calling, brethren." (1 Cor. 1:26-29.) We are not called to be Roman Catholics, Lutherans, Methodists, Baptists, Presbyterians, etc., but called to be sons of God.

The Message is not, Gather them together unto the Pope of Rome, or unto Luther, or Calvin, or Wesley, or any other human leader, but "Gather them unto Me" Jehovah. These are called to sacrifice. There are no exceptions. If you are not a sacrificer, then you are not of them. These have heard the Father's Call, and have presented their bodies to be living sacrifices acceptable unto God. Jesus our great High Priest has made an atonement for our sins and made this possible. He has become our Surety, our Advocate with the Father, and makes us acceptable as sacrifices.

Jesus at the age of thirty came to John at Jordan. He came as soon as it was possible under the Law. He presented Himself to the Father. What He did on that occasion we all know. The Prophet, speaking for Jesus and telling what were His heart sentiments, says, "Lo, I come to do Thy Will, O God!" everything written in the Book. What book? The Book of the Law and the Prophets. Everything which God had caused to be written respecting the Messiah, Jesus was ready to do.

There was a serpent lifted up in the wilderness by Moses. And it was written, "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up." There was the bullock slain by the high priest, Aaron, on the Day of Atonement, in connection with the Tabernacle service. And there was the lamb that was slain every spring at the Passover. All this was written in the Book concerning Him, the Lamb of God. Also it was prophesied that He would be led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He would open not His mouth.

And so Jesus said, at the time of His consecration, "I come to do Thy will, O God, as in the volume of the Book it is written of

Me!" He could not then understand all that was written, but He said, "I delight to do Thy will, O My God!" Whatever Thou hast written in the book, show it to Me, dear Father! I cannot see it clearly now, but whatever is there I will delight to do it, no matter how severe or how great the sacrifice. And then Jesus symbolized His consecration unto death by His baptism in the river Jordan, showing forth both His death and His resurrection.

CONSECRATION MUST BE TO GOD ONLY

This same figure of baptism in water is for you and me, and it becomes an outward confession that whatever is written in the Book concerning us we will be glad to do. We rejoice to do the will of God, and desire that His will may be done in us, even as it was done in our Master. This is the only kind of sacrifice that God will accept. One says, I have consecrated myself to my church. Others say, I will consecrate myself to God and then will try mission work. Another says, I will consecrate myself to work for God in the temperance field. God did not ask them to do any of this. That is not acceptable sacrifice. God says that we are to consecrate ourselves to Him only, and put no restrictions around our sacrifice. "Thy will be done in me, whatever that may be," should be our heart sentiment.

So then we see what God has arranged for us, and how reasonable it all is that we have been invited to become partakers of Christ's sufferings now in order that we may become sharers in His glory to follow. It has been an invitation, not a command. A command to sacrifice our lives would not have been just. God set before us a great prize. He made no threat, used no force. If we do not wish to come without being forced we cannot come at all. He

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has merely sent forth His Message, and wherever that Message goes it appeals to certain hearts, and to those only.

IS OUR WIRELESS RECEIVER IN TUNE

It is like the wireless messages that go forth from the telegraph instrument. Waves of sound go out miles and miles, clear across the Atlantic ocean. They go from New Jersey clear over into Germany. It is not every one that can catch the message. The send-ing instrument is tuned to a certain key. If you have a good co-hearer, or receiving instrument, and yet do not have your co-hearer properly tuned, you cannot receive the message at all. If you have a good co-hearer and get it in line with the message that is coming in, you can get the message. It is often necessary to tune the receiver up higher and higher before it gets in tune with the sending instrument.

And so you and I must have been in tune with God before we could hear His Message; and we must continue to keep in tune with Him if we would continue to receive messages from Him.

God's messages pass over the heads of millions of people and they do not hear. "Eyes have they, but they see not; ears have they, but they hear not." "Blessed are your eyes for they see, and your ears, for they hear!" Many in Jesus' day had co-hearers that were not properly attuned to receive the Message of the Son of God, and they refused the words of Jesus. Their thoughts were not in tune.

So it is today. God is finding the humble and sincere, those who are in tune with Him. I trust that we are in tune to receive the Message which our great Shepherd has sent forth; that we have true co-hearers, and are keeping our instruments in tune with the infinite One, so that we shall be able to hear the Message more and more fully, and are continuing in that love that rejoices to lay down life itself in His service. In the 8th Chapter of Romans we read that God has foreordained that all who would be of the Church class in glory must be copies of His dear Son; otherwise we shall not receive the "prize" no others can obtain it.

CHANGE OF THE CHURCH NEAR AT HAND

Now, dear friends, I cannot tell you when we shall reach the end of our race course. As far as I can see, judging from the Word, we must be near, very near, even at the door. We are certainly down in the time referred to by Jesus when men's hearts would fail them for fear. Every financier and statesman is fearful respecting the future. The things coming upon the earth are causing great perplexity. But when we, the Lord's true people, see these things beginning to come to pass, we are to lift up our heads and rejoice, "knowing that our deliverance draweth nigh."

The time for the glorification of the Church is close at hand. When the door shall once shut, no one else will ever enter therein. The door of mercy for the world will then be thrown open wider than ever, but the door which has been open for the Bride to enter in to her marriage with the Lamb will be closed forever. So then, if we hope to be joint-heirs with Christ, to suffer now and to be glorified shortly, now is the time to make our calling and election sure.

Is your election sure, brother? It is sure upon the terms which God has made. Have you met these terms. If so, God will never fail you. It is absolutely certain with Him. The only uncertainty is with ourselves. If you are faithful to the best of your ability, God asks nothing more. All things are yours if you abide in Him. Continue in the spirit of the Master, growing in grace and in knowledge, and becoming stronger and stronger. His grace will be sufficient for you, for His strength is made perfect in our weakness; and all things the trials, the sufferings, the persecutions and misunderstandings shall work together for good to those who abide in His love, "the called ones according to His purpose." This applies to us, if we are His. So, as we see the terrible trouble drawing nearer, I trust we are becoming stronger

in the Truth, and will be pledged to lay down our lives in God's blessed service.

St. Paul Enterprise, February 8, 1916

DESIGNED EFFECT OF TRIBULATION

New York City, February 6 Pastor Russell gave a characteristic discourse here tonight at the New York City Temple, W. 63rd St. and Broadway. His text was, "We must through much tribulation enter into the Kingdom of Heaven." (Acts 14:22) He said in part:

God gave the kingdom of earth originally to Father Adam, and put everything in subjection to him. But Adam lost his dominion through sin. Then God imposed upon him the death penalty, which was shared through heredity by all his posterity. Jehovah God, fore-knowing man's fall from his holy estate, had provided beforehand for his recovery. In due time, more than four thousand years after the pronouncement of the death sentence, Jesus came to earth to give a Ransom price whereby man might be restored to Divine favor and have an opportunity to gain life eternal. Our Lord's death was the turning-point of the world's history. 1 Cor. 15:21, 22.

Abraham's natural seed, the Jews, were expecting all that God had promised in respect to His favors and the Messianic Kingdom. But there was another feature of God's Plan which they did not see. This was the selection of a church to be Abraham's Spiritual Seed, through whom all the families of the earth were to be blessed. Today we are entering upon the seventh thousand year since man's creation and fall man's great Sabbatic Year. The Church is almost completed. The time for the setting up of the Kingdom has come.

Ever since man lost his kingdom its restoration has been more or less vaguely expected. At the time of the fall God declared that the Seed of the woman should bruise the serpent's head. All the blessings implied in this statement looked forward to the Messianic Kingdom, through which man's first dominion was to be restored. Now this Kingdom is just at hand. Therefore we are living today in the

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most important period of the world's history. As the poet has said:

*We are living, we are dwelling,
In a grand and awful time,
In an Age on ages telling;
To be living is sublime."*

These words seem almost prophetic of the glorious time to come, and these glories are about to burst upon the world. But the world will enter into that Kingdom through much tribulation. Mankind are not ready to appreciate their needs, their impotency. They have been thinking that they could do almost anything. Leading minds have thought that they could heal the world, could properly govern and bless it. But now it is gradually dawning upon the people that these hopes and plans are abortive. Now we see their schemes going to pieces. The theories and projects of those Christian people who a short time ago assured us that soon they would convert the world are being scattered like chaff before the wind.

THE TIME OF TROUBLE NECESSARY

These nations which have claimed to be Christian, to be Christ's Kingdom—"Christendom" are demonstrating that they have not understood the real Kingdom at all. Instead of being Christ's Kingdom of blessing and peace, they have proven to be Kingdoms of blood-shed, kingdoms of this world. God will bring in His Kingdom through great tribulation, as foretold by the Prophet Daniel and the Lord Jesus Christ. (Dan. 12:1; Matt. 24:21) This tribulation has already begun. We can hardly imagine anything worse, but present distresses are only "the beginning of sorrows". Darker and darker will grow the times until men's hearts shall utterly fail them. All their cherished hopes and plans will be overthrown by the mighty whirlwind of trouble. Then earth's rightful King will take control and bring order out of confusion. Upon the ruins of human institutions, plans and shattered hopes men shall see arise a glorious new arrangement which shall be "the desire of all nations".

Men's hearts are already failing them though fear of the things which they see coming upon the earth. (Luke 21:25-28) This is because they are entering into the coming Kingdom through much tribulation. God cannot introduce His Kingdom through peace and blessing. Men have no ears to hear his Word. They are too busy looking after their own projects and affairs, too busy making money. They care not for God, do not appreciate him. Consequently they require a catastrophe to awaken them. The coming great tribulation will do this most thoroughly. The ears that now hear only the jingle of money will then open to hear something much more important. Men will begin to cry unto the Lord, as upon the Sea of Galilee the disciples cried unto Jesus. Then He arose and rebuked the wind and the waves; and immediately there was a great calm. Matt. 8:23-27; Psa. 46.

THE REAL THOUGHT OF THE TEXT

An examination of our context reveals the fact that the Apostle is referring, not to the trouble upon the world, but to that upon the Church. Living at the beginning of the Gospel Age, he was telling the Church of the tribulations necessary to fit them for the

positions in the Kingdom to which God has called them. So surely as we are God's children we shall have tribulation. At first our painful experiences are not seen to be a blessing; but after a while we come to see that adversity drives us nearer to God and gradually develops strength of character.

The Church will not share the world's tribulation. Those who are called and chosen and faithful will be accounted worthy to escape those things coming upon the world. (Luke 21:36) The tribulation of the Church will be different from that of the world. Our Lord Jesus suffered tribulation. That of the Church will be similar to His. Messiah's entrance into the Kingdom is different from the way in which the world will enter. Jesus enters as King; and the church is invited to share with Him His Kingdom, as joint-heirs, under His Headship. The world will enter into the Kingdom as subjects of the King.

GOD'S HARP OF MANY STRINGS

We are beginning to see reasons for every feature of the Divine Plan. The Church is called to wonderful glory and honor. In Rev. 14:1-3 we read of a song which no one could learn to sing except the hundred and forty-four thousand who will, with their Lord and Head, constitute the Church in glory. This song is a Message. We who have learned are singing it in all the affairs of our lives. The world does not understand this song; neither does the Church nominal, nor do the babes in Christ. A Christian must get beyond the infantile state before he can sing this new song.

Not all Christians have the ability to sing this song. Some can sing it more appreciatively than can others. The whole Divine Testimony, whether communicated by the Law, the Prophets, our Lord or His Apostles, is in harmony; and this fact is the proof of their Divine inspiration. The Scripture of the Old and New Testaments constitute what the Lord Himself calls "the Harp of God." When tuned by the holy Spirit dwelling in our hearts, and swept by the fingers of devoted searchers after Divine Truth, that Harp yields the most entrancing melodies that ever fell on mortal ears.

Once some of us harped about civic righteousness, prohibition, female suffrage, etc. But now we have something far grander. We have the most important subject in all the world. We are harping about the Divine Plan of Salvation. We have the Message of God, the glad Tidings which yet shall be to all people. We are ambassadors for the Lord. He has accepted us in Christ, and has authorized us to tell His Message to all who will hear to tell them that God will receive into His favor again those who come to Him through the Savior, through faith in the precious blood of Christ.

But when we come to discuss some of the deep things of God, we sing, as it were, a new song. It is not really new, however; for it was sung in the days of the Apostles. But it has been so long

forgotten that it is practically new today. All of the people of God are privileged to learn this song. Some learn it more quickly than others. It is "the song of Moses and the Lamb." Rev. 15:3, 4.

When we come to see how great is god's Plan, formed before the foundation of the world--that Jesus should be the Lamb of God, that would take away the sin of the world;

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that in due time God would select a Bride for his Son; that afterwards He would establish the glorious Messianic Kingdom for a thousand years, in order that every member of Adam's race might have an opportunity to hear of God's love in Christ and be saved; and that eventually all the willfully wicked would be destroyed we are indeed ready to say, "How wonderful are Thy works, O Lord! Who shall not come and worship Thee!"
Preparation For Future Exaltation

It is to this class who can sing "the song of Moses and the Lamb," those who have given their hearts to the Lord, who have been accepted by the Father, and who have become the children of God through spirit-begetting it is to this class that our text applies. How reasonable is the thought that we should enter the Kingdom through much tribulation? If the Master needed tribulation in order to be perfected as a Son, to demonstrate His love and loyalty to the Father's will, how could we expect to be treated differently? How otherwise could the Heavenly Father recognize us as His children?

Perhaps we once wondered why the Lord permitted such trials and tribulations to come upon the righteous, while the wicked often had a comparatively easy time. Now we see why this is. God has invited these righteous ones to become kings and priests, to reign over the earth during the next Age; and in order to qualify for this great work this class must reach a certain condition of mind and heart, a certain development of character. Unless they learn their lessons they will not be prepared for their future high station. Every one exalted to reign in the Kingdom of God will be qualified for his place; otherwise he will not be there. No one will be appointed through favoritism or partisanship. Each individual must thoroughly demonstrate his fitness.

No trial can overtake us that is not subject to the Lord's control. He will make all things work together for good to those who love Him. If we would be of the Church of glory, we must become like our Lord, who loved righteousness and hated iniquity. We must be thoroughly honest. We cannot do as do others, for the reason that we are following a different course. We have entered into a Covenant with God, not only to love God with all our soul and to keep the Golden Rule, but to do more in order to be merely just we are bound to love God and keep the Golden Rule.

Jesus did all this and more. He loved His neighbor far beyond what He would have His neighbor do for Him. His love led Him to die for others. We are privileged to do likewise.

We must live up to the Golden Rule. Above all things we should learn to appreciate and practise the Golden Rule; for it is a fundamental principle in God's requirements. The Heavenly Father must have the first place in our hearts. god must be first. We must intend to love our neighbors as ourselves, although we may not always be able to do so. While we may not be able to do all that we would, yet the longing to do so must ever be in our hearts. And it is this honest will that brings us into conflict, necessarily, with those of a contrary will.

Thus we see whence this tribulation comes to the Lord's people. In the case of Jesus. his name was cast out as evil, because he was true, because He was honest, because He would not join with the scribes and Pharisees, because He was wholly loyal to the Lord. And "the disciple is not above his Master, nor the servant above his Lord. If they have called the Master of the House Beelzebub, how much more shall they call them of His Household?" Matt. 10:24-26

STONES FOR THE SPIRITUAL TEMPLE

Throughout the Gospel Age God's people have been prepared for the Kingdom "through much tribulation." St. Peter speaks of them as "living stones," for the great spiritual Temple. Of that glorious Structure Jesus is the Chief Corner Stone. He has already been chiseled, polished and taken His position. The last members of the Church are now being chiseled and polished for whatever place they shall occupy in His glorious Temple. for more than eighteen hundred years the work of preparing the "living stones" has been in progress. Their tribulations have been preparing them for their position in the Temple structure.

But if under the Lord's chisel or hammer any one should fail in obedience, in submission, in loyalty, in learning his lesson, he might become unfit for the place to which he had been invited, and thus become what St. Paul calls "a castaway". (1 Cor. 9:27) He might serve some other purpose in the future, but he would not be fit for the place for which he was originally intended.

We should submit ourselves fully to God. We are to be "His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them". (Eph. 2:10) It is God who is working in us both to will and to do. When first we gave our hearts to Him, He was working in us to will. After the spirit-begetting that followed our consecration to Him, our minds began to expand. We began to grow in grace and in knowledge. Then we began to see and appreciate our privilege of serving the Lord. Thus God's grace worked in us to do.

God does not accept works as a ground of justification, however. We are justified because of our faith in the Ransom-price provided by our Lord Jesus. Until we became children of God we had neither opportunity nor ability to do any work that God would accept. Now that we are related to Him as children, He is working in us. But we have hardly begun our good works as yet. They are to be carried forward throughout the Millennial Age, and on into the eternal future.

OUR FATHER'S TENDER CARE

But now we are not able to do much. Our main work now is to show God by our endeavors what we would like to do. We may make heroic efforts; we may do our very best in the Lord's service; but after all there is little that we can do, and that little is done very imperfectly. Our work is acceptable to God because of the honest, earnest, loving effort which He sees; for it represents our heart's sincere desire to do His will. When we first come to God, we have not learned to do things in a wise way; and we are often like a child carrying a pail of water and spilling more than he carries home. God lets us have these experiences, that we may learn wisdom by our mistakes. Meantime, He accepts the will that prompts our act, imperfect though it be.

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We are not, therefore, to become discouraged because of our mistakes and imperfections. As we seek to serve our Heavenly Father. He is very tender and merciful to us. Let us take everything to Him in prayer, and persevere in the good way. Let us cultivate in our hearts a strong love for everything that is right, that is noble, that is Godlike. We are to love righteousness and hate iniquity injustice. This rule should apply to all the affairs of life, both great and small. We should always take our stand for what is right.

Then let us have our minds so thoroughly established in righteousness that when the Lord shall give us a perfect body, we may be ready, may be found worthy of a share in the glorification of the overcoming Church. But let us remember that we shall not get the necessary qualifications by miracles, but by trials, difficulties, tribulation. (Rom. 5:3-5) For it is written, "We must through much tribulation enter into the Kingdom of God."

St. Paul Enterprise, February 15, 1916

AM I SERVING GOD OR THE ADVERSARY?

Charleston, S. C., Feb. 13 -Pastor Russell delivered a very impressive discourse here today, using for his text Romans' 6:16 -- "His servants ye are to whom ye obey." The Pastor said in part:

If the words of our text were rightly appreciated, they would make a deep impression upon the whole civilized world. Our Lord instructs us that there are only two Masters God and the Adversary. We are serving either the right or the wrong. We must serve the one cause or the other. There is no middle ground. As we look over the world, we see nations engaged in deadly strife. Whom are these millions serving? Whom do they profess to serve? They have been accustomed to speak and to think of themselves as Christian nations. But we doubt whether any intelligent person would make such a claim today.

The Scriptures clearly point out that there are no Christian nations; but that God is preparing a new nation, the members of which will constitute the rulers of the world when the Messiah sets up His Kingdom. When this new nation comes into power, all other nations will be out of business. We accept the Bible declaration that these are the kingdoms of this world, and that they are under the domination of "the Prince of this world," Satan. And they are manifesting what is their true condition. The Apostle tells what are the fruits of the Spirit of Christ gentleness, meekness, long-suffering, patience, godliness, brotherly-kindness, love. He tells us also of the opposite spirit the Satanic spirit anger, strife, bitterness, hatred, envy, murder. (Gal. 5:19-23); Col. 3:5-8) Judging the nations according to this Scriptural standard, we can draw only one conclusion.

Doubtless there are true saints of God in all these warring nations, but the nations themselves are surely far from Christian. They profess to be serving Christ, yet by their works they deny Him. "His servant ye are to whom ye render service." These nations have been giving money and sending missionaries to teach the heathen nations how to be Christians, how to do right. What impression must the present spectacle in Europe make upon these heathen people? Surely some grievous mistake has been made in calling these nations Christian. They are each serving purely selfish interest. The object of each is solely its own advancement. It is a great shame to see these nations bickering as to how much territory they have gained or must gain, when they have sent millions of men to slaughter and are laying waste homes and lands, as well as breaking unnumbered human hearts.

GOD'S KINGDOM TO DISPLACE THESE

So far as can be discerned, principle seems to have been lost sight of; the main issue seems to be, "What can we do? How can we further our interests as a world power? How can we become a greater nation?" Although we are not qualified to judge hearts, nevertheless it seems that there has been great hypocrisy man and nations pretending to be what they are not.

"His servants ye are to whom ye render service." Evidently the service of many both in America and elsewhere, has been selfish. Wherever we may go throughout Christendom, we see church steeples rising on every hand. One would naturally think, "How happy these people must be! How they must love the Lord and one another!" But, alas! how often we find many things that are contrary to "the spirit of Christ!"

The Word of God has foretold all this however; and despite the present gloomy outlook we are assured in this Word that the glorious Kingdom of Righteousness under God's dear Son will soon displace these kingdoms of this world, whose lease of power has now expired. But this will not be until the Church of Christ shall have passed from these present conditions of strife, selfishness and dishonesty and shall have been glorified with their great Head. Then a new force will take control in the earth. Every evil thing will be brought under restraint. All the people will be enlightened, and enabled to come to a full knowledge of God and righteousness. Gradually the world will be uplifted and blessed; for they will have learned the bitter lesson of the exceeding sinfulness of sin, as manifested in the fruitage of selfishness.

Apparently many things are taught and practiced under the name of Christianity that are not really Christian at all. Many people profess to believe what they do not actually believe. Whom are they serving? They cannot be serving the Lord; for the Lord does not desire dishonesty in His service. Apparently many join the church for purely selfish reasons. When people join a denomination whose teachings they do not believe, it would seem as though they did so for some personal advantage, as though some earthly interest is being served. People seem ready to profess almost anything if thereby they can make a better living or get along more prosperously. We are not judging the heart,

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nor do we wish to condemn any individual; but surely the majority know not the first principles of the matter of being a Christian.

We ask ourselves, To whom are this majority rendering service? Evidently they are serving Self. Nearly everybody is bowing down to himself, seeking his own pleasure and profit. Although there are noble exceptions, yet this seems to be the rule. Of all

the various forms of idolatry, the meanest and worse is self-worship, the doing of everything just for self. Mankind do not seem to realize that whoever is actuated by selfishness is rendering effective service to Satan and his empire.

WHAT IS IT TO BE A CHRISTIAN

As a counterfeit always implies the genuine, so counterfeit Christians imply the existence of genuine Christians. The genuine Christian, the loyal Christian, serves the Lord only; for this is the meaning of his contract, his consecration vow. Jesus said, "If any man will be My disciple, let him deny himself, take up his cross and follow Me." This means the giving of self to the Lord. The Master lays a deep foundation. Giving ourselves away, renouncing our own will, is the hardest thing one can do. But whoever would enter the School of Christ must do this very thing.

To give ourselves to anyone except the Lord would be most unwise, most dangerous. Satan and his evil associates, the demons, seek to gain control of the human will. They seek to have people present their bodies to spiritism and occultism, that they may ensnare their victims and make slaves of these poor unfortunates, by taking away their will and substituting the will of another, as in hypnotism, etc. The will should be subjected to no one but God not even to husband or wife or dearest friend. We may properly enough submit our course to another, but the will should never be submitted. To the Lord alone we may safely entrust our will. Given over to Him, it is made strong for the right, and our best interests are conserved.

To those who desire to follow in the path of righteousness, the Lord says, "Give Me thine heart." This means, Submit your will to Me. But merely to submit, saying "I do not care to have it so, although I will be obedient," will not do. This will not bring us into the Lord's family. The Lord will have no half-hearted service. We must give all or nothing. We must give up our will absolutely, must have no contrary will of our own. We must be all the Lord's

Should some one say, "This is carrying the matter very far," we reply, Yes; it is carrying the thought to the limit. This is exactly what Jesus did. He said to the Father, "Not My will, but Thine, be done." On another occasion He said, "I came not to do Mine own will, but the will of Him that sent Me." He would have no other will but the will of the Father; and He set us an example, that we should follow his steps. To do so is to be a Christian.

The Apostle speaks of seeing from the Divine standpoint; of looking at things as God looks at them. So after we have given our hearts to the Lord, after we have been accepted in Christ and after God has given us His holy Spirit, we learn in the School of

Christ to see things from God's viewpoint. Having given up our own wills to Him, we desire to think as He thinks, to view matters as He views them, and to do as He would have us do.

A COMMON, BUT INCORRECT, THOUGHT

God has His own way of choosing, and He accepts only certain ones; no one can enter His family except upon those definite terms which He himself has made. This does not mean, however, that He will harm those who are not chosen; or that He will say to any one, "If you do not become My son, I will send you to the Devil, to be roasted and tormented to all eternity." Our God would not do this. Whoever would thus act would be a devil. Our God loves all, and has arranged a Plan of Salvation for all who will accept His terms during the Messianic Kingdom.

The way of life now open is a difficult one. "Strait (cramped, difficult of entrance) is the gate, and narrow is the way, that leadeth unto life, and few there be that find it." (Matt. 7:14) It is very evident that the great majority of mankind do not understand the matter at all. "Eyes have they, but they see not; ears have they, but they hear not, neither do they understand" the Word of the Lord. The words of our Savior seem not to penetrate, even when they are read. How thankful should those be whose eyes of understanding have been opened to see the terms laid down by the Lord!

Comparatively few people have a correct view of consecration. On one occasion a young minister came to us, wishing to cooperate in some way in our work. We said to him, "Have you made a full consecration of yourself to the Lord?" "Oh, yes, yes!" was his response. Then he began to speak of his talents, his oratorical ability, etc. We saw that he had considerable pride and very lofty ideas of how great a preacher he was to be; and we wished to make sure that he understood what consecration means.

So we said, "You know that all the true followers of Christ must have the same attitude that the Apostle Paul had. He declared that he counted all things but loss and dross that he might win Christ. The Bible presents the matter in just that way. Unless we make a thorough work of our consecration, we shall not win the prize of our High Calling. This making a consecration indicates that we shall be thus loyal to the Lord and thus much in opposition to the Devil."

The young theologian began to get his eyes of understanding open a little. He said, "I was not thinking of going into it as deeply as that." We answered, "Brother, it is a matter of going in deeply or not at all. There are not different stages of entrance. There is but one Door our Lord Jesus Christ; and consecration is connected with the entering through that door. The Lord will not change His terms to please you or me. We must either enter as He invites us to go, or else remain outside. Full consecration is

the only way into the Body of Christ.” Then we pointed out to him what great talents St. Paul had and how he counted them as nothing in comparison to attaining a membership in Christ’s Body, the Church. But all this was a new thought to him.

WHAT SHALL I RENDER UNTO THE LORD

When we begin to see the matter from the right viewpoint, we see that at best we have very little to give to the Lord. When we begin to realize what He has offered us in exchange for all that we have, we really feel ashamed to

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offer our all to Him; for it is very, very small. He has offered us glory, honor, immortality, joint-heirship with Christ in His Throne. (Rom. 2:7; 8:17; 2 Tim. 2:12) And what have we to give Him in return! So far as being of real benefit to Him, our all is really worthless. We are the ones who receive the benefit. We are the recipients of marvelous favor, amazing grace. It is as if we were to offer to a man of immense wealth a few broken chairs, a cracked stove and a ragged carpet in return for being made his heir.

God desires to have our heart, our will, our affection; and He graciously condescends to accept these along with our poor imperfect talents and to use them in His service, in the blessing of others. When we give Him our will, we give Him our all; for it includes our talents, our pocketbook, our influence, our time everything that we possess. Then He places all these in our hands to be used for Him; and we, as His stewards, are to render to Him an account of how we use these things. All that we now do is to be done to the glory of God. We are to consider His will as to what we shall wear, what we shall eat, how we shall spend our time, where we shall go, etc. As His servants, we are to seek His will, His glory, in everything.

WHOSE SERVANT AM I

What service have you rendered today, yesterday, last week; last month? We cannot do much; and when we have done our very best, we are still unprofitable servants, as the Master told us; that is, we are not able to bring any real gain to our Lord. (Luke 17:10) But He lovingly and graciously accepts our best endeavors, and grants us His blessings. It would be impossible for a true child of God to tell what Divine grace has done for him. What shall we render unto the Lord for all His benefits to us? surely, as the Psalmist says, “I will take the cup of salvation (the cup which the Father pours) and will call upon the name of the Lord; I will pay my vows unto the Most High.” Psa. 116:12-14

Let us who have taken these vows upon us to be wholly the Lord’s be very careful, as the days go by, that the words of our mouth and all the conduct of life, even the very thoughts of our

minds, shall be such, and such alone, as will bring glory to God making these mortal bodies faithfully serve our Master.

As we give this subject prayerful consideration, we see more and more how close girdling this whole matter is. It enters into every detail of life. Our God is watching to see whose servants we really are. He scrutinizes us, not unkindly but lovingly, to see whether we have the filial spirit of a true son the spirit of Christ. In His faithfulness He tests us that it may be demonstrated whether we are wholly loyal in thought, word and action, or whether at heart we are self-seeking. He does not expect perfection in the flesh; for He knoweth our feeble frame. But He expects us to do our best; and the merit of our dear Redeemer will cover what we are unable to perform.

The Lord our God is giving each one of His children the opportunity to prove to Him, to our Lord Jesus and to the angels how sincere we are, how thorough is our consecration, and how desirous we are to do the Divine will. He gives us opportunity to “lay down our lives for the brethren,” and “to do good unto all men, especially unto the Household of Faith.” The Lord is taking notice of all these things; and “a book of remembrance” is being “written before Him for them that fear the Lord, and that think upon His name. And they shall be Mine, saith the Lord of Hosts, in that Day when I make up My jewels; and I will spare them as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not. Mal. 3:16-18

St. Paul Enterprise, February 22, 1916

CHRIST COMPANY'S FIGURATIVE BEHEADING

Atlanta, Ga., Feb. 20 Pastor Russell was here today and delivered a discourse of great power and interest. We give a condensed report of his address. His text was from Rev. 20:4: “And I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God... And they lived and reigned with Christ a thousand years.”

The Pastor referred to Revelation as a beautiful symbolic book picturing very much truth. He said that the chapter from which his text was taken contained in itself several pictures in a few words covering the entire Millennial Age. Satan's binding at the beginning of the age is first shown; then the judgment of those who are sitting upon the thrones of earth, which judgment has now begun; then the exaltation of the governments of the world, while capable perhaps of giving some blessing, are not

satisfactory and must soon give place to the new Government under God's dear Son, which will bring blessing to all the families of the earth.

A brief mention is made respecting what shall occur at the close of the thousand years of Christ's Reign. After men have been made perfect, they must be tested, while Satan shall be "loosed for a little season," prior to his destruction. Then going back to the beginning of the Millennium, the Revelator depicts the Great White Throne, before which all the world, the living and the dead, are to be brought for judgment, for trial, during that thousand years. They shall receive the wonderful opportunities of the glorious kingdom of Christ.

HOW THESE SOULS ARE "BEHEADED"

But the Pastor's subject related to a part of Verse 4. He declared that here, as elsewhere in Scripture, the word soul signifies person. Through erroneous doctrines this word has come to have attached to it a wrong meaning, as being something that people POSSESS rather than something that they ARE. St. John the Revelator was given a vision of the persons who would be beheaded for the witness of Jesus and for the Word of God. He was given a foreview of what would be beheaded for the witness of Jesus and for the Word of God. He was given a foreview of what would be their portion--first of suffering, then of glory and reward.

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Their reward would be to live and reign with Christ. These are a special class, who had been beheaded for a certain reason. The word "beheaded" here is symbolic. All the true Church were to be beheaded. We know that Christ and the majority of the Apostles were not literally beheaded. And but few of Jesus' followers have been beheaded literally.

The Bible shows, said the speaker, that God has appointed that those who come into Christ shall renounce their own headship, their own will, and receive instead the will of Him whom God has chosen to be their Head Jesus Christ. They are to be members of Christ's Body. "God hath given Him (Christ) to be the Head over the Church which is His Body." (Col. 1:18:Eph. 1:22-23; 1 Cor. 1:27) Jesus is the great Mediator of the world. During this Gospel Age, God has been preparing a Church class, who are to be the members of the Body of this Mediator and to be associated with Him in His great future work for mankind. The first members of this Body were the Apostles. These freely gave up their lives in the Cause of Christ. They gave up their wills, submitting themselves to the will of God they were beheaded.

Down through this present Age members have been added to Christ, first from the Jews, then from the Gentiles from every

nation, kindred and tongue. The only way that any one can become a member of this anointed body of Christ is to present himself a sacrifice to God, first trusting in the sacrificial merit of Jesus. He is our great Substitute, who has redeemed us from the death penalty resting upon Adam's race. Accepting Him thus, and presenting ourselves to God through Christ, His merit is imputed to us and we are accepted as joint-sacrificers with Jesus, who then becomes our Head. We are thus beheaded. Our own will is dead. So all during this Age there has been a little company of people who have taken a course different from that of the remainder of the world, different from that of the apostate systems. These become sons of God. They are dead with Jesus as human beings, and are begotten to a new, a spiritual nature. Col. 3:3

WHAT THIS BEHEADING SIGNIFIES

The Pastor emphasized the importance that all those who make a consecration of themselves to God understand clearly that they are thus renouncing all the hopes and ambitions of the world, for the far grander and Heavenly hopes now held out to those who become disciples of Christ, who deny themselves to take up their cross and follow Him. The question for each one who has made this choice is, Am I faithfully following in the footsteps of Jesus? Jesus gave up His will wholly to the Father. He said, "I Came not to do Mine own will, but the will of Him that sent Me." We are to follow His example, to walk in His steps. We are to lay down our lives for the brethren, as He laid down His life.

The losing of our heads, our wills, does not mean that we actually have no will, but that our wills are fully submitted to God's will. Whatever we see to be contrary to His will for us is to be wholly relinquished. We may be sure, said the Pastor, that our Savior when on earth, being a perfect man, had a will, a strong will, but that will was entirely submitted to the will of His Heavenly Father. "Not My will, but Thine, be done," was His expression. "The cup which My Father hath poured for Me, shall I not drink it?" He said.

Because our Lord Jesus fully gave up His will to God and was obedient even unto the ignominious death of the cross, the Father highly exalted Him, giving Him a name "far above angels, principalities and powers and every name that is named." (Eph. 1:20,23) And we, His church, if faithful to our Heavenly Calling are to be exalted with Him, and under Him as our Head. The Bible presents a beautiful picture: God, the Father of all; our Lord Jesus Christ next to the Father; the Church; the Body, or Bride, of Christ, next; then the lower spiritual orders of being; lastly, will be the restored world, when God's great Plan is complete. How wonderful it seems! said the Pastor. How much more wonderful than anything we could possibly have conceived of ourselves! What a great and good God we have!

GOD'S CHARACTER LONG TRADUCED, NOW UNDERSTOOD

The speaker then dwelt upon the great misconceptions of God's character which have for so many centuries beclouded men's minds. Those nations calling themselves Christian have made God out as worse even than heathen nations represent their gods. While we declared, "God is Love," we pictured Him in our creeds as the veriest Demon taking pleasure in carrying out a Program which would mean an eternity of torture to thousands of millions of our race. But while we were long blinded by the Adversary to thus think of our gracious God, we have great cause for thankfulness that through Divine blessing our eyes are now opening more and more widely, and we can see something of the lengths and breadths and heights and depths of God's LOVE.

When we see how the Father has exalted our Savior for His faithfulness, we who are following in Jesus' footsteps have sure grounds for faith that God will also exalt us with Him. Otherwise we might be inclined to say, "Oh, it is too wonderful! The thought that we have been invited to be sons of God and to share the Divine nature with Jesus seems too marvelous for belief." But when we see how the Father fulfilled His promises to our Lord and Head, and realize that we have been called to share His glory and Throne as His Bride, surely we can believe. Jesus verifies the Father's promise to us, saying, "To him that overcometh will I grant to sit with Me in My Throne, even as I also overcame and am set down with My Father in His Throne." Rev. 3:21

DOOR TO HIGH CALLING STILL OPEN

The Pastor stated that he believes there is still opportunity for some to gain this "High Calling." He believes the "door" to this great favor is not yet closed. There is a little time remaining. If any could gain the whole world and yet lose this great prize, they would be losing much oh, so much! Nothing that earth can offer can compare with it. All the wealth of a multi-millionaire would be as nothing. Many millionaires have great trouble and sorrow.

When we give up our wills to the Lord this is not all. We are then to take up our cross and follow Jesus. We are to carry out our consecration vows. Our time, our influence, our money, our property, our ALL, now belong to God.

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The Lord does not mislead us into thinking that fulfilling our consecration is something easy. It does not mean merely going to Church. It means living as Christ lived. It means walking the way of the cross even unto death. The world will consider such a course very foolish. They will say "Don't do it! Have some pleasure in Life. Don't give up your will to anybody!" This would be sound advice if our will were to be given up to any

other than God Himself. The Adversary would like to make us think that giving our will to God is a most foolish thing, and then he will endeavor to entrap us so that we are completely in bondage to his will, which is a wholly evil will.

CONTRAST OF SATAN'S SNARES AND GOD'S GUIDANCE

Satan also seeks to ensnare and destroy the individual will through Hypnotism, Mesmerism, etc. It is a dangerous thing. Were it not that God has implanted a strong will in mankind, we cannot doubt that Satan and his evil angels would long ago have led the entire world into complete captivity to sin. He puts light for darkness and darkness for light. We are to be on guard against the machinations of these evil spirits through Spiritism. All these are methods by which the Adversary seeks to seize and capture the will. When our will is given to the Lord, however, it means the turning of it in a direction that will bring our own highest blessing and welfare. Our will is not captured, but guided and strengthened in the right way. We have found by experience how unsatisfactory has been the result of trying to guide ourselves, of following our own will, without the leading of the Lord. Our very best endeavors, unaided by Divine Grace, are very defective and the results disappointing. How glad we are, then, to have the Lord take charge of us and guide our wills and our efforts! We know that thus we are safe.

If any one, said the speaker, is afraid to trust the Lord for fear that He will require something that would be harmful, he had better hold on to himself until he comes to see how fully he can trust the Almighty God with safety. If He were the God we once supposed Him to be, we might well be afraid to place ourselves in His hands. But since we have learned of His love for us, of His wonderful provision for us notwithstanding our fallen condition, of His provision of Restitution for the world, and of the High Calling for the Church, we can well exclaim: "Oh, this is the very personification of Justice and Love!" We rejoice in this great, loving God, and are so glad to give ourselves to Him and call Him our Father.

PASTORAL COMMENTS ON HYMN OF CONSECRATION

The Pastor gave a beautiful, running comment on a popular hymn of consecration, by Frances Ridley Havergal: "Take my life and let it be, Lord, acceptable to Thee." Yes, he said, we are acceptable to God through Christ. Thus only can we come. We give Him our whole life. "Take my hands, and let them move at the impulse of Thy love." Yes, but our hands are imperfect, and it is only through Jesus that our work is acceptable to God, that our hands may glorify Him. "Take my feet, and let them be swift on errands, Lord, for Thee." Yes, we wish Him to use our feet in His dear service. Gladly will we hasten on errands of love for

Him. "Take my voice, and let it bring honor always to my King." Yes, we wish Him to take our voice. But our words are very imperfect. Our brain and our tongue are faulty. But the Father says, "I will cover you with the merit of Jesus. He was perfect, and I will credit His perfection to you. Your voice may have sometimes been used to slander another; the tongue has great power for evil as well as good. But now you have submitted that voice, that tongue, to Me, I will make it a power for good."

"Take my lips and let them be moved with messages from Thee." Yes, dear brethren, that is the thought. Let the blessed Message of salvation and grace overflow our lips to God's praise and to the blessing of others. "Take my silver and my gold; nothing, Lord, would I withhold." The Lord answers, Yes, dear child, I will take this which you give to Me. I do not need your gold and silver; for "all the silver and the gold are Mine, and the cattle upon a thousand hills." But I will receive it as a mark of your love, as an indication of your devotion to Me.

"Take my moments and my days; let them flow in ceaseless praise." We often fear that our moments may not always praise the Lord as they ought, and our days are not always just what we would like them to be. But our Lord lovingly answers our troubled hearts and says, "I know even better than you do how imperfect you are in word and deed. But through Christ I receive you and accept your imperfect works and endeavors. He will make up for your unavoidable deficiencies." So we take courage and strive that our days and hours and moments may indeed bring glory to our King who so loves us and whom we so love. His arrangement for us in Christ is so wonderful.

"Take my will and make it Thine." Ah, yes! that is the very first thing to be done. "It shall be no longer mine." We wish our will to be the Lord's and His alone. If we have any self-will God cannot use us. "Take my heart, it is Thine own." Yes, we have consecrated our heart with all its impulses and affections to the Lord. "Thus in me Thyself enthroned." Our heart shall be His royal throne forevermore.

*"Take my love, my God; I pour
At Thy feet its treasure store.
Take myself I wish to be
Ever, only, all, for Thee!"*

This is indeed our sentiment. The doing of all this is a life-work. While our consecration was the work of a moment, yet the fulfilling of it is the work of our entire lives. "Be thou faithful unto death, and I will give thee a crown of life." So while in one sense our beheading, our decapitation, is an instantaneous matter, yet we must continue to keep ourselves beheaded even unto death. Then we shall live and reign with Christ a thousand years, and be His associates in all His glory and honor forevermore. Glory, honor, immortality! Wonderful, wonderful!

If such a prize does not appeal to our hearts, what would? When we see the loyalty and courage manifested by the soldiers of the warring nations across the sea, how they are willing to go down to the valley of death for their kings, not knowing what they are fighting for, how loyal should we be to our Heavenly King--we who have hopes so glorious

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held out to us, who have a King so infinitely worthy of our zeal and loyalty? Our King does not say, "Go," He says "Come." Gladly will we be beheaded for the witness of Jesus and for the Word of God.

[St. Paul Enterprise, March 7, 1916](#)

LIVING THE LIFE OF THE TRUE CHRISTIAN

New York City, March 5 -- Pastor Russell delivered a very pointed, practical address this evening, at the New York City Temple, West 63rd Street, near Broadway, from the text: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." (Eph. 5:15-16) He said in part:

This text, like all the injunctions of the Scriptures, is addressed to the Church of God, not to the world; for the Lord is not dealing with the world at present. It is an important thing to recognize this fact. Many, losing sight of it, are in confusion when they come to study the Bible. In His Word the Lord is not telling the world what they should do, but is telling His servants what steps they should take from the time they become His people. Many think of the Bible as being addressed to the entire world, and then are surprised that the world cannot understand it. But we who know that our Lord said to His disciples, "To you it is given to know the mysteries of the Kingdom of Heaven," are not surprised that before any can understand God's Word they must take the step of full consecration to Him.

It is to Christians, then, that the Lord gives this message of our text. God's children should walk circumspectly, wisely, carefully, redeeming the time. Our time is redeemed, bought back, by making some sacrifice, that we may have that time to use profitably. There are certain natural claims upon our time. We need time to eat and to sleep, to earn and prepare our food. Besides this, there are other calls. Our families have some demands upon us, whether Christians or not. Husbands have some proper demands upon wives, and wives upon husbands; children upon parents, and parents upon children. Our neighbors have some proper call upon us in the way of helpfulness.

MANY SEDUCTIVE ALLUREMENTS TODAY

Then, beyond all our obligations, the world now has many things to allure and attract, to please eye and ear. There are newspapers and periodicals, moving pictures and fairs, art galleries, concerts, and what not. Anyone who has brains may have his time filled to the full in these multitudinous ways. The Lord's children find that their entire time might be taken up by earthly interest, if they would permit it.

But God has called us to be new creatures. He has put into our minds new plans, new interest, and into our lives new work, new obligations. The earthly ambitions have died since we received the new ambitions, since we have found that the Lord has invited us to become joint-heirs with His Son Jesus in the glories of the Kingdom. We say to ourselves, "All those earthly things are transitory, and never were worth very much at best. The riches which God has promised are everlasting and of infinite value." So we wish to have our minds set upon these things.

God invites us to Himself through the promises of the Bible; and these promises work in us to will and to do His good pleasure. In selecting His Church, the Lord is not using force. We are not called to be driven, but sheep to be led. The Heavenly Shepherd calls His sheep; and they follow Him. "They know His voice," and "they know not the voice of strangers." The Good Shepherd's voice sounds forth from the Bible; and if anybody says of some voice, "This is the voice of the Lord," we are to make sure by going to the Bible and proving or disproving the claim. We might get some serious error even from a friend. We must in every case, as Christians, prove all things by the Word, and hold fast that which is good.

As we endeavor to meditate upon the things God has promised us, we find that we have very little time for that purpose. One may begin the day by thinking, "I will do thus and so." But difficulties and interruptions come pressing in, and fill the day. What shall be done? The Apostle says, Redeem the time buy it back. Curtail some of the other things, that you may have some time to use in the cultivation of your own character, in the study of the Scriptures.

HOW TO STUDY THE BIBLE

Presumably, as Bible students, we have all had experiences in reading the Scriptures without helps. We have read chapter after chapter, and often it did us little good. But we find that there is a different way to study the Bible, by which we may enjoy the Scriptures and be profited. We find that we have needed a kind of outline or plan for study. We now see the outline from Creation down to the Deluge one great period; from the Deluge down to the First Coming of Christ another period; from the First

Coming of Christ to His Second Coming another period; then the Millennial Age; and lastly the ages of glory to follow. This helps to straighten matters out.

When we read, we should ask ourselves, “With what does this part of the Scriptures deal?” The Bible is full of problems to solve, like an arithmetic. We do not merely read through an arithmetic; if we did we would learn little. We are to study the Bible, according to dispensations, and according to what God outlines as His great Plan of the Ages. Nobody can comprehend the Divine Plan of the Ages (Eph. 3:11, Diaglott) without studying it. This plan of God is all outlined in the Bible. We must examine each Scripture in relation to its context. So we need considerable time to understand properly the Word of God.

MILK FOR BABES, MEATS FOR ADULTS

The older we grow as Christians, the more time we find is necessary for these spiritual things. Natural food is to make one strong, bright, intelligent, quick, as a natural man; spiritual food is to make the New Creature intelligent,

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quick, well established, apt to teach, able to “rightly divide the word of Truth.” As we mature, we need stronger food. It was sufficient that we had milk to start with. But milk will not suffice for adults.

While we are growing to appreciate more the Word of God, the whole world is becoming filled with attractions. But as we see the Day of Christ drawing on, yea, that it is even now upon us, we as God’s children must be more and more attentive to our heavenly calling. Why did not the Lord arrange things some other way, that we might have more time? He wishes to see whether we appreciate the spiritual things or not. Whoever is not hungry for spiritual food, has no desire to go to the spiritual table, is not using his talents along spiritual lines. We should give a good share of our time to the study of the Truth as it is in Jesus. We should have a hunger for righteousness, for Bible Truth. The Lord is testing us. He knows that whoever is really hungry and thirsty for righteousness will redeem the time. And the zeal with which we redeem the time and devote it to the spiritual things is one of the evidences we give of our real Christian character.

TESTS OF OUR LOYALTY TO GOD

If you take time for a picture show, but do not take time for the study of God’s Word, this is abundant proof that you do not love Him supremely. You say that you are hungry for the Word of Truth. How much time do you spend with the newspaper? How

much time do you spend with the Bible? There is no use in trying to deceive the Lord. "God is now mocked." He knows all about what we are doing. He will not be deceived in respect to our character.

We know that as Christians we have two natures to deal with. We have the old nature reckoned dead which has its ordinary appetites and desires, the same as other people. We like certain kinds of food. We have a variety of natural tastes, all of which are clamoring for recognition. We desire to investigate machinery, to look into investments, to think about the triumphs of mankind, to study the sciences, etc. These are all right enough in their place. God does not say that it is wrong to have a desire to know; but He is putting things in such a way as to give us tests as to whether we are the more appreciative of these things or of the Heavenly things.

Whoever spends his consecrated time in reading history, novels, etc., or in attending places of amusement, is not spending it in building up the New Creature. Each human being has his natural individual desires; but the New Creature is to put these natural cravings down. The New Creature is as yet only in the mind. He figuratively puts down his foot and says, "God has promised me His grace to rule this body. Backed up by His help, I can succeed. I agreed to sacrifice these earthly interests, and it SHALL BE DONE! I am determined to live on the spiritual plane; therefore I must grow; I must get stronger every day." If we let ourselves drift, the flesh will take possession of everything; and we shall die of spiritual starvation.

The Apostle Paul wrote to certain of the Church of his day, implying that some were still babes. He says, "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of this doctrine of Christ, and are become such as have need of milk, and not of strong meat." Heb. 5:12-14. What a sad condition for New Creatures in Christ!

We must not think that we are to do something for somebody else first, neglecting our own spiritual development. As New Creatures we must build up ourselves first. Then we may do all that we can to assist others, "doing good unto all men as we have opportunity, especially to the Household of Faith." This is the speaker's personal contract with the Lord; and thus it is with the whole family of God. We are building one another. The faithful members of Christ's Body are growing, everywhere; and soon, we believe, this spiritual family of God will be completed beyond the veil.

REDEEMING THE MOMENTS

Many of the Lord's people do not see the force of the Apostolic injunction that they should redeem the time; and therefore they are living at a disadvantage. They do not notice the many minutes they waste in the twenty-four hours. Let us then, as

consecrated children of God see that we do not squander time. Let us see what we can lop off, how we can get the minutes under our control. If one can get sixty of them redeemed, he will have an hour. By pinching and economizing here and there one may very easily save this hour for the service of the Lord or the Bible study.

“Because the days are evil,” says St. Paul. His thought is, “Realizing that our days, as they are passing, are unfavorable to us as New Creatures.” This is particularly true of our own day. With all the enlightenment of today there are many blessings of an earthly kind coming in, preparatory to the New Age. The nearer we get to the establishment of God’s Kingdom, the greater is the pressure on every side from the world.

As we see that the Day of Christ is right upon us, this should be all the more an incentive to draw us together as the children of God. (Heb. 10:25) We shall have special need of the helmet of salvation, the shield of faith, and all the Christian’s armor. (Eph. 6:12-18) We have come down to the time when there is trouble all about us. It is the fire of the “great day of the Lord.” This fire “shall try every man’s work.” Some who have built their faith structure on traditions of men will find that they have built with wood, hay and stubble. Others have built their faith with gold, silver and precious stones, God’s revelations. All who have builded with combustible material will find that their structure will be consumed. Only those structures will stand that have been built with God’s Truth. 1 Cor. 3:11-15

MORTIFY THE NATURAL CRAVINGS

If we wish to make our “calling and election sure,” we shall have special assistance, but we shall have trials to correspond. People today have many more trials than our grandfathers had. On Sundays they had little else to do but attend worship. They had much quiet in which to think about God and the Bible. We do not find it so. But God has so provided that His people of today have abundant supplies of grace to carry them through if they will make use of the helps which He has furnished and will eliminate the unnecessary things. But in order to make use of God’s

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provisions we must deny ourselves these things that the flesh is craving. As the Apostle says, “Mortify your members which are upon the earth.” Col. 3:5-10

There is a beauty about the Lord’s Plan. He deals with us like this: “You have said that you have given your life to Me. I told you that you must redeem the time which you have consecrated to Me. Now demonstrate your ingenuity in the matter, your earnestness and your spirit to sacrifice your earthly interest.” If you have thought that in your consecration your earthly interests

are to be just as well taken care of as before, then either you do not understand the matter, or else you are not living up to your covenant. Give less attention to bodily comforts. Give more time for spiritual food, to service for the Lord, the Truth and the brethren. This is God's arrangement for us as New Creatures. We are happy to learn His will. He is not expecting anything unreasonable of us. He does expect us to be careful of our time, of our conduct, of how we live our profession.

We know that God loves all His children, and desires to see them beautiful. Then why does the Apostle advise the Lord's people not to adorn themselves with "gold or pearls or costly array?" (1 Tim. 2:9-10) In the present time there are various reasons why God would advise us not to wear jewelry and expensive clothing.

In the first place, our present fallen condition of mind, when we put gold or diamonds upon our fingers and in our ears, in the bosoms of our shirts, etc., it indicates a certain amount of pride, a factor that would not be advantageous to us. We are naturally, like the rest of mankind, more or less susceptible to pride, although we have nothing of which to be proud. Moreover, it might have a bad effect upon others. Some might see a Christian elegantly appareled and say, "Look how that lady or that gentleman is decked out! And that ring must have cost \$200 or \$500!" Then they feel envious—"What right has he, or what right has she, to have these things when I cannot have them?" Is it not better that Christians who have money should not wear such things and thus excite the cupidity and envy of those who cannot afford them?

There are a great many people in the world who have a very hard time to make a living, and never get enough to have the reasonable comforts of life. Why should a child of God put on diamonds or rich clothing to show himself or herself off as a picture, while many others lack food or clothing or medicine? Rather than wear such things, would he not prefer to give their value to somebody who needs help, or to carry the Truth to others? Certainly this would be the mind of the Lord!

There is a further reason. As Christians we stand more or less as reflections of God. We profess to have renounced the pride and vanity of the flesh and to have set our affections on Heavenly things, and to be putting on the spiritual adornments. We must therefore not follow our natural mind in this matter, but the mind of God, that we may show forth His praise "who hath called us out of darkness into His marvelous light."

St. Paul Enterprise, March 21, 1916

NEW CREATURES ARE PERFECT IN HOLINESS

Brantford, Ont., March 19 -Pastor Russell gave an able address here today, based on 1 Pet. 1:16—" Be ye holy; for I am holy." We give a condensed report:

The word "holy" is related to the word "whole," which signifies complete, unbroken. Viewed from this standpoint, our text is a wonderful exhortation. Our Lord Jesus also exhorted us, "Be ye therefore perfect, even as your Father in Heaven is perfect." (Matt. 5:48) Very properly we note who are thus addressed. It is not the world; for the Bible is not addressed to the world. In their fallen condition, out of harmony with God and not seeking to know His will, mankind are not in a position where God can thus address them. They are aliens, strangers, foreigners, as the Lord speaks of them through St. Paul. At present they have neither lot nor part in the things of God. So far as they are concerned, His great Plan is yet future. The Father loves the world sympathetically, and has made provision that ultimately they shall have a glorious place, rich blessings, but not yet. Eph. 2:11, 12; 1 Cor. 1:21-25; John 3:16

During the long period from Adam to the making of the Covenant with Israel at Mt. Sinai, God recognized no nation. Mankind were cut off from fellowship with Him because of Adam's transgression. God did, indeed, speak through a few; such as Enoch, Noah, and Abraham, to whom He made certain declarations not clearly understood by any at that time. No one was permitted to come into covenant relationship with God except in the sense that Abraham did, and through animal sacrifices, which typified the great Sacrifice for sins yet to come.

Then came God's dealings with the one nation of Israel. He separated them from all other nations. (Ex. 19:3-6; Amos 3:2) He gave them His law, and promised that if they would keep that law they should have everlasting life and should exercise those gracious privileges which God mentioned to Father Abraham; namely, that through them all the families of the earth might be blessed. They thought that they could keep God's law; but they found that they could not do so that they could not be holy.

This holiness was briefly comprehended in the command, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength; and thy neighbor as thyself." (Luke 10:27) But Israel could not attain to this holiness, this completeness; for, like all of the Adamic race, they were imperfect. No imperfect man could keep a perfect law. Year by year, for over sixteen centuries, God permitted Israel to offer typical sacrifices; and they renewed their covenant annually on

the day of atonement. Thus they were made acceptable to God for the ensuing year, and were kept in covenant relationship with Him. Over and over again they tried to keep the law, but failed continually. The Apostle Paul tells us that

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during all those centuries not one Jew was justified through keeping the law. Rom. 3:20; Gal. 2:15-16

HOW CHRISTIANS CAN KEEP GOD'S LAW

Then came the Gospel Dispensation. Our Lord Jesus, by His life and by His preaching gave forth a message of mercy and peace, even to those Jews who could not keep the law, saying still to them, "Be ye holy." During all those many centuries the Israelites had tried to be holy, but had failed; and how could those of our Lord's day expect to be holy, complete lacking nothing, any more than could their ancestors? Ah, there was a secret which Jesus disclosed to the earnest and sincere, the "Israelites indeed!" The reason why any could keep the law after Jesus came, was that Christ accomplished an important work, applicable to those who became His disciples. The Jews could not succeed in keeping the law of God, but Christians can do so. This is not because they are better born than the Jews; for naturally we are all "children of wrath, even as others." Eph. 2:3

In the absolute sense, Christians cannot keep God's law any more than could the Jews, and for the same reason. Doubtless we have all proved to our own satisfaction that we cannot keep that perfect law in the sense of having no imperfection of thought, word or act. When the Apostle says that righteousness of the law is fulfilled in us (Rom. 8:4), he means that God has made an arrangement through Jesus by which our imperfections are legally canceled, made as though they did not exist. Thus, by keeping the law in spirit and by having our Lord Jesus cancel our infirmities of body, we are perfect before God. As Christians, we keep His law.

According to God's plan, our Lord Jesus laid His life down as a ransom, a corresponding price, for the life of Father Adam. Adam sinned, and must meet the penalty of sin death. He died; and all of his posterity have been born under the conditions of sin and death which his disobedience entailed upon them. Mankind die because sin entered into the world through one man's disobedience, as the Apostle explains. (Rom. 5:12) But through His death our Lord Jesus secured the right to annul Adam's death sentence and to take possession of all mankind. Thus Adam and all of his posterity will be awakened from death; otherwise the entire human race would suffer eternal death; for the penalty of sin was not the mere act of dying, but remaining dead forever. 1 Cor. 15:21-22; 1 Tim. 2:5-6.

At the beginning of the Messianic Kingdom our Lord will take possession of the world. Mankind are something like a scrap heap of old machines, engines, boilers, etc., all rusted and twisted out of their original shapes. But the One who will take control has infinite power and ability to repair and to reconstruct all these defective beings. During the thousand years of His reign this will be His work. It will affect the dead as well as those having a measure of life when that reign begins. The Messiah will bring all who will out of sin and death conditions back to the perfection lost in Eden, redeemed at Calvary.

OFFICES OF THE GLORIFIED CHRIST

God purposed, before the foundation of the world, to permit sin to bring forth its evil fruitage for six thousand years, and then to usher in a great Sabbath day, the Millennial Sabbath, during which He would do, through Jesus, His appointed channel, a work for mankind which they cannot do for themselves. Meantime, He has been selecting and preparing the classes that will be His agents, under Christ, to accomplish His great work for humanity first, an earthly class (enumerated in Heb. 11), and then a spiritual class, the Church.

Jehovah God has also purposed that our Lord Jesus shall be the great King of the world during the Millennial Sabbath, and that this spiritual class shall be associate kings under Him; moreover, that Jesus and the Church shall be a royal priesthood to bless and instruct the world of mankind, their subjects; and that this great High Priest and His under priests shall also be the judges of the world. These different features of the work of Christ were shown in type in the anointed priesthood of Israel, their anointed kings and in their judges. The Apostle Paul says, "Do ye not know that the saints shall judge the world?" (1 Cor. 6:2) The Christ, Head and Body, will also be the world's great Prophet, the antitype of Moses. Acts 3:22-23

All this shows us that the Church of Christ is separate and distinct from the world at large, as Jesus said. (John 17:14; 15:16-19) What God will do for the world through our Lord Jesus during the incoming age, by restoring whosoever will to all that was lost in Adam, bringing them back to human perfection, something very different from what He is now doing is for the Church. The inheritance of the faithful Church is to be spiritual, not earthly; and it is the Church that are now called upon to be holy.

During the millennial age all mankind will be called upon to be holy; for then the standard of holiness will be set before them, and by the assistance of the Christ all the willing and obedient may attain human perfection. Whosoever will may become holy, as the Father Adam before he sinned. While on earth, our Lord Jesus was holy in the perfection of human nature. (John 1:14) During the Millennium the whole world will be expected to

come up to the standard of holiness, of completeness nothing lacking, nothing imperfect. The merit which our Lord has, by virtue of His faithfulness to the Father even unto death, gives Him the right to purchase the human family and to help them back to that condition of completeness, of holiness, in which they can be holy, as God is holy.

GOD'S GROWING WORK

The difference between the call to holiness now extended to those who have an "ear to hear" God's present Message and the call to holiness to be extended to all mankind during the Millennium is this: It's not the flesh of the Christian that is holy, but the New Creature. His human imperfections are covered with the robe of Christ's imputed righteousness. This unique dealing with the Gospel Church is for a specific purpose. We understand that God, who had already created various ranks of spirit beings, and who then created man "a little lower than the angels," had planned before the foundation of the world that in due time He would have a New Creation, different from anything created before then, and the greatest, the most wonderful, of all His creations. 2 Cor. 5:17; Eph. 1:4; 2:10

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This New Creation, God tells us (2 Pet. 1:4), is to have the Divine nature, His own nature. It will not only be higher than the human nature, which in perfection is the image of God. It will be the spirit nature in its highest form.

God first began to develop this New Creation in the person of our Lord Jesus Christ at the time of His baptism in Jordan. The Father's purpose in sending the Son into the world was: (1) That He might be the Redeemer of the world; (2) That He might become the leader of the Church. (Heb. 2:9-10) God has made our Lord to be Head over the Church, which is His Body in the same sense that Congress is a body. The work of the Gospel Age has been the gathering of the members of this Body. The blessings promised to the world cannot begin until this work of gathering and developing the spiritual Body of Christ shall have been completed. We believe that this work is now almost accomplished.

THE HOLINESS OF THE SAINTS

Now we see what the Apostle means when he says, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1) We should rejoice to know that if we offer our little all to God, Jesus will make up what is needed to render our sacrifices fully acceptable to the Father. When the holy spirit comes upon one, an unction for on High, it constitutes him a son of God, on a new plane. He is no longer counted as a human being. He has been begotten as a spirit being; but he has no spirit body as yet. He still has the old

body, the old brain, although a new will is there, a new mind, “the mind of Christ.” He had the mind, the disposition, of Christ to present himself as a sacrifice; but when he was begotten of the holy Spirit he received from God the start of a new nature. He became a New Creature in Christ.

During the present life the New Creature must dwell in this earthly tabernacle. (2 Cor. 5:4) If he continues to walk humbly and faithfully before the Lord, seeking to do the Divine will, as the consecrated have agreed to do, he will be more and more filled with the holy Spirit, until eventually God will complete the matter by giving the resurrection “change,” the birth of the Spirit. (1 Cor. 15:51-53; John 3:5-7) Then the new mind will be transferred to a Divine spirit body, and the New Creature will be complete.

The fallen human body of the saints cannot do perfectly the things that the New Creature would have it do. But the merit of Christ, imputed to each spirit-begotten child of God, covers them as a robe, constituting them acceptable to God. If any of these should take off this “wedding garment”, he would lose his life as a New Creature. But so long as the merit of Jesus covers the unintentional blemish of the fallen nature, those which the New Creature is not able to overcome, the Father regards them, not from the standpoint of the flesh, but as New Creatures. Rom. 8:9.

NEW CREATURES TO JUDGE THEMSELVES

It is the New Creature that is to be holy, perfect, as the Father in Heaven is holy, perfect. This does not give any one liberty to sin with the body, however. “How shall we who have died to sin live any longer therein?” asks the Apostle. (Rom. 6:2) If we consecrated ourselves voluntarily unto death in opposition to sin, how shall we find pleasure in sin? Whoever enjoys sin thereby manifests that he has not the holy Spirit. The mind of the Lord does not enjoy sin. We are to make a clear distinction, however, between the impulses of the flesh and the desire of the heart. Through the impulses of his fallen human nature, any one of God’s people might be overtaken in a fault, and under stress of circumstances might do or say something that he did not approve. But so surely as he is a New Creature, he will make amends for his fault, in order to return to full harmony with the Lord.

God is judging His people according to the heart. (1 Sam. 16:7) The world cannot know all about God’s people. They look at things from the natural man’s standpoint; and when they see a child of God do or say something unkind or improper, they draw their conclusions accordingly. But we must not judge them. Our heart attitude must ever be to wish to do the Lord’s will. Should any of God’s people willingly consent to sin, he would be a partaker of that sin. If overtaken in a fault, he must correct it.

Whoever as a New Creature in Christ is seeking to be holy as God is holy, will watch his words and conduct and will try to keep a strict rule over his mortal body; and if that body should temporarily get from under control, he will discipline it by way of punishment, will correct it in order to make it remember for the future. 1 Cor. 11:31-32

All true Christians should be on the alert to note God's providences. Nothing can come to the Lord's people by accident; for all things must work together for their good. Should one of them meet with what would appear to be an accident, if he should have some peculiar experience, he should think, "Is this something to teach me a special lesson, or is it a chastisement from my Father for wrong-doing?"

Every child of God must receive discipline, in order that his character may be developed. Even our Lord Jesus had disciplining. But in His case these experiences were never punishments; and it is for the Lord's people to be on guard to see that their disciplinings are not in the nature of punishments, so as to get the greatest benefit from them. Heb. 12:6-11; 5:8

The Lord's people should also study the character of God, to see His wholeness, His completeness, that they may copy His example. They are to have the "spirit of a sound mind." Our minds are not sound, being blemished by the fall; but the mind of the New Creature is always loyal to God. The Scriptures tell us what God's will for us is, what His mind is; and we are to copy Him. God is LOVE. But He will not be loving at the expense of justice. So let us copy God in His Wisdom, Mercy, Justice and Love. All these noble qualities will be manifest more or less in the Church of Christ.

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[St. Paul Enterprise, March 28, 1916](#)

THE WONDERFUL CALLING TO THE DIVINE NATURE

Roanoke, Va., March 26 -Pastor Russell delivered a very impressive address here today, from the text: "God hath given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature." (2 Pet. 1:4)

God designs that the elect Church, the Royal Priesthood, shall, when completed and glorified, occupy positions of great honor and responsibility. They will be kings, judges, priests, throughout the thousand years of Christ's reign. Moreover, they are to be the honored associates of the Lord Jesus throughout eternity, spirit beings of the very highest order -the Divine. We trust that many of those who hear us are of this class. Do we realize what all this means, dear brethren? Unless we have

thoroughly tested characters we shall not be fit for so great an exaltation. If we have any sympathy for sin, it would be unsafe to trust us; for the sin might spread and make us in time emissaries of evil, whose influence would be disastrous. God is looking for those only who truly love righteousness and hate iniquity. He does not expect perfect works in an imperfect body; but He seeks a perfect heart and an overcoming spirit, with as nearly perfect conduct as we are capable of by His grace.

If those of this class do anything wrong, if they are overtaken in a fault, they are very repentant. They have a feeling of sorrow and regret, and go quickly to the Throne of Grace for forgiveness and cleansing. This shows that the heart is fully loyal. So the Lord tells us for our information and consolation that He judges us not according to our unavoidable weaknesses, but according to our hearts and our earnest endeavors. Surely in this merciful arrangement the blessings of the Lord have made us rich! While God has not given us perfect righteousness as yet, He has imputed it to us. Every blessing we have comes to us through the Lord Jesus Christ.

How rich indeed the Lord has made His children, even in this present life, while we are only heirs of all this wealth laid up for us in Heaven; while we have only the earnest, or hand payment of the wonderful things which we shall inherit when we enter into the glory with Christ! The Spirit of the Lord gives rest of heart to His people and sounder judgment than they every had before (2 Tim. 1:7) It often increases their physical health and their mental efficiency. As a business man a Christian is more capable, more conscientious, and hence more valuable, whether he be an employer or an employee. Those of this class who are housewives know better how to keep the home, how to keep things in order, how better to exercise common sense, than before they accepted the Message of Truth and began to live its spirit. Common sense is not a common article, even though it is so called.

The Lord's Truth brings a rich blessing wherever it is received into a good and honest heart. Many of you are parents. If you are faithful, obedient children of God you are better parents than you were before. When you brought your children into the world you assumed a responsibility for them in the sight of God. This thought is sobering, strengthening. It helps you to watch your example, to see that you carefully train these children up in the nurture and admonition of the Lord, as well as caring for their material needs.

WHY GOD CHOOSES THE POOR

Many of the Lord's faithful are amongst the humble and obscure. They are largely from the poorer walks of life. "Not many great, not many wise, not many noble are called, but chiefly the weak ones of this world. Why has God chosen these? We answer, the

people who are naturally poor and ignoble realize that they are nothing in themselves; they feel their weakness and long for something better that God can give. Men who are rich and learned and influential note this, and sometimes say, "This Gospel is a good thing for these people. They need something to lift them up." Those who are thus high-minded are not in the proper attitude of heart to realize their own need and to come to God. No matter how rich, how learned, how noble a man is, according to human standards, he must come to the point of acknowledging that he is a sinner, wholly dependent upon God for forgiveness and for every blessing. All such self-righteous ones miss the special blessing the Lord is now offering, for they do not realize their need.

This is why Jesus said of these, "Woe unto you that are rich; for ye have received your consolation! Woe unto you Pharisees!" for you are not anxious to know about God. It is as we would say, "Alas! alas! for they will lose this great privilege of the Kingdom! Only those who will humble themselves will ever be exalted. It is not advantageous to be rich in this world's wealth, either socially or financially. Those who are rich now in these things will in the next Age have difficulties that the poor will not have. "Blessed be ye poor!" if your poverty leads you to Christ, or assists in this direction. Few are willing to walk in this way of humility and self-abnegation; but to those who do, a great blessing comes the blessing of the Lord which maketh rich. A work of transformation is going on in them. From the Divine standpoint, these poor and lowly ones are the truly rich, the only ones who are rich.

The Apostle Paul says that the Truth of God which illuminates the mind gives a better mental poise, the spirit of a sound mind. The minds of all fallen men are unsound, just as their flesh is unsound. Our minds are more or less twisted and warped. But God has a sound mind; and He tells us of His will, His plans, His ways. If we accept these, then we have the mind of God, the mind of Christ. We direct our conduct by the Divine instructions. We receive from Christ these riches of God's grace which become a transforming power, working in us to WILL aright.

Should a Christian make a mistake, then he will go to the Lord for forgiveness, and resolve. "I will endeavor so to live that henceforth this difficulty shall never overtake me again." But if it should again overtake him, he will go again to the Lord, with deeper contrition. So the mind of

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Christ continues to work in God's children to will and do all His good pleasure, and they become richer and richer in character.

THOSE EDUCATED BY GOD TRULY LEARNED

This class are not only the richest people in the world, but the most learned--learned in Heavenly wisdom, the only true wisdom (Jas. 3:17) Many have said of the Bible Students, "These people have a general knowledge of nearly everything." Whoever knows the Bible from Genesis to Revelation understanding God's great Plan for both the Church and the world is highly educated, whether he has been instructed in the world's schools or not. He is educated in the best and most thorough School in all the universe the School of Christ. Many of the enemies of present Bible Truth admit the unequaled knowledge and understanding of the Bible which even the humblest of these Bible Students possesses. And they say that these have a wonderful knowledge of right principles, in every direction. This was true of our Lord Jesus and His immediate followers; and these children of God have been instructed by them.

We read that when St. Peter and St. John were preaching in the temple, the people perceived that they were ignorant and unlearned men; and "they took knowledge of them that had been with Jesus and learned of Him." (Acts 4:13) They had not been in the school of the Scribes and Pharisees, but they had been with Christ. Whoever attends the School of Christ receives the best education for the present time and for the life eternal.

ABRAHAM'S TWO SEEDS

Everything that God has to bestow is designed to be a blessing. He has provided a great blessing for all the families of the earth. He declared to Abraham that this blessing should come through his Seed. The opportunity to become of Abraham's earthly seed will come to every member of Adam's race; and every one will have an individual opportunity, except those who get their full opportunity now. There is only the one class who have this opportunity during the present life.

The vast majority of those who live in so-called heathen lands have no knowledge of Christ at all. Very many in Christendom so-called have very little or no real knowledge of Christ. Some of these attend meetings with more or less regularity where Christ's name is spoken and where hymns are sung, and they join in the singing, though many who do so know not what they say. There was a similar class in our Lord's day, and it was these who joined in crucifying the Lord of Glory. St. Peter says of them, "I wot that in ignorance ye did it." Acts 3:17

So everywhere today there are many who do not understand. Having eyes, they see not; having ears, they hear not. But the Spirit of God gives wisdom, quickens the understanding. Jesus said of this class who see and hear, "Unto you it is given to know the mysteries of the Kingdom of Heaven." It is this class which is now on trial for life or death everlasting. The world is not now

on trial for life or death, though their present course will have a bearing upon their future. For the world now to know these things that the children of God know would only increase their responsibility. The class that really knows does not include one thousandth part of even the church membership of the world.

Those who know are those who have accepted the terms of discipleship laid down by the Master—" If any man will be my disciple, let him deny himself, and take up his cross and follow Me." (Matt. 16:24) This means that he must give up his own will to take instead the will of the Lord Jesus Christ who represents the Father. Whoever has not done this has not been accepted by God at all. Much more is necessary than abandoning sin. Nobody ever had a right to live a wicked or immoral life. We come into the family of God in only one way. Jesus is the Way. The first step in consecration is to deny one's SELF. The second step is to adopt the will of God, to take up the cross and follow in the Master's footsteps. These are the only steps.

Once we had the impression that the Bible taught that whoever would be saved must get into this Church of Christ, otherwise he would go to hell to suffer torture forever. And in sympathy for our own we said, "John and Mary must join the Church!" But getting their names on the roll of one of the church organizations did not get them into the true Church, "the Church of the Living God, whose names are written in Heaven," not on earth. We get into God's Church by accepting Christ as our ransom from sin and death and by fully giving up our minds, our hearts, our wills to God.

IF ANY MAN DRAW BACK

For all who become His disciples Jesus become the Advocate. He accepts them to be members of His Church and presents them to the Father. Then the Father receives them by begetting them of the holy Spirit. They are then members of God's family, sons of God. They are New Creatures in Christ and constitute the true Church. It is this class who are to go on from grace to grace, from knowledge to knowledge. The Father, through Christ, deals with them as with sons, giving them the chiseling, polishing, disciplining, refining, necessary to make them ready for their great inheritance in the Heavenly Kingdom. Heirs of glory are these. If faithful unto death, they will enter forever into the joys of their Lord.

But if any who have once been begotten of the holy Spirit and have tasted of the Heavenly gift shall draw back from God, it will be impossible to renew such to repentance, seeing that they have crucified unto themselves the Son of God afresh and put Him to an open shame. There is no further hope for those who have had their opportunity and have misused it. They will die the Second Death.

The great mass of those in the churches of today have not been begotten of the holy Spirit, and cannot die the Second Death without further knowledge and opportunity. They are still to have their share in the future blessings coming to the world at large. But in proportion as any shall have been closely in contact with the Truth, and have seen and rejected it, to that extent matters will be unfavorable for them in the future. However, all will have an opportunity except those who have been made partakers of the holy Spirit and have fallen away through wilful sin. If these fall away, there remaineth no more a sacrifice for sins; for Christ dieth no more. "But we (who

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are faithfully following Jesus) are not of those who draw back into perdition, but of those who believe to the saving of the soul." Heb. 6:4-8; 10:26-31

God's promises to His faithful ones are so rich, so precious, so wonderful, that were it not that they are given by Jehovah Himself, in unmistakable terms, they would be beyond belief. "But," says one, "can we believe that God really meant that we might have a part in His own nature, the Divine nature?" Surely! Of what use would the Bible be if it does not say what it means? The Apostle Peter, one of the inspired mouthpieces of the Lord, has so declared. Our Lord said to him and to the other Apostles, "Whatsoever thou shalt bind on earth shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven." Matt. 16:19; John 20:22-23

The Twelve Apostles were supernaturally guided in their utterances. Jesus promised them that after the holy Spirit should come upon them, they should be guided into all Truth. (John 16:13) So we may have full confidence in St. Peter's words. The intent of God's wonderful promises is that they shall work in us, day by day, to will and do the perfect will of God. "According to your faith be it unto you." If you let go your faith, you lose all. The greater your faith, the greater your blessing. God seeks only those who will trust Him in everything, whether they can trace Him or not.

Whether we shall be of this blessed company is for us to decide. Our Lord Jesus has promised us the needed help. He will make all our trials and difficulties work good for us. He will make us meet for the glorious station to which the Father has called us. But He expects us to cooperate with Him, to have faith, trust and the spirit of loyalty and obedience. We are to be true to our covenant, true to all the principles of righteousness. He wishes all of His people to gather under the same banner the banner of truth and love and of faith in God.

But, as we have said before, not many of the professed children of God are of this mind. Not many of the great and mighty and wise are thus obedient and teachable, but chiefly the poor of this

world, rich in faith. But to those who appreciate the glorious High Calling of God, the call to the Divine nature, to jointheirship with Him who has been exalted far above angels, principalities and powers and every name that is named, next to the Father, we would say, Having tasted of the exceeding riches of God's favor, are we not determined to go on and obtain the full inheritance promised?

The things which eye hath not seen nor ear heard, neither have entered into the heart of man, which God hath in reservation for them that love Him, are for those who love God more than they love father or mother, brother or sister, children or friends, houses or lands, wealth or fame or pleasures of earth. If we are of this class, let us rejoice and be of good courage! God is for us. He has been blessing us all along the way; and if we continue thus to follow on, the end will be glorious. We shall be made partakers of the Divine nature!

St. Paul Enterprise, April 4, 1916

PREDESTINATION OF THE CHURCH

New York, April 2 Pastor Russell delivered a very interesting and logical address at the New York City Temple, W. 63rd St., near Broadway, this evening, on a subject which has greatly confused people in the past. His text was, "For whom He did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Rom. 8:29 He said in part:

It seems very wonderful, dear friends, that our great Creator should so long ago have planned not only the blessing of the world, but also the High Calling of the Church. He foreknew us before the world was created, before we had come into existence. He knew the end from the beginning, as we on a small scale often do today. If a man would put up a great building, he would employ an architect to draw up plans and specifications, and in the plan everything would be arranged for beforehand. The size and the location of the various rooms, the character of the material to be used, etc., would all be foreknown and forestated, so that whoever would read the specifications, and see the architect's drawings, would know exactly what kind of building was to be erected. Just so our Creator is a great Architect and Builder; and His entire Plan for mankind was prearranged before the foundation of the world.

God has a special purpose in everything He has made. He has had a blessing in view for all His intelligent creatures. He has not been working in a hap-hazard manner, doubtful of the outcome of His plans and purposes, as it once seemed to us in our ignorance. It is very comforting to know that our Heavenly Father has infinite wisdom and power, as well as infinite justice

and love; and that His glorious purposes cannot be thwarted or even delayed, but are grandly progressing to their completion. No opposition of man or demons can interfere with the glorious outworking of His great Plan of the Ages. Isa. 55:8-11; Eph. 1:9-12.

At one time many of us thought that the Devil had come into competition with God, and so opposed the Divine plans that the Almighty did not know just how to get around the matter, but tried first one way and then another. We supposed that somehow God would finally get His few children out of Satan's clutches, but that everything and everybody else would be burned up with literal fire, the unsaintly being confined in a place which we called Hell, to be tortured eternally. Now we see that we had very crude, confused ideas, especially when we tried to connect this thought with the Scriptural declaration that God had foreknown all this from before the foundation of the world. We are very thankful that all this darkness is scattered; and that we can now see why God has permitted evil, and how He

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will overrule all things in the end for the good, not only of the Church, but of the world.

THE SECOND ADAM AND EVE

According to the Bible, our great Creator predetermined first the creation of various ranks of angels and then the creation of man. All this was accomplished through the Logos, our Lord Jesus Christ in His pre-human state, as the Father's Agent. God knew that man would fall into sin. He knew that at the proper time He would send the Logos, His well-beloved Son, to redeem man. All this being known to God, He also foreknew that He would issue a special Call for a Church class to be associated with His Son as the Bride of Christ, for the judging, instructing and restoring of the race which that Son died to redeem.

We perceive that our Lord Jesus, now supremely exalted because of His obedience unto death (Phil. 2:8-11), is to be the second Adam, the second Father of the human race. He is to make good where the first Adam failed, and to recover him and his posterity as many of them as will to all that was lost in Eden.

Thus the Bible presents before us a beautiful picture a second Adam and a second Eve, the new Father and Mother of the race. The father is the one who generates the life; the mother nourishes the life that is generated by the father. So the work of the church when completed and glorified with Christ will be to care for, to nourish and to upbuild the human family, who will be re-created by Jesus Christ, their Redeemer. Step by step she will raise them up to perfection. What a marvelous Plan a Plan by which the Heavenly Father's likeness shall be restored to the human race! Oh, how glorious it is to have a God like this, One

who is working all things according to the counsel of His own will! We can rest securely by faith, assured that our God knows what He is doing; and that His plans are all good, wise and benevolent.

At first we could only take the A, B, C, lessons; but as we have grown in love and intelligence concerning our God we know Him better, and are beginning to see lengths, breadths, heights and depths of His Love and Wisdom which surpass all human understanding. "Whom He did foreknow," says the Apostle, "He also did predestinate." At one time that word "predestinate" had a terrible sound to us. We said "Oh, yes; Calvin taught that God predestinated a few saints to be saved to Heavenly bliss, but that everybody else He predestinated to go to eternal torment."

But, dear friends, God has never predestinated anything of that kind. There is not even a hint in our text regarding predestination of the world. Our text refers only to a predestination of the true Church, a company who after they were called, would by faithfulness to the terms of their covenant make their calling and election sure. God has predestinated a certain class, to be composed of a definite number, for a special purpose. Whoever would be of this class must meet the required conditions.

THE BIBLE PREDESTINATION

This class is predestinated to be conformed to the image of God's dear Son. This is a grand predestination. It rests with us individually whether or not we shall thus conform ourselves. In this same Epistle the Apostle says to the Church, "Be not conformed to this world; but be ye transformed, by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 12:2) Nobody will be in that elect class who does not become conformed to the character likeness of God's dear Son. This Church of Christ is almost completed. The predetermined number 144,000 is about filled up. Every one of them will surely be a copy of Christ in character.

Since God has foreordained that He will have such a company, it follows that all of our experiences from the time that we have come into the Church will work favorably to us if we continue loyal. But if any who have been numbered amongst this class should become tired of the narrow way and should walk out of it, their names will be dropped, and others chosen to fill their places. There is absolutely no Scriptural authority for the doctrine held by some that none of the Elect can fall; in other words, "Once in grace, always in grace." The Bible abounds in warnings as to the danger of falling.

When we consecrated ourselves to the Lord through Christ, we made our covenant with God (Psa. 50:5), we were accepted through the merit of our great Substitute. Our Lord Jesus became our High Priest. We were begotten of God's holy Spirit, and then

became New Creatures (2 Cor. 5:17) To all such God guarantees that so long as they abide in Christ, they shall be kept; and that all things shall work together for their good. If we remain faithful unto death, we shall have part in the first resurrection, Christ's resurrection, as members of His glorious Body. (Rev. 2:6) If we keep our covenant of sacrifice, if we keep our sacrifice upon the altar until it is finally consumed, we shall surely win the crown of life glory, honor and immortality. Keeping our covenant means to walk daily in the narrow way, to walk in the footsteps of Jesus.

The attainment of the character-likeness of Christ is a gradual work, an education. We cannot get it all at once. When first we are accepted into the family of God, we enter the School of Christ to receive daily lessons along this very line. By the Word of God and by the providences of life we are taught. Being imperfect, blemished by the fall, we cannot render perfect service to God, as did our Master; but we are to do our best to follow our great Pattern. Our loyalty is demonstrated in our wills, our hearts; and our wills are manifested in our works up to the point of our ability. Any shortcoming, any mistake or sin on our part would not be an act of the New Creature; for it cannot sin, being begotten from Above. The wrong-doing would be of the old nature, the fallen flesh.

TRIALS ESSENTIAL TO DEVELOPMENT

The new mind, working in us to will and to do of God's good pleasure, grows stronger day by day, hour by hour, and makes us more and more copies of His dear Son. But in order to have this new mind grow stronger, trials are necessary. How could we know that we are developing, if we had not trials to demonstrate the matter? As we pray for patience, meekness, love and various other fruits of the holy Spirit, we are sure to have trials along these lines, to demonstrate our growth and to develop us further in each of these directions. Only by continued and earnest effort,

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only by struggling and prayer and the study of the Word of God, can we grow as New Creatures in Christ.

God answers our prayers for more of His holy Spirit, by giving us experiences whereby we may have a larger measure of the likeness of Christ. And we should rejoice in this; for by no other means can we be developed and proven. We need patience, meekness, gentleness, faith, long-suffering, brotherly kindness, love. It takes time to develop these qualities. We desire to be fitted for the Kingdom. But what kind of characters will be acceptable? The Church is to govern the affairs of the world for a thousand years; and how could anyone be qualified for such a work who had not learned the necessary lessons? The Church is to govern the affairs of the world for a thousand years; and how could anyone be qualified for such a work who had not learned

the necessary lessons? Those, and those only, who have developed the necessary qualities will be fitted for so exalted a position. We must learn patience before we shall be able to teach patience to others. We must become loving, kind and meek before we can teach these graces to the world.

TRIALS SUMMED UP UNDER TWO HEADS

We might sum up all of our trials under two general heads; faith and loyalty. Faith in our Lord Jesus is one of the great tests not merely a belief that He was the Son of God, but a different kind of faith from that of intellectual assurance. We must develop faith in the precious promises of God and in His loving care. Our Lord Jesus assured us that if we are faithful in that which is least, we shall be faithful in much. In all our experiences with the brethren, in our business affairs and in our dealings with the world, we are to learn the required lessons.

We are ever to recognize God First, and to remember that we have given ourselves to Him. We are to recognize His hand in all the affairs of our life and to believe His promise that all things are working together for our good. Whoever has this faith will have a rest of heart and mind. When difficulties arise, his first thought will be, "What lesson has God for me in this experience?" The Lord's people are not to think, "This person has opposed my plans and has brought me this trouble;" but they should say to themselves, "My Father knows all about this difficulty, and has permitted it for my good. He will overrule it all."

If circumstances so shape themselves that we are obliged to change our residence, we are not to feel, "I do not wish to make this change. I prefer to continue just where I am." Rather we are to think, "If the Lord wishes me to make a change, it is all right; for I know that His way is best, and that this experience will work out for my good." Our Lord Jesus always recognized the Father's will and gladly bowed to it, whether He understood it or not. We are to be followers of Christ; we are to have His mind. There is no lesson that the Lord's people need more than this lesson of implicit trust in God. 2 Pet. 1:12-14

Let us never forget that nothing can come to us unless it is permitted by the Lord. Let us look beyond our environments and say, as our Master did, "The cup which My Father hath poured for me, shall I not drink it?" He did not say, "Why do the people treat Me so? Why do the rulers scheme against Me?" On the contrary, He accepted all His painful experiences in perfect faith and trust, as the cup which the Father had poured for Him to drink.

THE GOLDEN MEASURING-ROD

Now what about our loyalty? The loyalty of the New Creation is loyalty to God. This means loyalty to the principles of righteousness for which He stands. The first of these is justice, the very foundation of His Throne. The Master gave us a beautiful picture of justice when He gave us the golden rule: "As ye would that men should do to you, do ye also to them likewise." (Luke 6:31) This is indeed a golden rule. We could not properly represent God unless we practised the law of our great King the Ruler of the Universe. This is His first requirement loyalty to the principle of justice.

In Rev. 11:1 St. John was given a reed, or rod, with which to measure the Temple of God. That Temple, which is the Church, is now being measured by the golden rule, here called a reed, or rod. If we are earnestly endeavoring to apply the golden rule in every affair of life in the home, in Church, in dealing with the world, then we are practicing the principle of justice. Each of us is to do the measuring for himself. We are not to measure one another. Only in an extreme case is the Church to do the measuring. (Matt. 18:15-17) We are to judge or measure our thoughts as well as our conduct by this rule; for "as a man thinketh in his heart, so is he."

But loyalty to God goes beyond the golden rule. It includes supreme love to God, love to the brethren, love to the whole world, even our enemies. Our love for God causes us to wish to represent Him properly, as His ambassadors. (Phil. 2:15) We are under the banner of Jesus Christ. This means that we are to fight against all manner of sin and error not with carnal weapons, but with the sword of the Spirit. We are to fight the good fight of faith against the weaknesses of our flesh, striving to bring ourselves into a condition where we may glorify God in every act, word and thought. This is loyalty.

SPECIAL BLESSINGS OF CHURCH TODAY

This predestinated class, the church of God, has been in process of preparation for more than eighteen hundred years. Now we have come to the close of the Age. The Church of today has had wonderful favors from God. We have Bibles and Bible Helps such as were never before possessed. We have various translations of the Scriptures, good lights, shorter hours of labor, affording more time for study, etc. In this time of special blessing and advantage, however, we have correspondingly more trials, as we should expect.

Moreover, we are favored with a fuller understanding of God's great plan, with its times and seasons of fulfillment, than the Church has ever had before. Therefore we should be better able to use skillfully the Sword of the Spirit than were our brethren of an earlier day. Surely we should have on securely "the whole armor of God." (Eph. 6:12-18) We need every piece, that we

may be able to stand. A great fight is on now, at the end of the Age. There is much contention against “the faith once delivered to the saints.” We must not only stand ourselves, but we must help others to stand also. Thus shall we be conformed to the image of God’s dear Son, and fitted for our exaltation to bless the whole groaning creation.

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[St. Paul Enterprise, April 11, 1916](#)

AS A MAN SOWETH SO SHALL HE REAP

Trenton, N. J., April 9 Pastor Russell was here today. He gave an interesting discourse on 1 Tim. 6:12: “Fight the good fight of faith; lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.” Excerpts follow:

In the discourse of last Sunday we saw that during the present time the merit of Christ’s righteousness is imputed to the church class in order to permit them to become New Creatures in Christ, of a different order from the world. As we then noted, the sins of those who now leave the world to follow Jesus are covered by the imputation of His sacrificial merit, that they may join Him in sacrifice and thus be accounted worthy to reign with Him in the coming time of blessing for the world the Millennial Age. They are to be a distinctly new creation. This covering of their sins lasts from the time when they become Christians until the end of their journey here below.

During this period each one will have a battle against the downward tendencies of his flesh a severe conflict; and by the close of his earthly life he will have demonstrated to the Lord to what extent he has been loyal and true in the striving against sin; for that which constitutes our battle as children of God, as soldiers of the Cross, is not merely a campaign against error. In times past we have all been under a cloud of error. It is important indeed to have recognized this condition and to have come out into the light of God’s Truth. We are not to minimize the value of correct doctrine. But this is not the main thing; it is only a means to an end. The most important thing is to get rid of sin.

There are errors of mind, of doctrine, of thought, of morals, of character. From childhood all these things had been going on in our life. We did not realize just what they were. As to errors of doctrine, few preached about them. Ministers of the Gospel said nothing about them; in fact, many of the clergy did not recognize these things as errors. But now we see very clearly what the Bible has to say about doctrine. Now we see that God wishes His people to be free from doctrinal errors. But especially does He

wish them to be free from any sympathy with sin, unrighteousness, iniquity, injustice.

In other words, God wished His people to be very loyal to the golden rule. This is the first proposition; and to learn this lesson requires sometimes the experience of years. Very many have never practiced justice. They are unjust in their dealings with their families. Husbands deal unjustly with their wives, parents with their children, wives with husbands, and children with parents. With some people injustice would seem to be the rule of life.

But from the time when we become followers of the Lord Jesus Christ, and see how justice is written in the law of God, we begin to perceive that God expects us to observe the golden rule. We should begin to do right in our own families with our parents, our children, our companions in life. This golden rule will affect all the affairs of life. It applies everywhere and in everything. "Do unto others as you would that they should do unto you." As we learn to consider carefully, in our dealings with others, to do for them and toward them as we would wish them to do for us and toward us, we shall find a great transformation going on within us. Gradually the whole course of life is changed.

GREAT DILIGENCE NECESSARY

If we could get this rule thoroughly worked into our hearts and lives, it would prove to be one of the greatest possible blessings, not only to ourselves, but also to others. No part of God's instruction to the church is more important than this exhortation to justice. Nothing that He ever does is out of line with absolute justice; and He has invited His people to copy His character-likeness. He wishes us to cultivate and develop in ourselves the great qualities which He possesses and which He has illustrated to us.

There are brethren in Christ who from outward appearance are seemingly not so far advanced as they might be in this respect. Measure not yourselves by the world; for the world does not heed the golden rule. We are not to measure them as we measure ourselves; we are not to expect as much from them. Neither should we measure ourselves by other Christians. (2 Cor. 10:12) Some who are called Christians are only morally inclined people who have never been begotten of the holy Spirit, who have never come into the School of Christ. We appreciate their characters, but we are not to measure ourselves by them. We should measure ourselves only by the Word of our Lord, which asks, "What manner of persons ought ye to be in all holy conversation and Godliness? 2 Pet. 3:11

This pointed question of the Apostle Peter implies that the Church of Christ are a special class, different from all other people in the world a peculiar people, as the Apostle Paul puts it not peculiar in dress, but zealous of good works, zealous for

everything that is right, laying down their lives for the Truth, in the service of others. Tit. 2:14

In other words, God wishes His people to be very loyal to the golden rule. this is the first proposition; and to learn this lesson requires sometimes the experience of years. Very many have never practiced justice. They are unjust in their dealings with their families. Husbands deal unjustly with their wives, parents with their children, wives with husbands, and children with parents. With some people injustice would seem to be the rule of life.

But from the time when we become followers of the Lord Jesus Christ, and see how justice is written in the law of God, we begin to perceive that God expects us to observe the golden rule. We should begin to do right in our own families with our parents, our children, our companions in life. This golden rule will affect all the affairs of life. It applies everywhere and in everything. "Do unto others as you would that they should do unto you." As we learn to consider carefully, in our dealings with others, to do for them and toward them as we would wish them to do for us and toward us, we shall find a great transformation going on within us. Gradually the whole course of life is changed.

JUSTICE IN THE HOME

We should endeavor not only to say nothing to our families that would injure them, but rather to study to be a blessing to them. And so with our dealings with all. Every human being calls for justice. As followers of Christ, we are to be foremost in exercising justice toward all. There should be nothing less than this in our intentions. If with our heart we are recognizing the golden rule, we shall continually seek to think as generously of our neighbor as we would wish him to think of us, and to speak as kindly of him as we would wish him to speak of us. The principle of doing good to others would be exercised toward all.

Some who seem to be exact in their dealings with the world, who would not keep even one cent back from the person to whom it was due, appear to be very careless in dealing with their loved ones, treating them very unjustly. This should not be. Justice is the foundation of the Throne

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of God; in practicing the golden rule we become more and more like our Heavenly Father. He does to others only what He would wish them to do to Him. As He would not wish others to roast Him or torture Him, so He does not roast or torture them.

Let us ever keep the golden rule in mind, and it will furnish us with the very essence of the spirit of justice. First and always, let us treat others as we would wish them to treat us. Afterwards, let us do a little more; but let us strive never to come short on this fundamental principle. We should indeed, as Christians, give

more than justice, but never less. Love will lead us to do more, even as it led our Lord Jesus. He kept the golden rule inviolate in every instance. He never did less than justice; but He did more, much more. He gave His life for others.

And this is what His followers have engaged to do. This is our covenant. We are to follow the golden rule, and then do more. We are to lay down our lives for the brethren and to do for the world as we have opportunity. This is the Bible thought for Jesus' disciples. It is one which should appeal to us even from the human standpoint as being the highest ideal of Christian living.

FIGHTING THE GOOD FIGHT

There is no place where we can better learn to rule our own spirit than in our own home. With husband and wife, with parent and child, with brother and sister, the constant practice of the golden rule is an important matter. The battle with self is the greatest battle the Christian must fight; for in it he learns to exercise his will in the right direction in the direction of control of self. It is only after we have conquered self, only after we have become master of our own flesh, only after we have subdued anger, malice, hatred and strife in our own hearts, that we are enabled, by means of these severe battles with our own weaknesses, to assist others, to aid them by our example to overcome their own besetments and infirmities.

No matter where this conflict may begin, we find entrenched within ourselves many armed and opposing powers. These have possession of us by heredity; they are there as the result of Father Adam's fall. If, when we begin the battle, we have passed the days of youth, these imperfections and weaknesses are all the more strongly entrenched; and it requires the greater conflict to rout them. But he that would win the prize of the high calling must fight the good fight of faith down to the very end of his earthly existence.

This continual battle of the new mind against the fallen flesh is a good fight in the sense that the New Creature is fighting against the weaknesses and besetments of the fallen human nature, against temptations from within and from without, that appeal to us as human beings. It is a fight of faith because the entire course of the New Creature is one of faith; for "we walk by faith, not by sight." In this battle we could never succeed without aid from on High. Hence, we must watch and pray. We must put on securely "the whole armor of God." Eph. 6:12-18.

INSPIRATION OF GOD'S PROMISES

All of use who have become true followers of Christ have had these thoughts come before our minds. As we progress, we learn better what God wishes for us. When first we gave our hearts to the Lord we did not know all that is included in full

consecration. Many things were hidden from the eyes of our understanding. But as we have gone on step by step, the Lord has brought us to the clear realization that we must suffer with Christ. Let us, then, progress along this way of sacrifice sacrificing our lives for the Truth, following in the footsteps of Jesus.

Although we have learned that it is our privilege to sacrifice our lives with Christ, yet the greatest lesson for us to learn is what God is to do for us. He is the One who is doing the really great things. Our hearts are stirred within us by His great and precious promises. We feed upon them and meditate upon them. We are enamored of the things which eye hath not seen nor ear heard.

Thus we grow stronger, taller, as Christians day by day. With our desire to grow ever increasing, we see the necessity for meeting together with others of like precious faith in order to build each other up in the most holy faith. We see the Heavenly things more clearly. Other things pass away from our vision. We see the great basic principles of justice and love, and realize their bearing upon our lives in every respect.

NATURAL TRAITS REQUIRE ATTENTION

We note that after we have made our consecration and have learned that God has justified us freely from all sin through our Lord Jesus Christ, there is a tendency with some of the Lord's people to violate unintentionally the fundamental principles of justice and love as existent in the Divine character and manifested in the Divine dealings with the people of God. It is not enough that we should have to walk in the ways of the Lord, and that we should recognize the downward tendencies of sin. If we have the spirit of the Lord, we shall be anxious to do right. We shall meditate upon God's character; and as we see these basic attributes, we shall endeavor to copy them. Thus the work of grace in our hearts will continue and increase, more and more transforming us into the character-likeness of God's dear Son.

We are not to judge one another in these things, however. "The Lord will judge His people," according to His knowledge of their abilities. Mercy will be granted for every unintentional defect; but no mercy will be extended toward those things which we could avoid. Whatever ability we possess we are responsible for; and God will hold us responsible if we do not do our best with what we have. Those who are living up to their opportunities and privileges should go on with courage, doing their best, exercising full faith and confidence in the Lord; for He has promised a sufficiency of grace to cover every imperfection. But there is no excuse for any one to live in careless neglect of his duties and responsibilities. Such are not fighting the good fight of faith.

It is the New Creature who will be held responsible for carelessness respecting conduct, for indifference to the requirements of the golden rule and to the additional exercises of

love; and it is he who will fail to receive the commendation, "Well done, good and faithful servant," unless he exercise great care respecting these important matters. God will have none in that special class of overcomers

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except those who measure fully up to the standard of His requirements. If we are to be the future judges of the world, we must cultivate justice as well as love, so as to be fit to occupy positions of influence and power, in which we shall be able to bless all the families of the earth.

IN THE NEW DISPENSATION

During the Millennial Age, the Lord Jesus will deal with the world. As He declared "All that are in their graves shall hear His voice (' the voice of the Son of Man'), and shall come forth." (John 5:25, 28, 29) Those who thus come forth will be the same imperfect beings that they were when they died. Justice will turn them over to Christ imperfect just as they went down into death. The lifting up to human perfection of all who are willing and obedient will be the work of the incoming age. The lower down they were, the more steps will they be required to take in order to climb up to perfection. Some will have much more to overcome than will others. But in every case the test will be the same.

The Messianic reign will be the world's judgment day. As the Master said, it will be more tolerable in that day for those who during this life had less opportunity than it will be for those who had more. (Matt. 11:20-24) The latter class will come forth more tainted in mind, weaker in character, less inclined to hearken and obey; whereas those who had not heard the message of God's love will be all the more inclined to give heed. The judgment day will be a tolerable time for all mankind, but more tolerable for those who have never before heard and have never known.

Confucius, for example, will come forth in the Messianic Kingdom, and will be a towering giant morally amongst the people in that day. Many who see him will be surprised at what a strong character he will be a heathen man, who lived without our opportunities, who heard no church bells, who attended no church services. As they behold him, some will say, "If only we had availed ourselves of the privileges and opportunities that we had, we might have attained a place even amongst the glorified saints in Heaven." But when they consider themselves in the light of their past lives, they will conclude that they are in their proper position; and, stimulated by the example of various worthy characters, as well as encouraged by the assistance afforded them at that time, they will strive to progress as rapidly as possible. Gradually they will learn the rules of the Kingdom the laws of righteousness, based upon justice and love. Those who are willing and obedient will attain unto life everlasting; but the unwilling and disobedient will be cut off in the second death.

[St. Paul Enterprise, April 18, 1916](#)

PASSOVER IN TYPE AND IN ANTITYPE

With the exception of the last two paragraphs printed below, this discourse has been republished in Pastor Russell's Sermons, pages 557-564, entitled "Passover in Type and in Antitype."

AS YE ARE UNLEAVENED

The apostle Paul points out these items to which we have called attention. He says that the Lord's consecrated followers are counted as members of the Body of Christ, the Church, under Jesus the Head. He indicates that the broken loaf represents primarily our Lord Jesus, who was broken for us, and that secondarily it represents the Church of Christ, those who willingly and joyfully yield themselves for the sake of the Lord's cause. He also points out that the cup of Christ's blood, of which we are invited to partake, signifies to us a common union in the sufferings and afflictions of Christ.

Therefore, whoever intelligently partakes of the Memorial Supper thereby indicates two things: (1) His faith in Jesus as the Passover Lamb, and his appreciation and participation in the merit of Jesus his justification by faith; and (2) his membership in the Body of Christ, all the members of which agree to be broken membership in that "little flock" whose faithfulness is manifested by drinking of the Master's cup sharing with Him in His sacrifice, suffering with Him in order to reign with Him. 1 Cor. 10:16-17; 2 Tim. 2:11-12.

[St. Paul Enterprise, May 9, 1916](#)

SALVATION IS FOR ALL BY THE GRACE OF GOD

Lowell, Mass., May 7 Pastor Russell gave a very interesting address in this city this evening. As usual, he was heard with close attention. His text was, "For the grace of God that bringeth salvation for all men hath appeared." (Tit. 2:11) The Pastor said in part:

The word grace is a term which is peculiar to this Gospel Age. As used in the Scriptures, it has the significance of unmerited favor. Whoever believes in the grace of God, believes that he is privileged to have a favor that he does not merit. That which is merited would be justice; and it is not justice which we are receiving from the Lord, but mercy, favor.

To the nation of Israel God offered, through the law covenant, something peculiar to them He gave them the privileges of

coming into relationship with Himself. This privilege was not given to other nations. But God's favor was not extended to them upon the terms of grace. He offered Israel life upon condition of terms of grace. He offered Israel life upon condition of perfect obedience to the law covenant. (Lev. 18:5) But their endeavor to keep the law merely demonstrates what the Apostle Paul and our Lord Jesus Christ point out, namely, the fact that no imperfect man can keep God's law. (Rom 3:20; John 7:19) The Bible explains why this is so. It is because God's law

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is adapted to perfect men, not to the imperfect. Hence it is that the imperfect could never gain life under the law covenant. God does not purpose to have a Kingdom with imperfect subjects.

The Almighty Jehovah has made full arrangements that all who attain life everlasting shall be perfect. Here it is that the work of grace comes in. This grace of God was brought to us through our Lord Jesus Christ. It has appeared for all men, although it has not yet been manifested to all men; for the great majority have never yet heard of the grace of God in Christ our Redeemer. But it is for the benefit of all, "to be testified in due time." (1 Tim. 2:5-6) As yet the grace of God has appeared only to those who have heard and received the message of God "speaking peace through Jesus Christ." It appeared to the disciples of Jesus who followed Him when He was on earth. It has appeared to all those who have since heard the message and become His followers. To these the Master says, "Blessed are your eyes, for they see; and your ears, for they hear."

GOD'S GRACE REVEALED TO BELIEVERS

The Christ, the Anointed of God, had been promised for many centuries. But until the time of the First Advent the grace of God had not appeared. For 4,128 years after Adam fell there was no grace manifested, only the law and justice. But when our Lord Jesus came, "herein was manifested the love of God," as the Apostle declares. (1 John 4:9-10) God had this love all along, but it had not been manifested; for He wished mankind to learn a great lesson in regard to the effects of sin. He wished them to learn their own weaknesses and their need of Divine assistance. So He permitted them to take their own course of waywardness and sin, in order that they might see that it would result in depravity of mind, body and morals, that it would lead them down the broad road to destruction. Matt. 7:13-14

If God had not intervened, had not provided a recovery, all mankind would have slipped down that broad road to eternal ruin and death--death, not eternal torture. God never provided eternal torture for anybody. A great mistake has been made regarding this matter. During the night of the Dark Ages people got the idea that God had purposed a devilish thing that He had provided a way for the vast majority to slip down to an eternity of torment.

Once born, they could not help themselves, unless they were of the elect. But not so! As Bible students, we are finding that the Bible most positively and clearly declares that the “wages of sin is death;” that “the soul that sinneth, it shall die;” that the broad road leads to destruction. Rom. 6:23; Ezek. 18:4, 20; 2 Thess. 1:9; Prov. 2:22; Eccl. 9:5,6,10.

The justice of God has been manifested ever since the fall of man. The power and the wisdom of God are manifested in all His great works of creation, in the planetary systems, in the human body. But the love of God, the grace of God, had not been made manifest until our Lord Jesus came; and it is not manifested even yet to the whole world. Only a comparatively few have any clear perception of the grace of God as it shines in the face of our Lord Jesus Christ.

REVELMENT OF TRUTH GRADUAL

When our Lord came to earth to become the Messiah and to die for mankind, even His apostles were slow to grasp the real import of His mission. (Luke 24:25-27) They could not comprehend that it was necessary for Him to die as a ransom-price for Adam and his race. When He was crucified, they were sadly disappointed; for they had hoped that the Man Jesus would set up God’s kingdom upon earth, would deliver the Jews from the Roman yoke and would use Israel for the blessing of the world. They hoped soon to reign with Jesus in His kingdom. After His resurrection they understood much more clearly. But it was not until after Pentecost that they grasped the matter in full. Then they saw that He could not set up His kingdom to bless the world until first He became the Redeemer of mankind by dying for them; and that they themselves could not reign with Him until they had first suffered with Him and died with Him.

The disciples then saw that as only one man Adam was sentenced to death all others dying in him so the death of only one man was necessary as a ransom, that the whole world might be purchased back from death. (1 Cor. 15:21-22; Rom. 5:12,18) The penalty for sin is death. Our Lord Jesus died, and thus laid down the sufficiency of price on behalf of the whole world. God had dealt with only the one man Adam. Only one man had been sentenced Adam. When Jesus died, therefore, He was the equivalent, or corresponding price to Father Adam. His death fully offset the matter. It was sufficient to procure the release of the whole world.; for the whole world was under condemnation, under the curse. Through the one man sin had entered the world. Therefore the death of the Man Christ Jesus furnished the price sufficient to ransom Adam and all his race.

Such is the beautiful picture that God gives us in His Word the beautiful story of the operation of His grace toward man. The philosophy of God’s great plan is indeed clearer today than ever before; for the fulfillment of all its parts is at hand. The more we

study the wonderful plan of God for human salvation, the more we grasp its fullness, the more are we in love with the glorious character of our Heavenly Father. As we see its lengths, breadths, heights and depths, we are truly “lost in wonder, love and praise!”

OPERATION OF GOD’S GRACE

As we have just said, this grace of God has as yet appeared only to a few, a “little flock.” But the revelation of His grace to these does not mean that God will overlook all their sins and imperfections, call them to Himself and give them all His gracious promises, just as they are by nature. The grace of God does not operate in that way. There has been a “grace fund” provided in the death of Christ, sufficient not only for the sins and imperfections of this class, but for the whole world. But God has His own arrangement as to how the merit of Jesus’ death is to be applied.

Thus far the death of Christ has only opened up the “narrow way” for the Church, and provided for their cleansing. The Lord is now seeking those who have the courage and the strength to climb this rugged pathway.

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(Luke 13:24) All the grace of God now manifested is in this narrow way. Of course, the world are recipients of God’s unmerited favor in the sense that He causes the sun to shine upon the evil and the good, and sends His rain upon the just and the unjust. He treats the whole world graciously; but He is receiving none into His favor now except those who have entered the strait gate and the narrow way.

God has not sent His message of grace to the heathen nations save to a very limited degree. It was first sent to the Jews, and took out from amongst them the “Israelites indeed.” Then the nation of Israel was set aside and left in the dark regarding the message of the Gospel Age. God then opened the door of opportunity to the Gentiles, sending the Gospel principally to the civilized nations of Europe and later to America. He knew what parts of the world would be most fruitful as respected His present message.

The Apostle Paul explains why it is that all mankind do not hear the message. “The god of this world hath blinded the minds of them that believe not.” (2 Cor. 4:4) Even in the so-called civilized nations, the great majority have no ears to hear the message of God’s grace; for they are under the same blinding influences. Only here and there is there a truly hearing ear. This class God is now taking out of the world to be a people for His name—“a peculiar people, zealous of good works.” Acts 15:13-17; Tit. 2:14.

Some who for a time seem not to heed the message come later on to have a hearing ear. Perhaps something has occurred that changes the current of thought and purpose. Today there are many who have an ear to hear who did not have it a few years ago. The great European war has brought many people to their senses. They are listening now and asking, "What does this war mean?" Others have been sobered and set to thinking by severe afflictions. Some have lost friends whom they almost idolized. But these sorrows and sudden awakenings have proved to be their greatest blessings, for by these experiences their hearts have been turned to the Lord.

MEANING OF THE NAME CHRISTIAN

It is only with this peculiar people that the Lord is now dealing. The merit of Christ has as yet been applied only for these. Some may ask, "Do you mean that good, moral people, honest in their business and clean in their lives, are not Christians unless they are walking in this narrow way of self-sacrifice?" "Yes," we answer. Unless they have taken the definite pathway marked out by our Lord Jesus, they are not walking in His steps. (Matt. 16:24) Hence they are not Christians; for a Christian is a follower of Christ. To none others that the followers of the Master had God's grace come.

As others have watched God's dealings with His own people, they may have learned lessons of morality and obedience. Perhaps they have learned that fire burns, that sin brings punishment, and so have learned to walk decently and honestly; but they are still in the broad road. The only way to get out of that broad road is to get into the narrow way; and they get into the narrow way by accepting Jesus Christ as their Savior and making a full consecration of their wills and of their lives to God.

After one has entered the narrow way, there is still more for the grace of God to do for him. After one has come into Christ he is a new creature. Of itself this new creature needs no grace. But this new "mind of Christ" must tabernacle in an imperfect earthly body, which needs continual cleansing from earthly defilements. The new creature must use all the force of the new will to control the thoughts, words and actions of the mortal body in order to serve and glorify God properly. But while he is in the imperfect flesh, he cannot perform perfect deeds, even as the best musician cannot render a perfect melody on a very imperfect instrument.

As the Apostle says, "Ye cannot do the things that ye would." (Gal. 5:17) But we are to fill up the measure of our ability, by Divine assistance. If we do this we are reckoned perfect, through the imputed merit of Christ. This is where the grace of God comes in, after we have become disciples of our Lord Jesus. The Lord has arranged that if we are overtaken in a fault, we are to

go to the Throne of Heavenly grace to obtain mercy and help for every time of need. Thus “the blood of Jesus Christ His Son cleanseth us from all sin.” Heb. 4:16; John 1:7

As we apply daily for forgiveness for our unwitting transgressions, the blood of Christ keeps us cleansed. If we have yielded our will to any extent, we must suffer stripes proportionate to the degree of willfulness; for God will not cover willful sins with Christ’s merit. Fully willful sin in a child of God would mean to such a one the second death. So we see the responsibility resting upon each one who has become a member of the body of Christ. He must make good or lose life altogether. This is a very solemn thought.

The true Christian learns valuable lessons from his mistakes, and gradually grows strong in the Lord. As in his daily experiences he notes the loving providences of God, his faith is increased and his love deepened. Appreciating more and more his own weaknesses, he learns not to trust in self, but in the Lord alone. He gains greater control over his natural infirmities of character, and thus is gradually transformed into the likeness of Christ. Thus the “grace of God that bringeth salvation” is made applicable to him.

RICHES OF DIVINE GRACE

This salvation has not yet been brought to the children of God, however. As yet they are “saved by hope” only. (Rom.8:24) We are not yet fully delivered. When we receive our new bodies and are freed from all imperfections, we shall be saved in the complete sense. The Apostle Peter speaks of this salvation as “the grace which is to be brought unto you at the revelation of Jesus Christ.” (1 Pet. 1:13) So it was still future in the Apostle’s day. But we believe that today we are very near to the revelation of Jesus Christ, and that the last members of the body of Christ will soon be with Him in glory. As they lay down their consecrated lives in death, they “will be changed in a moment, in the twinkling of an eye;” for “flesh and blood cannot inherit the Kingdom of God.” 1 Cor. 15:50-54.

This salvation we could never get of ourselves. We receive it only through the grace, mercy and favor of God, through our Lord Jesus Christ. Whoever becomes a

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member of the glorified church, the bride of Christ, becomes a joint-heir with our Lord “to an inheritance incorruptible and undefiled, that fadeth not away.” 1 Pet. 1:4; Rom. 8:17.

But the grace of God only begins with the church. Just as soon as these are glorified with their Lord and Head, the narrow way will be out of commission at once; and another way will be opened up the Highway of Holiness, upon which men shall walk in the glorious new age soon to be ushered in. (Isa. 35:5-10) This great

highway will lead up to perfection of human nature; for the blessing to the world will not be a change of nature, as with the church, but will be the attainment of perfect human life and an Edenic earth. The redeemed of the earth shall walk upon this great highway, which shall lead to life everlasting upon the earthly plane. But only the willingly obedient shall walk up this highway. The willfully disobedient shall be destroyed. Oh, the grace of God is a wonderful thing! The grace that bringeth salvation to the entire fallen race, giving each member thereof a full individual opportunity to attain life everlasting.

St. Paul Enterprise, May 16, 1916

GOD'S BENEDICTION UPON HIS PEOPLE

Dayton, Ohio, May 14 Pastor Russell spoke here today from the text, "The Lord bless thee and keep thee; the Lord make His face shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace." (Num. 6:24-26) He said:

While many blessings were pronounced in olden times upon the natural Israelites, we are not to forget that natural Israel was a picture of Spiritual Israel. All of God's blessings to the natural seed of Abraham are still more abundantly applicable to the Church of Christ, which is the spiritual seed of Abraham.

If the Lord shall bless us, will it mean that we shall have temporal prosperity? This is by no means certain; for temporal prosperity is not the promise to spiritual Israel. To this class the blessing of the Lord is of a far higher kind than this. 1 Cor. 10:11; Gal. 3:29; John 16:33.

The Lord's blessing was very richly with our Lord Jesus Christ and with His apostles. Yet they did not have fine houses or chariots or great luxury of any kind. Therefore, in wishing you the blessing of the Lord, we are not wishing you earthly prosperity, but rather whatever the Lord may see best to give you as His children. The Bible treats the church of Christ from the standpoint of a new creation. Not according to the flesh, but according to the spirit, does our God deal with us. The Bible keeps before our minds continually the thought that those who have consecrated their hearts and their lives to the Lord are dead, so far as the flesh is concerned. (Rom. 8:10; Eph. 2:5; Col. 3:3) They are to be dead to fleshly hopes, ambitions and pursuits, but alive toward God, alive to the Heavenly promises and ambitions, alive to the glory, honor and immortality promised to the faithful overcomers, alive to the things which God has set before us in His Word. To this class our text is applicable.

The thought of having the light of God's countenance upon us is a beautiful one. It means that He will look graciously toward us, will give us His favor, His protection, His blessings; that there shall be rest and peace in our hearts. It is inspiring to think that the Almighty One who inhabiteth eternity is our Father; and that He is prepared to do for us everything that could be expected from an almighty, gracious, loving Father provided that we are His children, that we have accepted His terms in Christ.

It does not matter to us, therefore, whether men shall bless us or whether they shall curse us. They cursed both our Lord Jesus and His apostles. Moreover, it was largely the chief religionists who did this. Our Lord said, "If the world hate you, ye know that it hated Me before it hated you." This hate came particularly from the religious world. "If ye were of the world," the Master continued, "the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:18-25; 1 John 3:11-13

GOD SEEKS STRONG CHARACTERS

Our Lord proceeds to tell us that it is only a natural thing that darkness should be opposed to light. It has always been so, both physically and morally. Physical darkness cannot be in the same place with light; for the light swallows up the darkness, so to speak. Spiritual light works in the same way. If not quenched, it will scatter the darkness. In proportion, therefore, as your life emanates the light, in the home, at your work, or in any other place, there will be opposition from those who are under the dominion of the Prince of Darkness. (John 3:19-21; 1 John 2:8-11) This class do not wish to have the light reveal and thus rebuke their darkness, do not wish to have the Lord's way; for they have plans and projects of their own that would be thwarted by the way of the Lord.

But it is not for us to succumb to opposition. On the contrary, we are to overcome, to be faithful to the light, and to let it shine before men. Only to the overcomer is the proposition made that he shall sit down with Christ in His throne. (Rev. 3:21) The Lord is not looking for a company of weaklings, without moral and spiritual backbone. Those who will sit with Him on the throne must receive the new spirit, the new disposition, the new mind, the mind of Christ, and must maintain it.

While these overcomers will not be contentious in the objectionable sense of the word, they will nevertheless "contend earnestly for the faith once delivered to the saints," as the apostle enjoins. (Jude 3) This they will not do with fleshly bitterness, however; for at the same time they will be developing the fruits of the holy Spirit patience, meekness, gentleness, long-suffering, brotherly kindness, love. (Gal. 5:22-23) These are the fruits that must appear in those who have received the spirit of God.

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Our main overcoming is in ourselves. We are to rule our spirit, to exercise self control, to “be strong in the Lord and in the power of His might.” We are to overcome our own natural preferences, our weaknesses, the spirit of the world in ourselves. This is our first victory. Then there are things that we are to overcome in the way of opposition from the Adversary and his servants. (Rom 6:16) We may never “give place to the Devil,” never yield to that which would be in opposition to the Lord and His cause. But we are to be ready to lay down our lives in support of “the Truth as it is in Christ Jesus.” We are not to contend about little matters that are purely personal, and that would not affect the Truth. We should be ready to waive any personal preferences where no principle of righteousness is involved. But where principle is at stake, we must stand fast. We may not compromise principle.

RESPONSIBILITY UPON CHRISTIANS

When we look back to the time when the bishops of the Church began to call themselves “apostolic bishops,” we can see what injury the compromising spirit has wrought in the world. Then it was that the Divine arrangement was set aside, and the creeds of men were substituted for God’s Word. The Apostle Paul says, “The Word of God is sufficient, that the man of God may be perfect, thoroughly furnished unto every good work.” (2 Tim. 3:16-17) No matter who may seek to teach us, we must not receive the teaching except as it is proved to be in full accord with the word of God. Men have been in error in the past, and often are in error now.

We are to look for a “thus saith the Lord” to be back of all teachers and teachings. If any one comes to us with any doctrine that cannot be proved by the words of our Lord Jesus or of the Apostles or of the prophets, we should not accept it. St. Paul warns, “Though an angel from Heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed.” (Gal. 1:6-9) Even the angels are not authorized to be the teachers of the church, as shown in the Word of God.

As we seek to be overcomers, seek to be wholly faithful to the Lord, and as we trust His promises, we abide in His love. As our Lord Jesus said, “If ye keep My commandments, ye shall abide in My love.” (John 15:10) He did not force these commandments upon us. He merely pointed out to us the opportunity and the privilege of becoming His disciples. Then we voluntarily said, “Dear Lord, we desire to be Thy disciples. We desire to give up all earthly interests in order that we may share with Thee in Thy sacrifice. Enroll us amongst Thy followers this is our prayer.” After we have been accepted of the Lord, He says to us, “Now, in harmony with your request, I give you these commandments.

They are your instructions as to how to walk in My ways. If you wish to be faithful disciples and to continue in My love, keep these injunctions.”

While our Lord endorsed the Ten Commandments given to natural Israel, He made it plain that the essence of them all was contained in the one broad command, “Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength; and thou shalt love thy neighbor as thyself.” Matt. 22:37-40; Luke 10:27

THE “NEW COMMANDMENT”

To His disciples the Master said, “A new commandment I give unto you.” (John 13:34-35) This was an additional commandment which went beyond the law; for it means sacrificial love. “Greater love hath no man that this, that a man lay down his life for his friends.” (John 15:13) This is the love which our Lord Jesus had for us. If we have the same love for the brethren that He manifested, then we have the self-sacrificing love. The Apostle John says, “Hereby perceive we the love of God, because He (Christ) laid down His life for us; and we ought to lay down our lives for the brethren.” (1 John 3:16) Our Master laid down His life for us. This is the measure of His love; and we are to love as He loved.

If we are true disciples, true followers of the Master, we shall be willing to lay down our lives for the brethren. We are to love and to desire to help all who love the Lord. We are to be forbearing and long-suffering with their frailties. Otherwise we cannot remain under the benediction of our text.

The Apostle Paul says that if we bite and devour one another we are in danger of being consumed one of another. (Gal. 5:15) There would be a continual clash and warfare; and we would die as new creatures. In order to glide along together without much friction we need much of the lubricating oil of the holy Spirit. More and more we should learn to appreciate the good qualities of the Lord’ people, to learn the lesson that if God shows favor to any one we have sufficient reason for loving that one.

Whether or not we can see anything to admire in another of the Lord’s people is another question. No matter how uncouth one may be according to the flesh, we must love him and be patient with him until he learns to do better; for we must recognize that the Lord must have seen honesty of heart there or He would not have received that one as His child. This does not mean that we are to ignore serious faults in the brethren, and to make no kindly effort to assist them to overcome their weaknesses and blemishes; but that as long as they give evidence of trying to do the Lord’s will we should be patient, sympathetic and brotherly with them.

THOUGHTS FOR CHRIST'S SOLDIERS

There are many lessons which the children of God may learn from the armies of the warring European nations. What heroism those soldiers are manifesting as they fight for their various countries! Because of patriotism or some other motive, those men over there endure the most terrible conditions. If men will thus endure from love of country, what should the Lord's people be willing to endure for the Heavenly country? If these soldiers do such things for earthly kings, princes and captains, what shall we do for the great Ruler of the Universe, who is our Captain and our King? How shall we fulfil our obligation as soldiers of the Cross of Christ?

As we consider how these soldiers of the warring armies labor under such unfavorable circumstances and conditions as are reported from time to time, in contrast with the favorable conditions which we enjoy, we should feel an increase of courage. We should be ashamed of

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anything like cowardice, of anything of disloyalty, when we see these earthly soldiers, without any such hope as inspires the soldiers of the Cross, without the backing of the holy Spirit, yet displaying such courage and loyalty to their rulers. If they so endure, "what manner of persons ought we to be? 2 Pet. 3:11

No matter what may have been their station in life, when these soldiers get into the ranks they are fighting for one general cause. If they had difficulties with one another before, this is all left behind in their desire to serve the common cause. In their fight against the common foe they must stand together; for they are enlisted under the direction of one commander, and they are fighting for the one ruler.

Likewise the followers of our Lord Jesus are all soldiers under one great Captain our Lord. We are all enlisted under the banner of the Heavenly King, not for a few years, but until death. We have a common foe; and we are all children of one Father. We have not entered upon this warfare to escape hardship and trial. It is a battle all the way down to the close of our earthly life.

What should be our course, then? In our dealings with the brethren, should we not deal in holiness, in helpfulness, in sympathy, in love? Do we not all have trials of our own? Do not the brethren have trials and difficulties also? Then let us be loyal to them and to our King. "Let us show forth the praises of Him who hath called us out of darkness into His marvelous light," by being true soldiers in the army of Christ.

CLOSING WORDS OF BENEDICTION

May the blessing of our text be our portion. May "the Lord bless thee and keep thee!" May each one of us enjoy the blessing of the Lord day by day! But should any one desire to leave Him at

any time, He will not hold such a one back; for it was by giving up our will that we were accepted by the Lord at all. Our remaining with Him is altogether a voluntary matter.

“The Lord make His face to shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace.” As the Scriptures show, the peace of God is not the peace which comes from having no enemies to overcome, no difficulties to surmount. We have enemies within and without; and we shall have them, down to the end of our sojourning in the flesh. The Master said, “Peace I leave with you; My peace I give unto you; not as the world giveth, give I unto you.” (John 14:27) He then declared that His peace would be of a kind that we might have in the midst of afflictions and tribulations.

Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful," urges the Apostle Paul (Col. 3:15) We have great reason to cultivate thankfulness. The more we study the matter, the more we shall see how much we have to thank God for. If our hearts are filled with gratitude, all murmuring and repining will be crowded out; for there will be so much discerned for which to praise the Lord that there will be no room for ingratitude. As we go onward in the narrow way, we should note all our blessings, both great and small. If we have trials, difficulties and perplexities, we should realize that these are all working out for us a far more exceeding and eternal weight of glory. Thus will the Lord bless us and cause His face to shine upon us. Thus will He lift up His countenance upon us and give us peace.

We trust that more and more we are coming to appreciate this peace of God, which passes all human understanding. May the Lord grant each of us more and more the wisdom, grace strength and peace needful to enable us to press on in the narrow way to the end of our course! “Faithful is He that hath called you, who also will do it.” He will do “exceeding abundantly above all that we can ask or think, according to the riches of His grace” and His lovingkindness in Christ Jesus our Lord. Blessed are they that put their trust in Him!

[St. Paul Enterprise, May 30, 1916](#)

ALL SEEK WEALTH— WHO GETS THE BEST?

Chicago, Illinois, May 28 Pastor Russell was here today, and delivered a very practical address, taking for his text, “Godliness with contentment is great gain” (1 Tim. 6:6) We report his discourse in part:

Six thousand years ago, away back in Eden, man met with an irretrievable loss. He lost his relationship to God. He lost his

right to life, and came under the penalty of death through disobedience. Ever since that time man has unceasingly searched for his lost treasures, has searched for happiness and for rest of mind and heart. Few have known the truth concerning man's lost estate, and few have found the way back to God. The quest for the fabled fountain of youth has been unavailing. Man has continued to die ever since the death sentence was pronounced upon Father Adam.

At the time when our first parents were driven from their Eden home into the unprepared earth, there to earn their bread by sweat of face until the death sentence should be fully carried out, a vague promise of restoration was made them. Later, this promise was still more plainly stated to Abraham. Four thousand years after the fall of Adam, our Lord Jesus came to earth to lay down the great ransom price for man's deliverance, and to open the way whereby Adam and all his posterity might regain that which was lost, and once more be godly.

Today's text draws to our attention the true gain which man so long has sought in vain, and suggests how that gain is to be obtained. The apostle is especially addressing the saints of God, those who have learned of Him and are seeking to meet the conditions for gaining the true and lasting wealth. Only these are the godly; only these can have true contentment. There is a sort of contentment, however, which even the worldly may possess a slothfulness of mind, a carelessness, an indolence. But this is not

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real contentment, and can bring no gain. Such contentment is not advantageous to anyone. It is merely an apathy of the brain. But so surely as God has given us brains, just so surely does He expect that we shall use them.

TRUE CONTENTMENT BASED ON GODLINESS

The contentment of our text has a good basis and the best of reasons for its existence. This contentment is born of faith in God, of acceptance of His terms of salvation from death, of study of the Message which He has sent through His Son. Everything that the Word of God directs us to do and to be implies perfect wisdom on God's part. Therefore those who have come to know Him and to trust Him are becoming more and more pleased with everything in that Word. They rejoice to have found the true wisdom. They find, as the apostle expresses it, that "The wisdom that is from Above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and of good fruits." Jas. 3:17

Since the godliness and the contentment which bring great gain come only from God and a knowledge of His Word, whoever has learned this secret can be content under all conditions. To this class the Master said, "Take no thought for the morrow." He did

not mean that they should be improvident, making no provision whatever beyond the needs of the present day. By careful attention to His words and to the general teaching of Scripture we see that our Lord referred to the taking of anxious thought, to a failure to exercise faith in our Father's loving care over His children.

God's Word instructs us to take proper thought for the morrow, and gives us the ant as an illustration of thrift and provident care for the future. (Prov. 6:6-8; 30:25) But as children of God, we should be free from worry and anxious foreboding; for these indicate a lack of faith. We are to "do with our might what our hands find to do," and then to trust in the Lord for the rest. He has promised to care for all our needs, and to cause all things to work together for good to those who love Him.

In our text St. Paul puts godliness first. This quality the world does not now possess. When Adam was created, he had this likeness to God in his mental organism. Created in the image of God, he had fellowship with his Creator. But when sin entered, it disturbed the relationship which Adam had sustained to God as His son. (Luke 3:38) Then God cast him off from further communion with Himself. Adam lost all the privileges of a son of God, and was thenceforth permitted to take his own course. He has taken it, with all his posterity; and mankind will see where it will all end. After six thousand years it has brought the world into a very deplorable condition.

PRESENT CONDITIONS PROVE NEED OF GOD

We look over into Europe, whose people are supposed to lead the world in intelligence and civilization. There we see them in the most lamentable and abject condition, fighting not like saints, against their own weaknesses and blemishes, but against one another like demons. Oh, what an illustration of what man will retrograde to when God lets go of him and leaves him to his own devices! And this is the great lesson which God designs that man shall learn.

We need to keep ourselves in the love of God in the condition where we shall love God and He will love us. We need to realize that if we thus do, then all things shall go well with us; but that if we fail to do this, all shall go wrong, as they have in the world. As we look back over the past six thousand years of sin and death, and behold the results the sickness, disease, sorrow, insanity, death, the funerals, the cemeteries, the terrible wars and pestilences, etc. we are led to exclaim, "Oh, that our race were back in the original likeness of God, where all could be God-like, where love would dominate instead of hatred, where life and peace would prevail instead of turmoil, strife and death!"

RANSOM AND RESTITUTION

Here the Bible comes in and tells us of God's great arrangement for the recovery of the race of Adam. The image of God lost by the first Adam is to be restored by the second Adam the Lord Jesus Christ, as the King of earth and the new Father of mankind. And since Mother Eve had a share in the sin which brought death into the world, so the second Eve, the Bride of Christ, will have a share in the regeneration of the world of mankind. That second Eve will be the glorified "Church of the First-Borns."

The Church will not give life to the world; for life comes from the Father. The life of the world was originally in Adam; and when Adam was condemned, the life of the world was lost. Adam alone was sentenced to death. His children all go into death, not because of their individual trial and death sentence, but simply because Adam, having failed to maintain his perfection, was unable to give his children what he himself did not possess. By one man the whole trouble came. By another Man the whole trouble will be rectified. This is pointed out by St. Paul, who says, "As by a man came death, by a man comes also the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive every man in his own order." 1 Cor. 15:21-23

As Adam was the original life-giver to the world, and as Eve was the nourisher or caretaker of that life, so our Lord Jesus will be the second Life-giver, and the Church, the Bride of Christ, will be their nourisher and caretaker training, disciplining and teaching, and uplifting the world to human perfection. Our Lord Jesus, the Redeemer of mankind, has the right to restore to man the life which was lost in Eden. He will be the great Regenerator of the human race. To his disciples of old He said, "In the regeneration, when the Son of Man shall sit in the Throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:28

The time of this Regeneration will be the time of the Millennial reign of righteousness. Regeneration means re-creation. Man has gone into death; and God's purpose is that he shall be restored to life, under the provisions which He has made in His Son. Only the finally incorrigible will fail to gain this great gift of God to man. (Rom. 6:23) These will be destroyed in the second death.

How happy we are to know all this to know that God has a plan whereby the race which has gone down into death is to be restored to life! In Acts 3:19-23 the Apostle Peter

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tells us of this glad time for the world, and styles it "Times of Restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began."

THE SONG OF MOSES AND THE LAMB

How happy this knowledge makes our hearts! We can now sing “the song of Moses and the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty! Just and true are Thy ways, Thou King of saints! Who shall not fear Thee, O Lord, and glorify Thy name; for Thou are holy. For all nations shall come and worship before Thee; for Thy righteous acts are made manifest.” (Rev. 15:3-4) They are manifested to the saints now, but not yet to the world.

By the eye of faith the Church can discern that this is God’s great Plan. Others do not see because they have not this eye of faith. But we do not berate them for their blindness. On the contrary, we are sorry for them. And so with the world of mankind. They perceive not, neither do they understand. We rejoice, however, that this blindness will not be an injury to them in the future, but that in God’s due time all the blind eyes shall be opened, all the deaf ears unstopped. Then they shall have a share in the restitution work. Isa. 35:5

The glorified church of Christ will have a most blessed work in the succoring of the world of mankind. How glad we are that we have such a high and heavenly calling! We should rejoice in this, not only because we are to be made partakers of the Divine nature, but because we are to be made partakers of the Divine nature, but because we are to be used of the Lord as the great Mother Eve, to be the caretaker of the world. We can think of nothing that would give us more pleasure than what God has provided for us. In past years, when we were taught that when raised to the Heavenly condition we would sit upon a cloud and play a harp, we used to wonder what it was all for. We guessed a few things; and we generally guessed wrong. Now we see that our Heavenly Father has a much more profitable way for us to spend our time when we reach the Kingdom. Now we see the rich provisions of grace which God has in reservation for His people.

PROVISION FOR THE CHURCH UNIQUE

However, in our text the apostle is not speaking of the future, but of the present. It is to those who are now God’s consecrated people that he declares, “Godliness with contentment is great gain.” In what sense is the church now godly? We have not been restored to perfection. We have not had the original godliness in flesh brought back to us, such as Adam originally enjoyed. But there is a feature of God’s plan now operating by which He provides for the class called to be the church. He is working all things according to the counsel of His will and in an orderly way. He has made an especial arrangement in Christ, whereby during the Gospel Age those who desire to avail themselves of His great offer to leave the world and to join with Christ in His sacrifice may be able to do so.

By nature the church class are of the condemned race of Adam, as are all the world. But God has arranged that these may be justified by faith, may have a reckoned standing with the Father through the imputation of the sacrificial merit of Christ, and thus may be counted as perfect, all their weaknesses and blemishes being covered from God's sight through this merit. Thus they may present themselves to God as sharers in Christ's sacrifice, and be accepted of Him. Christ imputes to each one whatever that one lacks of perfection.

We are justified through the blood of Christ. Thus we can give up our little all to God, who accepts us and begets us with His holy Spirit; and we are then made members of the Body of Christ. But we must present all that we have. We must hold nothing back. Our dear Lord Jesus gave all that He had, when He came to earth to die for mankind. He gave everything in order to purchase the "field" the world and the treasure hid in the field the church. (Matt. 13:44) If we are to join Him in His sacrifice, we must have the same spirit. We cannot give as much as He did; but if we give all that we possess our will, our time, our affection, our influence we are doing just as He did. We cannot give more than we have.

We are to have "the mind that was in Christ Jesus." (Phil. 2:5) If we had perfect bodies, we would give perfect bodies; but we give what we have. We come to the Father, not in our own name, but through Christ our great Advocate. When we present ourselves, Jesus, our great High Priest, offers us to the Father, and guarantees that we shall be sacrificed. Then the Father accepts us and begets us with His holy Spirit. We are now new creatures, with new hopes, new aims, new ambitions and prospects. (2 Cor. 5:17) We have a new mind a desire to do God's will and to have His will done in us. Now we are to go on and develop more and more of the mind of Christ, growing in character-likeness to our Savior.

GROWTH IN GODLINESS

Day by day we are on trial as new creatures. We are to overcome the old nature with its tendencies. Daily the Lord our God proves us to see the depth of our loyalty to Him and to the principles of righteousness. He tests us as to our love for Him, for our brethren, for our neighbor. Are we daily putting on more and more the fruits and graces of the holy Spirit meekness, gentleness, patience, long-suffering, brotherly-kindness, love? If so, we are progressing favorably; and continuing thus to the end of our course, we shall attain the prize. If we are doing the best we can, this is all that the Lord will require of us.

The matter of godliness is in our minds the harmony of our mind with the mind of God. As the apostle assures us, we find a continual warfare between our new mind and our fallen flesh. (Gal. 5:17) If we have no such warfare, something is wrong; for

every true child of God has this warfare. Our flesh was born under sin, and is in accordance with the world. Our new mind is begotten from Above, and is in accordance with God and Heavenly things. So we are continually striving to keep the body under, to bring it into subjection to the mind of Christ. (1 Cor. 9:27) It is a fight to a finish. One or the other must die. Rom. 8:13

It is well to note that the apostle does not say that contentment alone is great gain, but that godliness with contentment is great gain. Truly, he who is God-like, whose heart is content, resting in the precious promises of

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God's Word, serving the Lord with gladness, is rich. If, as children of God, we are looking to Him for His providential leadings in all life's affairs, trusting Him while we endeavor to do our best to please Him, then we have learned that "Godliness with contentment is great gain."

[St. Paul Enterprise, June 6, 1916](#)

TRAINING FOR THE ROYAL PRIESTHOOD

New York City, June 4 Pastor Russell spoke at the New York City Temple, West 63rd St., near Broadway, this evening. His discourse was based on 1 Pet. 2:9—"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." The Pastor said in part:

The apostle is contrasting those who accepted Jesus as the Messiah with those who rejected Him.

The word generation seemingly is used in this text to signify a race. God first called the nation of Israel to be His chosen people, His holy nation. (Ex. 19:5-6) for over eighteen hundred years they were trained under the law to demonstrate whether they were worthy to be God's people. But God foreknew that even with their best endeavors they could not keep His law, because they were imperfect. He knew that they could never thus gain the prize of everlasting life. (Lev. 18:5; Rom. 10:5) He had arranged, however, for the redemption of Israel and of all the world through the death of our Lord Jesus Christ; and He knew that the Mosaic law would be the schoolmaster to lead the Israelites to Christ. Gal. 3:24

The Israelites hoped God would make of them a great people, that eventually would rule the world as God's kingdom. Because they were the natural seed of Abraham, they considered it a

foregone conclusion that God's promise to Abraham could apply to no others than themselves. They overlooked the fact that the true seed of blessing would have the faith, the heart obedience, of Abraham. The Jewish nation lacked this faith and obedience.

When the Messiah came, long foretold by their holy prophets, they rejected Him and slew Him. Only a few, "Israelites indeed," of humble, teachable heart, received Him. But God had foreknown the rejection of His Son by the nation, and had prearranged that when the faithful few had been gathered from Israel, the call for this Seed class should go to the Gentiles.

In Jehovah's plan, this Abrahamic seed of blessing was to be composed of 144,000--12,000 from each of the twelve tribes of Israel, under the headship of His Son, our Lord Jesus Christ. Hence when the 20,000 or more Israelites who proved worthy had been brought into the Christian church, the Gospel message was sent to take out from the Gentiles a sufficient number to complete what was lacking from each tribe. These Gentiles thus became members of spiritual Israel, all of whom have had the faith of faithful Abraham.

SPIRITUAL ISRAEL -- A NEW NATION

The Israelites having been rejected as regards the Gospel call, a new nation was to be formed, composed of the faithful few from both Jews and Gentiles. God then opened up a new way of life, through Christ Jesus. (Heb. 10:20) The calling out and preparation of this new nation of spiritual Israel has been the work of this Gospel age. The way opened to them has not been a failure, as was the way opened for natural Israel. The Gospel church is "not under law, but under grace." God's provision in Christ enables these to succeed who are walking in the new way of life. They keep the Divine law in spirit, and the robe of Christ's merit covers all the imperfections and blemishes of their flesh which are unavoidable.

Those who were chosen from amongst the Jews became dead to the law covenant, under which their nation had been bound for over sixteen hundred years. Those who were chosen from amongst the Gentiles became dead to their former sins and wrong condition. Together these became espoused to Christ, the middle wall of partition separating them having been broken down. They are to be the Bride of Christ. Those who constitute this bride class lose all their former relationships as men, and become heirs of God, joint-heirs with Christ. They are now new creatures. 2 Cor. 5:17

THE KINGLY PRIESTHOOD

It is to this class that St. Peter says, "Ye are a royal priesthood." The office of a king is to rule, to reign; the office of a priest is to teach, to heal and to bless. These two offices are to be united in the work which this class is to perform when they shall have

been exalted in the kingdom. “Ye are a holy nation, a peculiar people,” adds the apostle. This class have become separated from all other people. They are strangers and pilgrims on the earth. With their Head, Christ Jesus, they are to constitute the new government of Messiah’s kingdom, soon to be set up on the earth. It is not as human beings, however, that they are to reign, to teach and to bless the peoples of the world, but as spirit beings after their glorification in the first resurrection. (Rev. 20:4-6)

For more than eighteen hundred years these royal priests have been in process of training, developing the character necessary to make them worthy and capable rulers of the next age. The character tests applied to this company of prospective rulers are very rigid. They must first learn to judge and govern themselves before they would be fit to judge and govern others. They are placed in the school of Christ to be taught of Him. They are to learn lessons of meekness, self-control, patience, faith, gentleness, sympathy, love. Without these important characteristics this class would not be able to deal properly with the sinful, fallen world. but if they have these qualities well developed, they will, the Apostle Peter tells us, have “an abundant entrance into the everlasting (age-lasting) kingdom of our Lord and Savior Jesus Christ.” (2 Pet. 1:5-11)

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Our Lord Jesus, who was perfect, learned obedience, we are told, by the things which He suffered. (Heb. 5:8-9) The finest quality of character can be developed in no other way. Therefore all who are to be associated with Him in the Messianic kingdom work must suffer. If obedience were always easy, we could not learn what it really means. All who hope to be of the kingdom class must develop faith and obedience from the very first. There can be no real growth without these characteristics; and they must continue to increase.

JEHOVAH’S PECULIAR TREASURE

This loyal class are indeed a peculiar people, and the Lord calls them so. This statement of our text has the meaning of an acquisition. The Lord has acquired these as something especially precious. To Israel of old He declared, “Now, therefore, if ye will obey My voice indeed and keep My covenant, then ye shall be a peculiar treasure unto Me above all people.” We know that natural Israel was a type of the spiritual Israel of the Gospel age; and that the seed of Abraham who was to inherit the chiefest promises was to be his seed according to faith and not according to the flesh. This is clearly taught in the New Testament. Rom. 4 :14-16; 9:6-8; Gal. 3:8, 16, 29

Accordingly, the twelve tribes of Israel who are really God’s peculiar treasure are the twelve tribes of spiritual Israel. (Rev. 7:1-4) These are the people who are keeping their covenant with the Lord. They are as dear to God as the apple of His eye.

Nominal Christians are not included in this choice treasure. Saints alone are meant. Each one of his class has entered into a special covenant with the Lord a covenant by sacrifice. (Psa. 50:5) Their Lord and Master first made this covenant with the Father, and we are following in His steps.

All during the Gospel age God has been gathering these, one by one. Not many great ones, not many mighty ones, are amongst them, but chiefly the poor of this world, rich in faith. (1 Cor. 1:26-29; Jas. 2:5) These are to be the heirs of the kingdom which God has promised to them that love Him. He is not gathering them to any sect or party, but to Himself. "Gather My saints together unto Me," is His command. He has not instructed us to gather the world to Him; for the world's time has not yet come. On the contrary, we are to seek the humble, teachable ones, those who hunger and thirst after righteousness.

Those now gathered to the Lord are all covenanters. No one can become a member of the Bride class who does not make this covenant by sacrifice and then live faithfully up to it. The covenant is an agreement to surrender our will fully to God, to consecrate to Him our entire life, with all that we have. Whoever comes to Him during this Gospel age must come in this way. Whoever has not made that kind of covenant with God, has not come into the Lord's family at all. God's terms are very definite. We are not to be afraid to yield ourselves wholly to God. His will for us is our very highest good. We are to remember that our Lord has said, "My grace is sufficient for thee; for My strength is made perfect in weakness." The Lord tells us through His Word that He knows that we are of the fallen race, that He does not call us because we are perfect, but that He has made abundant provision to cover all our need.

THE HOLY SPIRIT ESSENTIAL

After we have given our will to God and have taken His will, we are then to take up our cross and follow the Master in the narrow way. (Matt. 16:24) The Lord's people are to be just as narrow as His Word. "Strait (difficult) is the gate, and narrow is the way that leadeth unto life" the life now offered. If we walk with the Lord now, while sin is reigning in the world, we must walk a narrow way. Of this way the Master said, "Few there be that find it." Matt. 7:13-14

Those who will be of this class that follow the Master now must be willing and glad to suffer the loss of friends, of social standing, of all earthly hopes and prospects, for the sake of the heavenly hopes and glories. All of this class will be guided by the Lord, by His holy Spirit -not by hearing words spoken to their inner ear, not by impressions made upon their mind, but by

the Word of God, the Bible, by the things written therein aforetime for our learning and our admonition. The spirit of God operates through the inspired Word for the instruction of His people in the Truth. 1 Cor. 10:11; 2 Tim. 3:16

Why do we need to have the guidance of the Lord's holy Spirit His influence, His mind in order to understand the Bible properly? It is because if we go to the study of the Bible with our own unaided reason, or if we go in a wrong spirit, we are sure to make a mistake and to get wrong views. But if we go prayerfully, in a spirit of meekness, gentleness, patience, love, we are going in the right manner. Then, if previously begotten of the holy Spirit, we shall understand the deep things of God. The Bible says that the natural man receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned. 1 Cor. 2:9-14

St. Peter points out the fact that to some who profess to be the people of God, our Lord Jesus and His cross become "a stone of stumbling and a rock of offense, even to them that stumble at the Word, being disobedient." (1 Pet. 2:7-8) This class lack humility and teachableness; they lack loyalty to God, and prefer their own theories, which minister to their pride. They are blinded by their own wrong condition of heart. To the humble and faithful, this Rock, which is a stone of stumbling to others, becomes a refuge, a support, a stepping stone to God.

SOME APPOINTED TO STUMBLE

Aside from stumbling at the cross of Christ, these unfaithful ones stumble at His teachings in general. The Master taught His disciples to love even their enemies. This unfaithful class do not wish to do this. He taught His disciples not to war, and forbade the use of carnal weapons, saying, "They that take the sword shall perish with the sword." But this class are today advocating war, and are using their influence to induce men to kill their fellow-men. They have not submitted their wills to the will of God, their minds to His mind. Hence they are always in conflict with Him and with His plans.

Of those who profess to be God's people, but who are disobedient and who stumble at His Word, St. Peter says, "Whereunto they were appointed." What does this mean? Does God appoint that any of His people shall stumble? We answer, God does not design that any shall understand

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His Word at present except those who are wholly loyal and obedient. He does not wish the worldly-minded to see as yet. Unless one is in the right condition of heart, the Truth would do him harm; for it would greatly increase his responsibility. Of our Lord some said, "He hath a devil and is mad." The Master declared that if their eyes were really open to see, their sin would

remain. (John 10:19-21; 9:39-41) The whole world is stumbling and fighting against God; but being blinded by the Adversary and his sophistries and falsehoods, they are perhaps not so much to blame. For us who have been enlightened, it would be a terrible thing to take the position which is now taken by practically the entire world, including the great majority of professed followers of Christ. On the day of Pentecost, when telling the Jews that they had been guilty of crucifying the Lord of Glory, the Apostle Peter declared that he believed that they had done it in ignorance, both they and their rulers. They were largely blinded by the Prince of Darkness; and hence there would be mercy for as many of them as would repent when they came to see their error and sin. From this we infer that the majority of people are not so culpable as they would be if they realized what they were doing.

PARALLELS OF EXPERIENCE

During the Harvest of the Jewish age, God permitted the unfaithful Jewish nation to stumble, and gathered the faithful "Israelites indeed, in whom there was no guile" into the garner of the Christian church, leaving the remainder to go into an appalling time of trouble and national overthrow. (Matt. 3:11-12; Luke 13:34-35; 21:5-6) They must await in the tomb the judgment of the day of Christ, and take their place with the world of mankind, who are then to be dealt with under the great Mediator whom God hath appointed. Likewise the professed people of God today, nominal Christendom, are now coming into a great time of trouble and overthrow, incident to the establishment of the mediatorial kingdom of God's dear Son. During this struggle all present institutions and systems social, ecclesiastical, financial and industrial will go down forever.

As to individuals, all must pass their judgment some to become members of the great company who are to stand before the throne of God and to serve in His temple; some to be dealt with during the age to come, under the reign of Messiah. For a thousand years the great Mediator between God and men will be with the world, to help all the willing and obedient to rise out of degradation, sin and death conditions and to get back to perfection of human nature. But those who will then either refuse or neglect the opportunities of Messiah's kingdom will be destroyed in the second death.

We rejoice to know that through the Millennial Kingdom everyone will have an opportunity to come into relationship with God, as at the first, before sin entered the world. We rejoice that "there's a wideness in God's mercy like the wideness of the sea;" and that we can see His glorious purpose not only for the faithful church, but also for the less faithful and for all the world when they shall have learned the needed lessons, eternal destruction awaiting only the needed lessons, eternal destruction awaiting only the finally wilful and incorrigible. For us who see

the Heavenly privileges and glories, it remains to prove our faithfulness even unto death. There will be no disloyal ones in that kingdom class beyond the veil. Then, when the royal priesthood shall have been installed in office, the work of the new dispensation shall begin for the blessing of all mankind.

St. Paul Enterprise June 13, 1916

NATURAL LAW PARALLELED ON THE SPIRITUAL PLANE

Indianapolis, June 11, Pastor Russell was here today and gave a very interesting lecture on the text, "He that soweth bountifully shall reap bountifully; but he that soweth sparingly shall reap sparingly." (2 Cor. 9:6) A condensed report follows.

The speaker showed that reaping invariably corresponds to sowing, not only in kind, but also in quality and in quantity. It is very evident that his view on the application of both text and context differs from that of the majority of even professed Christians.

Usually this passage is applied in a general way to everybody; but the Pastor applies it only to Christians. While he admits that it is true that all reap as they sow, yet he claims that only Christians those who have made a full consecration of themselves to God are begotten of the holy Spirit can sow to the Spirit; that these are now on trial for life or death everlasting. He believes that only a few are sowing seed along spiritual lines and reaping spiritual harvests; and that the great majority are sowing along merely natural lines, whether the seed be good or evil, and will reap accordingly, some a noble and some an ignoble character.

So far has man fallen from the estate in which Adam was created that it may be truly said, as the apostle declares, "They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no, not one." (Rom. 3:10-12) Instead of being a holy Spirit a holy mind or disposition the mind of fallen man today is largely unholy, perverted and imperfect. But those who have stepped out from the world, those who have become, through faith in Christ and dedication of themselves to God, children of God, have His holy Spirit His mind or disposition; and this they have in proportion as they are living close to God, following in their Master's footsteps.

According to the measure that this latter class "sow to the Spirit" will they reap the character of Christ, the fruitage of the holy Spirit. The Lord desires His people not only to sow to the Spirit, but to sow bountifully. There is a principle of justice that runs all through the matter. God does not say, "Never mind what you do, I will forgive you and make it all right with you. I know that you

are imperfect.” No! The principle constantly operates that whoever sows good seed will reap corresponding blessings; but whoever sows evil seed may expect to reap corresponding

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injury. The merit of Christ covers the Christian’s unwitting mistakes when he is doing his best; but it does not make up for negligence, carelessness or indifference as to the kind of seed he sows. “Whatsoever a man soweth, that shall he also reap.”

INFLEXIBLE LAW OF CAUSE AND EFFECT

Those, now children of God, found before they left the world, that when they lived in accordance with the will of the fallen human nature, the things from which they expected good results and happiness gave poor results and dissatisfaction that anticipation was much better than realization. They also found that following their own will generally yielded bad fruitage. They had sown wrong thoughts; and these thoughts produced more of the same kind. Then the wrong thoughts brought forth wrong deeds, which in time developed a wrong character. The things which at first were merely optional became fixed characteristics. As somebody has well said, “Sow a thought and reap an act, sow an act and reap a habit; sow a habit and reap a character; sow a character and reap a destiny.” To the extent that an unholy character had been developed it must be painstakingly demolished, and a righteous character erected.

In this connection, parents should begin with their children, by keeping before their minds from earliest childhood pure, noble, loving thoughts. While it is impossible to make them perfect, yet parents can do much toward shielding their children from the evil in the world. By giving their children a right start in life, parents would be bestowing upon them a legacy for which the children would thank them throughout eternity. If mothers could only know how much they have in their power the molding of the minds of their children, how careful they would be! How vigilantly they would guard their own mental conditions and attitudes in order that they might bring into the world children whose dispositions would be noble, upright children that would be a blessing rather than a curse.

But if vicious passions control, if wrong thoughts are harbored, the child will be born with these evil tendencies; and no matter how hard he may try in after life to develop a noble character, he will have a lifelong battle with the results of improper pre-natal influences. How sad it is that these facts were not set before us long ago!

The fathers also have especial responsibility along this line. Not only should they themselves be noble if they would hope to bring forth noble offspring, but they should see to it that so far as possible the mother should have the proper associations and

environment, the proper care and attention. As these things are all taken into consideration in the breeding of fine horses, dogs, etc., of how much more importance is it that our children be given thus a noble heritage!

PROPER TRAINING OF CHILDREN

It is high time that all thinking people agitate this subject, and thus head off as far as possible the propagation of children badly equipped mentally, morally and physically. We cannot emphasize too strongly the importance of proper pre-natal influences in forming the child's disposition. But parental responsibility does not cease with the birth of the child. Its entire life requires supervision. Here again the mother has her care to see that the child is not unjust in dealing with its playmates not even with the dog. She must inculcate cleanliness of body and of mind. If she is careless about these things, the child gets the idea that it does not matter what one does; and thus the liability to do unjustly and to live uncleanly is greatly increased.

Peculiar responsibility along all lines rests upon Christian parents. As we come to see the principles of God's government, our minds should be filled with thoughts of justice, righteousness, kindness, love. These thoughts should be reflected upon our children; and thus they are taught of God. Even though they may not become spirit-begotten children of God, yet all who ever attain unto life everlasting on any plane must have this holy Spirit, mind. If a child is not naturally meek, if its pre-natal development was neglected in this respect, then it should be taught meekness. It should be shown how unbecoming are rudeness and self-assertion. It should have held up before it the beauty of gentleness and kindness. If a child is handled properly during the early formative years of its life, it will soon get these good principles fixed in its mind. Meekness, gentleness, patience, long-suffering, kindness, love these are traits that parents should carefully cultivate in themselves. They are qualities of the Spirit of God which He expects all His children to develop richly. However bad a Christian's habits may have been before he became God's child, the Heavenly Father expects him to eradicate his undesirable traits of character as rapidly as possible, by Divine grace. He is to dig them up by the roots, as he would pull up noxious weeds from his garden. Then he must plant instead the beautiful and fruitful things. What a beautiful adornment is meekness! How unlovely are arrogance and headiness!

As this beauty of character is manifested by the parent, it will be noticed by the children, who are very quick of discernment, and who generally have a keen sense of justice and of consistency of example. Sooner or later this beauty in the parent is sure to bear fruitage in the child, unless its character had become too firmly fixed before the parents realized their responsibility along these lines. Undoubtedly the disrespect of parents so common today

and neglect of parents in their old age are the legitimate fruitage of parental neglect in earlier days. Many parents today are reaping the harvest of their own failure to train their children properly in early childhood. In many cases evil seeds have been sown in the child mind instead of good seed; and today the bad fruitage of such sowing is evident. In other cases the seed has been sown far too sparingly; and the reaping has been in proportion.

GOD'S CHILDREN CAREFULLY TRAINED

As the child-life is a training school, so it is with the spirit-begotten children of God. As soon as we enter His family, He puts us to school; and during the remainder of our lives in the flesh we are given a systematic course of training, schooling. As new creatures, we are in the school of Christ, where we have daily lessons to learn lessons of meekness, gentleness, patience, brotherly kindness, love, as well as lessons of doctrine. Chronology shows us where we are on the stream of time. Doctrine is the foundation

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upon which our character structure is to be built. But the most important of all our lessons is that of character likeness of our great Teacher, Christ Jesus.

St. Peter tells us that this work is accomplished through the "exceeding great and precious promises," given to us that thereby we "might be partakers of the Divine nature." (2 Pet. 1:4) As the children of God feed upon these promises, they work in us to will and to do God's good pleasure. Thus we become like Christ, who always delighted to do God's will. At first we were willing to do that will, but now we are striving to do it. And this is right; for it is just what the promises are designed to do in us.

This school of Christ was opened at our Lord's first advent. During His earthly ministry, about five hundred pupils were enrolled. At Pentecost, when the holy Spirit was first given in begetting power, many more entered this school and came under the instruction of the Master Teacher. At first the pupils were of the Jews only; but a little later the door of favor was opened to the Gentiles also. Then all who would meet the conditions of discipleship were invited to enter this school.

The terms of discipleship are very definite and rigid. To be a disciple of Christ one must entirely surrender his will to God, and then take up his cross and follow Jesus, henceforth to have no will of his own, but to strive day by day to copy Christ. (Matt. 16:24) This class shall, if faithful to the end of their course, reap the legitimate reward of their careful sowing to the Spirit full character likeness to Christ Jesus our Lord; and this will bring them joint-heirship with Him in His Messianic kingdom.

TRAINING FOR THE PRIESTHOOD

Whoever desires to hold on to his own will can have no part nor lot with Christ now. He cannot enter the family of God at all. Before we shall be accepted of God, we must give up everything that we have. Thenceforth we are to live, not after the flesh, but after the Spirit. Thus the new creature will grow stronger day by day, while the flesh that is the fleshly nature will grow weaker. As long as we are in this mortal body we shall have a struggle with the flesh; but through the strength of the Lord we may win a glorious victory and in due time receive a new spiritual body, like that of our glorified Lord.

This class are the ones who are to rule the world during the incoming age. No others will be fit to rule the world. But before this class can be qualified for such a position, they must first learn to submit themselves fully to God, must have fixed characters for righteousness. No one could make a competent ruler of others until he had learned to bow to lawful authority, until he had first learned to govern himself.

The pupils whom the great Teacher is now training are to be the priests of the incoming age. The priests of old taught the people and healed the sick. This typified what the royal priesthood will do in the future, when empowered by the first resurrection change. (Rev. 20:4-6) "Sown an animal body," they will be "raised a spiritual body." It will be a grand class that God will have. Our Lord Jesus Christ, the great Head of the church, will be there. St. Peter, St. John, St. James, St. Paul and the other apostles, as well as all the faithful saints of the Gospel Age will be with Him. A glorious company it will be.

Some of this company, however, did not always do right before their transformation in the likeness of our Lord and Head. Sometimes they manifested a wrong spirit. But afterwards they became well developed in meekness, gentleness, patience, brotherly kindness, love. When all of them shall have been perfected and receive their spirit bodies, all their earthly imperfections, some of which they were never able to overcome fully, will be forgotten. Perhaps they will shine all the brighter because of what they once were and what they overcame.

CHRISTIAN RESPONSIBILITY

It is well for us to remember, as Christians, that the responsibility of our character development rests with us personally. God does not do the sowing. We are doing this; and we are to do the reaping. God supplies the seed, and tells us how to sow it; but He does not do the sowing for us. Whoever is not following the Master's instructions is not making himself ready for the kingdom. How sorry we shall be in the future, if we find

that we have been giving time and attention to worldly business or pleasure or any other thing to the neglect of the development of character necessary for joint-heirship with Christ, and thus miss our share in the kingdom of glories!

God expects each Christian to have the greatest concern as to his personal character development. Important as it is to assist others in the narrow way, the building up of his own character is paramount. Each has an individual work in himself that no one else can do. God desires His children to possess character; and each develops it according as he cultivates those traits which make it.

THE WORLD'S SOWING AND REAPING

As now it is true of the church that we shall reap as we sow, and that the amount sowed will determine the size of the crop, so it will be with the world in the next age. The character developed in this life will determine their status when they enter the next. The bad marks now made upon their character will remain to be erased by a process of discipline and development.

For instance, the Emperor Nero was probably the most contemptible man who ever lived. The man who set fire to Rome that he might see a great conflagration, who then blamed Christians for the deed, who caused them to be covered with oil and burned as torches, and who murdered his own mother, was deeply degraded. The measure of his responsibility we are unable to estimate. We leave the decision to the Lord. But he surely sowed lavishly to his depraved flesh, and correspondingly reaped an abundant crop of evil.

With such a disposition, with sin so deeply entrenched in his nature, Nero will have an uphill road to travel, if, when awakened from the dead, he shall ever regain the image of God. There is no change in death. "As a tree falleth, so it shall lie." The resurrection will find Nero in the same condition in which he died. Of such persons the Bible says that they "shall awake to shame and everlasting contempt." (Dan. 12:2) The Hebrew word here translated "everlasting" is "olam," meaning lasting, not everlasting,

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as in our common version Bible. Such characters will be held in contempt as long as they continue to deserve it.

We are glad that our gracious God has an arrangement whereby Nero and all others who were born predisposed to evil may have an opportunity under favorable conditions to uproot the noxious weeds of sin and regain the lost image of God. But those who refuse to do so will abide in shame and contempt will die the second death.

St. Paul Enterprise, June 20, 1916

HEIGHT AND DEPTH OF INFINITE LOVE

Sunday, June 18, 1916. Pastor Russell discoursed last Sunday upon the comprehensiveness of Divine love. The text was, "God commendeth His love toward us in that, while we were yet sinners, Christ died for us." (Rom. 5:8) He said:

It is a wonderful thought that our great Creator, infinite in power and majesty, before whom the mightiest cherubim and seraphim bow in humble adoration, should condescend to pay any attention to creatures as small as we are, sinners by nature and encompassed with infirmities and imperfections. That He can love us and take an especial interest in us seems very wonderful indeed.

Our Lord Jesus Himself assures us that "God so loved the world that He gave His only Begotten Son, that whosoever believeth on Him might not perish, but have everlasting life." (John 3:16) It is very certain that the love which God has for fallen men is not a love of congeniality, of fellowship, not a love for their character, but a love of pity, of benevolence, of compassion. In their condition of rebellion and alienation from their Maker there is little in the human race that is worthy of love. They are "children of disobedience," no longer recognized as sons.

But God has pity for mankind in their fallen condition, in which they were born; and He has provided for their recovery from the fall. As any one of noble, sympathetic heart would have a compassionate love for even a poor dog that was wounded and in need of care, so our God, in a much greater degree, sympathized with fallen man, originally created in His own image and likeness, but now full of wounds and putrefying sores. Isa. 1:6.

This compassionate love of our Creator for mankind, who are unable to recover and to restore themselves, has caused Him to make a provision for their redemption, through the death of our Lord Jesus Christ. This arrangement provided not only that God's Son should die for mankind, but that He should afterward become the great King to uplift the world from their helpless, degraded condition and bring them back to the perfection in which Adam was created.

BLESSINGS OF THE "IRON ROD"

This work will all be accomplished in the Father's appointed time, when the Messianic kingdom shall have been set up in the earth. Messiah is to take His great power and reign for a thousand years for this very purpose. His will be a rule of the iron rod; that is, it will be an inflexible domination, one that will neither bend nor make compromise with sin. It will be a rule that

all will be compelled to obey; for this kind of government will be absolutely necessary until rebellious man shall have learned the advantages and the desirability of righteousness. Such a reign will be for the highest good of all. In their sinful, selfish condition, men have had entirely too much liberty. Might and oppression have crushed the weak and helpless. Truly, "Man's inhumanity to man has made countless millions mourn." Such a hard and fast law as Messiah will enforce will be needed. Psa. 2:9; Rev. 2:26,27; 19:15.

But while the great King will rule with an iron rod, He will also be the world's merciful High Priest. All necessary allowance will be made for the inherited and cultivated weaknesses of all. Knowledge and enlightenment will be given to everyone, and assistance up the Highway of Holiness then opened up to the world. (Isa. 35:8) As in the Jewish type the priests taught the people and brought blessings to them through the Atonement Day sacrifices, so the great High Priest, Christ Jesus, and the under priests, the faithful Church of Christ, will during the next age bless and instruct the people, as the result of the sacrifices which have been offered for the world during this anti-typical Atonement Day the Gospel Age.

This great royal priesthood will be the future healers of the world. They will heal the diseases mental, moral and physical of every one who will accept the gracious terms and provisions then offered. The death of our Lord Jesus as the ransom price for Adam and all who died in him was necessary in order that the death penalty resting upon the human race might be lifted. The merit of Jesus' death, as the purchase price for all mankind, has thus far been available only for the Church of Christ; but the time is very near when this merit is to be paid fully into the hands of justice for the sins of the whole world, the entire race of Adam.

WHY THE WORLD'S BLESSING DELAYS

This purchase price for the sins of the world has not been applied for the world as yet for two reasons: First, God purposed in His infinite wisdom that mankind should have an object lesson through the permission of sorrow, pain and death for six thousand years as the result of man's fall into sin, in order that they might learn thoroughly the nature and the effects of sin and see it in all its hideousness. Man's experience was also designed to be an object lesson to all the angels and to every intelligent creature of God throughout eternity.

Second, God purposed first to utilize the merit of Christ's sacrificial death for the class which are to be associated with our Lord Jesus in His great future work of the world's uplift and restoration. As soon as this class, called in Scripture the Church, the Body of Christ, the Bride of Christ, has been completed and glorified with their Lord and Head, has been exalted to reign

with Him in the Messianic kingdom, then the merit of Jesus will be applied

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for all of Adam's race and in the sealing of the New Covenant for natural Israel and for all of mankind who will then become a part of Israel. Those who refuse to accept the terms of this covenant, whether of natural Israel by birth or of the Gentile world, shall suffer the second death everlasting destruction. Acts 3:23; 2 Pet. 2:12.

HUMAN POWER UNAVAILING

The six thousand years during which sin and death have reigned over the world are six great days of a thousand years each. During this period God has permitted sin, has not interfered with the reign of sin and death, save in so far as His great plan might otherwise be hindered or thwarted. He wished mankind to have full opportunity to try every device, to use every means in their power to extricate themselves from their fallen condition, and thus to demonstrate what they could do.

Physicians have exhausted every means in striving to cure the world of their maladies of mind and body. Pills and plasters, remedies too countless to enumerate, have been unavailing. Every conceivable method has been resorted to in the endeavor to conquer disease and restore health. Skillful surgeons have vied with each other in their efforts to nullify, if possible, the effects of disease and accident. But all these can hardly keep pace with the new diseases that are manifesting themselves.

The moral condition of the race is deplorable. Organizations for human uplift and for the recovery of the criminal classes from vice and crime are finding themselves baffled at almost every turn. Sin is so deeply entrenched that the most earnest efforts to overcome evil is like an attempt to stem the course of a mighty river with a few cartloads of earth. Not long ago a noted preacher gave an address on the terrible plight in which the world finds itself today. He declared that immoral diseases are flourishing more than ever before, that the race is headed for destruction, and that unless something radical is done the whole race will destroy itself in a short time. The array of facts which he presented seems all the more remarkable because this gentleman is an evolutionist by profession, and evolutionists claim that the race has always been rising toward perfection. Now this evolutionist declares that man is fast hastening toward destruction!

As to the mentality of the race, we are informed that the average brain is weaker today than ever before, and that insanity is greatly on the increase. It is said that more money is being expended upon our insane asylums than upon both army and navy combined. So, despite all the efforts of mankind to alleviate

their distresses, these are the conditions prevailing after six thousand years. The lesson is obvious. Man is entirely unable to extricate himself from his fallen condition. Therefore the world must look to God for aid. Unless they do so the entire race will be wiped out of existence in a few more centuries. Unless Divine help comes, the whole world will become insane.

THE WORLD'S GREAT SABBATH

During the six great days of man's great work week, humanity has labored hard and accomplished little. Now the great seventh day has come, during which man will rest from his own laborious effort at self uplift and salvation; for God will take all man's affairs into His own hands in the person of His Son. Messiah, with His Bride, the Gospel Church, will then begin the great work of restoration of the world. The Lord Jesus will set up His Millennial kingdom. Everything will be turned over to Him, and all the world will be under His control. Mankind will have no voice in the administration of earth's affairs. The great King and His royal associates will regulate everything.

Under the Messianic kingdom, punishment will be immediately administered for any attempt to do wrong, and reward for every good deed will be immediately forthcoming. It is not so now. A person may steal now, and oftentimes not be found out. A man may be so shrewd as to get possession of the hard earnings of others by a form of legality which is none the less a fraud. People have stolen and defrauded, on a small scale or on a large scale, and have never been detected and brought to justice. But under the new order it will be very different. All the hidden things shall be made manifest. Evil and evil doers shall no longer prosper. But the righteous shall flourish; and the meek shall inherit the earth and shall delight themselves in the abundance of peace. Psa. 37:7-11; 72:1-8.

The Bible tells us that when this kingdom is set up, the ruling power will be on the spirit plane. This phase of the kingdom will be composed of the Christ, Head and Body, who will all be glorified spirit beings. None but the saintly will compose that kingdom class, that Heavenly Body of Christ. Under their Lord and Head, they will be the judges of the world. (1 Cor. 6:2) These are not judges while in the flesh, but are counseled to "judge nothing before the time." After their glorification they will be qualified to judge righteously, but not before.

God is now fitting this class by disciplinings, trials, testings, prunings, for their glorious future work, that they may be made ready for a share in the first resurrection. This will bring a wonderful change to them. Sown in weakness, in dishonor, with blemished human bodies, they shall be raised in power, in glory, in honor, in glorious immortal bodies like their Savior and King. They will then have such spiritual discernment as to be able to know the intentions of all mankind. Rev. 20:6; 1 John 3:1-2.

EFFECT OF THE IRON ROD

Respecting that day of Christ, the Scriptures declare: “Nothing shall hurt or destroy in all my holy mountain (kingdom);” “when the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness.” (Isa. 11:9; 26:9) Under such conditions people will soon learn to do right. Everybody will then wish to do a kindness to some one rather than to injure another. For a time there may be a degree of selfishness in their kindly acts, but they will soon come to love the ways of righteousness, to do right and to be kind because they desire to do so.

In time the world will come to love the law of the Lord; for they will perceive that His is the best way. The children of God see this by faith now. They do not receive an outward reward for right-doing, however; they do not secure relief from pain and suffering because they keep the law of righteousness. But they believe the Divine promise,

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that in due time they shall be rewarded; and they have a present reward in the joy of heart which the righteous course brings. They have learned to love the right because it is right. Thus they are in harmony with the principles of God’s law.

Doubtless within ten years after the establishment of the kingdom a great change will be manifest in the affairs of earth. The prompt rewarding of every good deed and the swift punishment of every evil endeavor will make the world a very desirable place in even five years. While mankind have been under the reign of sin, the Lord has permitted them to be also in a large measure of darkness; for if they had seen the Lord’s way clearly and had known the Truth while their hearts were out of harmony with God and righteousness, their responsibility would have been greatly increased.

Light is a blessing only to those who have given their hearts to the Lord. As the Bible says, “Light is sown for the righteous.” (Psa. 97:11) If people are not in harmony with God, what knowledge they have is certain to be used for evil rather than for good. So the Lord withholds the knowledge until His “due time.” The light which He has granted to His people in advance of the world has been as the light of a candle. Thus we have been enabled to see our path a step at a time, and thus to know where we were going. But now we have come to the close of the gospel dispensation, and the Lord is throwing a flood of light before us, enabling us to see that the time for the exaltation of the Church is just at hand and that the deliverance of the world is just beyond.

GOD'S LOVE MADE MANIFEST

Soon the glorified Church will be, with their Lord and Head, the Sun of Righteousness, which is to scatter the darkness which has so long covered the world. "The glory of the Lord shall be revealed, and all flesh shall see it together." They will not need to walk by faith as the church does now. They will walk by sight; for the light will be shining around them everywhere. In that day the world will be rewarded according to their works, and not, as with the church, according to their faith. While the church are expected to do all the good works possible, nevertheless there is a special premium upon faith now, when conditions are very adverse. While faith will then be necessary still, it will be much easier to exercise than now. Therefore works will be demanded, and the special reward will be for works.

Thus we see, in harmony with our text, God's great love for all the world, manifested in His wonderful provision for them. Every human being who has ever lived shall have the fullest opportunity to return to God and to the ways of righteousness. But if, after all the manifestation of Divine love, any shall still prefer the ways of sin, they will "be destroyed from among the people." But all who shall come fully into line with the laws of the Kingdom shall have God's perfect law of righteousness rewritten upon the tablets of their hearts. The Lord will take away the stony heart, and give mankind a heart of flesh. Ezek. 11:19; Jer. 21:33.

But the love which the Heavenly Father has for the Church of Christ, the Bride of His Son, is a very especial love. To these our Lord Jesus says, "The Father Himself loveth you." He declared that the Father loves them even as He loves the Son. (John 16:27; 17:23) So much does He love them that He has purposed to give them the very best that He has to bestow upon any of His creatures glory, honor, immortality, joint-heirship with His Son in His Kingdom. Then in the ages to come, He will show the exceeding riches of His grace in His kindness to the Church, through Christ Jesus. Eph. 2:7.

St. Paul Enterprise, July 4, 1916

GOD'S BLESSING BRINGS RICHES TO THE WORLD

New York City, July 2. Pastor Russell spoke here today at the New York City Temple, W. 63rd. St., near Broadway. His discourse, as usual, was both interesting and instructive. He said in part:

Our topic for this occasion is found in the wise man's words: "The blessing of the Lord it maketh rich; and He addeth no sorrow with it." (Prov. 10:22) The blessing of the Lord is here

put before our minds in contrast with His curse. For more than six thousand years the whole world has been under the Divine curse pronounced in Eden. (Gen. 3:14-19) When our Heavenly Father created man in His own image and likeness—"very good," as He declares He was conferring a great blessing, one not sufficiently appreciated, perhaps, by Father Adam and Mother Eve the blessing of Divine favor and fellowship, the blessing of living amongst the perfect conditions of an Edenic home, in which everything was favorable to happiness.

We have every reason to believe that God has a good purpose in connection with the creation of mankind as in connection with the creation of angels, and that the present greatly different condition of man as compared with that of the holy angels is the difference between a condition of sin and one of righteousness. The angels who live in a state of holiness and happiness are those who kept their own estate. This, some of the angels failed to do but left their own habitation. These, God has restrained under chains of darkness to await the great Judgment Day. (Jude 6; Gen. 6:1-6) In his fallen condition man is sick, mentally, morally and physically. Because of sin he has come under a Divine curse not as once we thought, a curse of a devilish kind, a curse of eternal torment, but that which the Bible declares—"Dying, thou shalt die." Gen. 2:17, margin; Ezek. 18:4, 20; Rom. 6:23, etc.

Our text suggests that a great blessing is to come from God to all men when the curse upon mankind has been removed. That a universal blessing is yet to come upon Adam's race is made very clear in the Scriptures. This blessing will come through our Lord Jesus Christ; "for as by a man came death, by a man also comes the resurrection of the dead. For as all in Adam die, even so shall all in

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Christ be made alive, every man in his own order." 1 Cor. 15:21-23; Heb. 2:9.

The curse pronounced in Eden was a world-wide sentence, which reached to all of Father Adam's posterity; and as the curse brought all mankind into condemnation through Adam, so it is the Divine purpose that a release from this condemnation shall come to all through Christ. Every man, woman and child of Adam's race, living and dead, is yet to experience an individual opportunity for life everlasting through the death of our Lord Jesus. But this blessing will be everlasting only upon certain conditions.

FEW SEEING EYES AND HEARING EARS

The proposition which God has made is that all who have gone down, and all who are going down, to death through sickness and sorrow because of Adam's transgression will be brought up again, but will not be further blessed contrary to their wills. Let us illustrate this point by referring to condemnation under human law. Suppose that you had a friend in prison, and that in some way you had secured a remission of the penalty and an order for the liberation of that individual. The responsibility is then his. If he rejects the pardon and release, the blessing will be of no avail. But before he can be responsible for the rejection of the blessing, he must know that he has the opportunity to go free from condemnation. Even then he might be brought from the prison and be told that he could go free, but if he should then say, "I prefer to remain in prison," he would lose the benefit of your friendly action entirely.

There are some Christian people who claim that the world's only opportunity for salvation is now. They cite the proclamation that whosoever believeth in Christ shall have everlasting life, and declare that this offer does not extend to any one beyond this life, and that thereby the responsibility to accept this offer rests upon all now. The Bible indicates, however, that not many now hear or see, not many understand, even the first principles of the great blessings which God has provided. The majority believe not, because Satan has blinded their minds through ignorance, superstition and priestcraft. Moreover, vast multitudes have died without ever having heard of Christ. Since intelligent faith in Him as a Savior is absolutely essential to salvation, according to the Scriptural declaration, how can these have any opportunity for salvation if the present life ends all hope?

To His disciples the Master said, "Blessed are your eyes, for they see; and your ears for they hear." (Matt. 13:16-17) The intimation is that now few hear or understand. Again, our Lord said, "To you it is given to know the mysteries of the Kingdom, but to them that are without all these things are spoken in parables and dark sayings, that seeing they may see and not perceive, and hearing they may hear and not understand; lest at any time they should be converted, and I should heal them." Here again, in our own day, we see that it is given to some to know the mysteries of the Kingdom; and to others, the majority, it is not given. How inexplicable this is without the key! The explanation is that God's time to enlighten the world at large has not yet come. Only a few are now in the proper condition to be profited by the Truth. For others who are not in that condition of honesty of heart it is better that they should not know too much about God's arrangements; for the knowledge would give them the more severe condemnation. The Lord sees that this knowledge is not given to any except those who are in the right attitude of heart and able to exercise the necessary faith. Upon

others God's Message makes little or no impression even if they should hear with the outward ear. Weakness of heredity or handicaps of training, or both, hinder them.

THE BLESSING COMING UPON THE WORLD

"The blessing of the Lord it maketh rich." All who have the hearing ear and the understanding heart realize this blessing. Something has entered into their lives the like of which was never known before. During the next Age the blessing of the Lord will come upon the world, but will operate quite differently. The arrangement for the next Age, as we see from God's Word, is that, first of all, Christ will take the Kingdom, and will have absolute control of the whole world. His first step will be to bind that old serpent, Satan, who has been deceiving the nations for 6,000 years. Christ will restrain him, that he may deceive the nations no more, that the people may be relieved from that deceptive influence, that they may the better appreciate the Plan of God, which will then be made known to all.

Will not that be a blessing from the Lord, a blessing of knowledge, when the world is shown that God, instead of being the greatest devil that they could imagine, is a God of sympathy and compassion? Will they not be glad when they learn that God has for a thousand years turned the whole world over to His Son, that our Lord may reign to the intent that the blessing of life everlasting may be granted to all who receive God's gracious offer into good and honest hearts? God's blessing will make rich in body, in mind and in moral quality whoever receives it.

The Apostle Peter declares that these Times of Refreshment shall be "Times (years) of Restitution." (Acts 3:19-21) Restitution means restoration. When Adam fell, he gradually lost his moral and physical perfection, and went down, down, down into the tomb. So have all mankind, his posterity. Adam and all his race are to be offered restitution a restoration from sickness, from sorrow, from death, a restoration from mental, moral and physical disabilities back, back, back to the image of God which Adam lost by disobedience in Eden, but which our Lord Jesus redeemed for all mankind at Calvary.

These wonderful blessings are all to be given to the race by Messiah's glorious Kingdom. Whoever will accept these blessings of God will receive riches beyond human pen now to portray. Just think what this will mean! Suppose that we had the power now to bring the world back from its selfish, mean condition to the image and likeness of God. Where would the European war be in two minutes? Where would all selfishness and sin be? The removal of all these evils is just what God purposes to do, not by magic, but along better lines. If such a change could be wrought by magic, it would go by magic.

WHY EVIL IS PERMITTED NOW

God purposes that man must learn a great lesson that sin burns and devours like fire. The true Church of Christ have learned that lesson. The world is learning a similar

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lesson, and will learn it still more fully. The great Time of Trouble now coming upon the nations will enforce that lesson as it has never yet been realized. Then under the Messianic Kingdom, the world will learn righteousness; they will climb the ladder back to perfection. The Lord sees that this will be far better than magical changes could be.

Now there are sin, sorrow, misery, poverty, all imaginable difficulties and even death itself. But then, the Lord tells us through His Word, there will be no curse, no more poverty, nor sorrow, nor crying, nor dying. The earth will become a Paradise. The blessing of the Lord will make the world rich, and He will add no sorrow with it. If any should then have sorrows, it will be because they add the sorrows themselves. Whoever will be obedient to the laws of the Kingdom will be blessed by the Lord. All who will love righteousness and hate iniquity shall have the blessing of the Lord, making them richer and richer, until by the close of the Millennial Age they will be absolutely perfect, as perfect as are the holy angels, as free from pain as are the angels no more insanity, no more broken hearts, no more curse!

PRESENT BLESSINGS OF THE FAITHFUL

Even in the present time it is true that the blessing of the Lord maketh rich His people now. "But," says one, "not many of them are very rich." I am not so sure about that. To be rich is to have all that one desires. If one is a true child of God, he will desire the things that God sees best for him to have. He will wish God to give him whatever Divine wisdom approves. In proportion as he is yielding his life to God, in that same proportion he is getting his desire, and therefore he is rich.

There are plenty of people who cannot get the peace they covet. Many rich people lack much that they crave. But those who get the riches of the Lord are rich indeed; for they have the peace of God, which passeth all understanding. It is the blessing of the Lord which makes His people rich in the blessed sense of sins forgiven, in the realization that God no longer condemns us, that we are His children, "joint-heirs with Christ, if so be that we suffer with Him." Rom. 8:17; 2 Tim. 2:11-12.

In harmony with the call which God has been sending forth during the Gospel Dispensation, He has received us as His children. He has been calling out of the world a certain company. The call goes to the world, but not with the purpose of gathering the world. God's purpose now is to take out from the world "a people for His name," (Acts 15:13-17) To illustrate, if a young

nobleman should come to this city to seek a bride, he would choose a young woman of especially desirable qualifications to bear his name. He would select her from amongst all others. Similarly God is now choosing a Bride for His Son, to take the name of Christ. (Jer. 23:6; 33:16; 2 Cor. 5:21) For more than eighteen hundred years this has been God's special work.

GOSPEL CHURCH ALMOST COMPLETE

This work of choosing the church is almost complete. Probably there are a few more vacant places, but not many, so far as we understand the Word of God. We must be very near the time when the last member shall have come into the Bride Class. In the parable of the Ten Virgins (Matt. 25:1-13), we read that when all the wise virgins had gone into the marriage, the door was shut. This does not mean, however, that when the door to the Marriage of the Lamb shall have closed, the door of mercy shall also be closed. As long as there shall be any proper use for mercy, there will be mercy. Only the church as yet experiences mercy from God. But during the next age all mankind will receive it.

It is not the door of mercy that is closing now, in the end of the Gospel Age; for that door will be open throughout the incoming age. Nor is it the door of opportunity for salvation that is about to shut. It is the door into the Bride class, into the marriage of the Lamb, that is soon to close; and when once it is closed, no more will ever get into that class. No other class will ever receive offers as good as those now offered. The Bride of Christ will be fabulously rich. Hers will be the highest honors. She will have all the riches of grace promised in the Word, all the loving kindness which her Lord has provided for her.

But even while still in the flesh the church class are greatly blessed. The peace and rest of heart which we enjoy is conducive to physical health. This does not mean that all of the Lord's children are well and strong physically, but that all things considered, their health is likely to be better than it would have been with the same amount of activity had they remained in the world. Even in a temporal way the Master's words, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest," have great force. This rest in Christ, this realization that we have the God of the universe as our best and truest Friend, as our constant Helper and Guide, lifts a great load from the heart and brings a joy, a freedom from anxiety; that none others than the Lord's own people can understand.

We may not be richer in the sense that we shall have more wealth, finer homes or greater influence in the world. This will be very unlikely. Nor do we desire these things. But we have the true riches, which far outweigh all these other things; for they cannot bring happiness nor peace of mind. The Heavenly riches give the spirit of a sound mind. This makes the brain clearer, the

judgment more reliable, the nerves more steady, the heart more buoyant. We are keeping our eyes fixed upon the unspeakable blessings which await us; and so we rejoice as we go on our way.

“EYE HATH NOT SEEN NOR EAR HEARD”

The glories which God hath in reservation for His faithful, loyal children are things that eye hath not seen nor ear heard. (1 Cor. 2:9, 16) Wonderful indeed will be the riches of the world when mankind shall have been fully restored to human perfection and to an Edenic home. But far more wonderful will be the riches of the church, the Bride of Christ. She shall be made like her Lord in His present glorified condition far above angels, principalities and powers—"partaker of the Divine nature" 1 John 3:1-3; 2 Pet. 1:4.

Our Lord was exalted to be Head over the Church, His Body; and the Church is to sit with Him in His throne. (Rev. 3:21) What a wonderful blessing of the Lord is this! What earthly riches can compare with it? Then, dear brethren, "let us run with patience the race set before us, looking unto Jesus, the Author and Finisher of our faith."

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St. Paul Enterprise, July 11, 1916

CHURCH HUMILIATION PRECEDES GREAT GLORY

Sioux City, Iowa, July 9. Pastor Russell is in our city, in attendance upon the I. B. S. A. convention here. Today he delivered a powerful lecture based upon Matt. 11:12—"The Kingdom of Heaven suffereth violence, and the violent take it by force." He said in part:

According to the Bible, our earth is the only province in all God's universe that is in rebellion against the great Creator. We will not recount the history of this rebellion, save to remind you briefly that our father Adam was created in the image of God, in perfect harmony with his Maker. He was abundantly supplied with suitable food, delightful surroundings, and everything needful to his welfare and happiness. The terms under which he might have life and its accompanying blessings continued everlastingly were clearly stated to him by Jehovah God, and were most reasonable. But the temptation to disobedience came; and in his inexperience Adam succumbed to the Tempter. He became a rebel against his Creator, and brought upon himself the sentence of death not eternal torment. That sentence was, "Dying, thou shalt die" NOT "Living, thou shalt live in torment." Gen. 2:17; 3:19; Ezek. 18:4; Rom. 6:23.

This is the plain statement of the Scriptures, no matter how much we have been taught to the contrary. That rebellion which set in more than six thousand years ago, has continued ever since. During this period God has not interposed to stop this rebellion in the human family. Ever since the fall of man, Death has reigned over all of Adam's posterity. God purposed to permit sin to take its course, for a certain limited period, in order that mankind's experiences with sin should be a great lesson, not only to themselves, but to all of God's intelligent creatures throughout eternity.

The angels have been very deeply interested onlookers regarding what has happened upon this planet, as the Scriptures plainly show. Some of the angels followed man into sin; others remained true to their Creator and His laws. But while the holy angels have not transgressed at any time, yet they have beheld the transgression of mankind, and are noting how it has turned out. They perceive that in its very nature sin brings a sure penalty; that its only possible effect is mental, moral and physical decay; and that misery, pain and sorrow are its inevitable accompaniments, ending in death.

DIVINE PLAN OF THE AGES

But our wise Creator does not purpose to permit sin to continue indefinitely. Why should He permit sin to mar His great universe? Before deciding that nothing can be done for humanity, God purposes to give the whole human family an opportunity to return to harmony and fellowship with Him. This opportunity, the Apostle Peter tells us, will be given during the "Times of Restitution." "Times of Refreshing shall come from the presence of the Lord; and He shall send Jesus Christ which before was preached unto you: whom the Heavens must retain until the Times of Restitution, which God hath spoken by the mouth of all the holy prophets since the world began." Acts 3:19-21.

There have been no times of refreshing since Father Adam's sin of disobedience; for there the curse began and has continued even until now. St. Peter tells us, however, that in God's great plan, our Lord Jesus Christ is sent to earth, to accomplish the great work provided for in His death over eighteen hundred years ago. For a thousand years He will reign for the purpose of eradicating sin, of helping mankind up out of their fallen condition and bringing back to the image of God all the willing and obedient. That will be the time when Messiah will take to Himself His great power and reign. First of all He will bind Satan, so that the nations will no more be deceived by him.

In His own due time God sent forth His Son to be the King, sent Him into this world, this rebellious province, to tell mankind that the great God who had condemned them has mercy on them and wishes to bless them. Our Lord Jesus came to the most favored

nation of His time; but they rejected Him and crucified Him. He who had come into the world as its rightful King, as God's Representative, suffered violence even unto death. Since He represented the kingdom which God purposed to set up on earth, when He was crucified, violence was done to the Kingdom.

These things have not take the Lord by surprise. God foreknew it all from the beginning. It was a part of the Divine program to permit His Son to be crucified; and knowing that it was the Father's will, the Son permitted His life to be taken from Him by wicked men. He humbled Himself and became obedient unto death, even the death of the cross. "Wherefore God hath highly exalted Him and given Him a name above every name," next to His own. He who came into the world as its rightful King was crucified. But His death as a man was the gateway to glory, when He was resurrected by the power of the Almighty, and sat down at the right hand of the Majesty on High, there to remain until He should come to earth again to take His rightful authority as earth's Ruler for a thousand years.

WHY THE SAINTLY ARE MISUNDERSTOOD

God foretold the death of our Lord Jesus through the prophets hundreds of years before He came to earth as a man, in order that we might be able to see that all things have worked according to the counsel of the Divine will, and that sin and evil have not been permitted in any wise to frustrate His plans and purposes. And as it was the Father's design to permit the great Head of the Church to suffer violence, even so has it been His design to permit those who have followed the Master in the way of sacrifice to suffer violence. "If they have called the Master of the house Beelzebub, how much more shall they call them of His household?" (Matt. 10:25) In these, as representatives of the Heavenly Kingdom, the Kingdom of Heaven has suffered violence throughout the Gospel Age.

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How comes it that so false and unjust an impression of Jesus and His saints could exist? Why should good appear to be evil to many and the evil appear to be good? We answer, "The god of this world hath blinded the minds of them that believe not." (2 Cor. 4:4) The religious leaders of Jesus' day said He had a devil because He did not join in with the Scribes and Pharisees, because He would not teach the traditions of men, because He would not endorse their theories nor walk in their ways. Had He joined in with them, He would have been popular. They would have praised Him and pointed to Him as one of themselves. But He would not do this because they were wrong. Our Lord stood for God and the Truth; therefore He could not and would not

endorse the theories of the religious leaders of His day. He would not teach their doctrines. As a result, the leaders opposed, maligned and persecuted Him. And thus it has been with all who have followed in His steps ever since.

There was a time when Christ's true followers were put to all manner of gross indignities, were tortured on the rack, were roasted at the stake. We may not today suffer in the same manner; for such physical tortures are out of style. Tormenting, burning, crucifying, etc., are no longer practiced. Now the Lord's faithful servants are held up to public opprobrium. This is called "roasting." The former kind of roasting has become unpopular; and so we now have this more modern method.

Many newspapers and preachers seek to dishonor those who follow the Master and have His Spirit. What shall we do when thus misrepresented and defamed? Shall we return evil for evil? Oh, no! Our Lord Jesus did not do so. (1 Pet. 2:21-23) Although He had the power to do so, yet He would not use that power. He could have saved Himself from the cross; but if He had done so, He would not have been the Savior of the world. He knew that His enemies did not realize what they were doing. This was the testimony of the Apostles. Acts 3:13-17; 1 Cor. 2:8.

SUFFERING PRECEDES GLORIFICATION

Thus it has been all down the Gospel Age. The members of the Kingdom class have suffered violence from those who knew not what they were doing. Had they realized that they were persecuting the true Church of Christ, they would surely have refrained at once. But the Lord's faithful followers are to put up with this ill treatment with good grace, knowing that it is working out for them a great blessing, and that in due time a blessing will come even to our persecutors.

This is God's arrangement for all whom He has called to be of the Gospel Church. If the Head of that Church, our Lord Jesus Christ, had not suffered, even unto the death of the cross, He would not have received the high reward of exaltation to the right hand of the Majesty on High. The same principle is operating toward all the Kingdom class. If we miss the persecution, we shall also miss the blessing, the reward. (Rom. 8:17; 2 Tim. 2:11-12) We cannot change God's plan.

The Scriptures assure us, however, that this matter of suffering violence under present evil conditions will ultimately work out for the good of the saints of God. It is written, "We know that all things work together for good to them that love God, to the called according to His purpose. (Rom. 8:28) How reasonable a proposition, that He whom God has purposed shall be the great King to bring the fallen race of man back to harmony with

Himself should first learn sympathy for those whom He would uplift and restore! How reasonable, too, that those called to be associate rulers and blessers with Him should learn the same lessons!

THE MASTERPIECE OF DECEPTION

There has been a great mistake made regarding the nature of the Kingdom of God and the time for its domination of earth. We have not properly understood the matter. We have thought that the Kingdom of God was already here, that its rule had already begun. Some have thought that it was set up when our Lord arose from the dead. Others have supposed that it was set up at Pentecost. But long after Pentecost St. John prayed for this Kingdom to come. (Rev. 22:20) Still others have thought that it must have come with the destruction of Jerusalem. But it did not come then.

Many people believe that the Kingdom of God was established on earth in the year 800 A. D. Then the Roman Catholic Church had become very powerful, and the European kingdoms very weak. Religious leaders said, "We have waited eight hundred years for our Lord to return and set up His Kingdom. He has not come. But the church is growing strong and influential. Surely it must be the will of God that we should set up the Kingdom."

According to this conclusion, the Holy Roman Empire was established about the year 800, with the bishop of Rome, as the Vicegerent of Christ His earthly representative. Doubtless the leaders of this movement thought they were following Divine instructions regarding the establishment of the long promised, Kingdom; but the Adversary deceived them. The Bible tells us that he has deceived the whole world. (Rev. 20:1-4) For centuries this pseudo-kingdom of God made and unmade kings, as appointees of God's Kingdom. For a while the kings had to walk very humbly and quietly; for if they displeased the Pope, he would depose them and appoint their successor. History records many humiliating experiences which disobedient European sovereigns were compelled to undergo as a result of the Pope's anger at their course.

COUNTERFEIT VS. REAL MILLENNIUM

Surely the Kingdom which had such power was not the Kingdom of Heaven which according to our text, was to suffer violence at the hands of men throughout the Gospel Age! In the light of the Scriptures we cannot believe that the Kingdom of God has been reigning on earth for the past 1,100 years. If it has been in power, we would be greatly disappointed; for the Word of God leads us to expect that Kingdom to accomplish something far greater and more lasting than anything that has been accomplished during these centuries. The Word assures us that when Messiah reigns; He will reign in righteousness and in judgment; that His control will extend over the entire earth, for the uplift and blessing of the

whole world, for their deliverance from sin, sorrow and death. Isa. 32:1-4; 35:1-10; Psa. 72, etc.

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We have seen nothing like these blessed results during the Papal Millennium. For the past 1,100 years the records of history reveal nothing but a reign of corruption and violence, not a reign of righteousness and peace. All evil-doers have not been cut off; neither have the righteous flourished. Speaking through the Prophet David, the Lord says of this present evil time, "I have seen the wicked in great power, and spreading himself like a green bay tree." "Their eyes stand out with fatness." (Psa. 37:35,36; 73:3-12) But to the righteous our Lord Jesus says, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for My sake." Of the same class the Apostle Paul declares, "All that shall live godly in Christ Jesus shall suffer persecution." Matt. 5:11; 2 Tim. 3:12

All this is in harmony with our text, which declares that during the present life the Kingdom of Heaven, the true Church of Christ, suffereth violence, and the violent take it by force. The meek have not yet inherited the earth; they seldom get even a good slice of it. Are the righteous blessed and the wicked punished today? No; just the reverse. Those who are living godly lives in Christ Jesus are misrepresented, persecuted and put out of the synagogues. All manner of evil is spoken against them falsely for Christ's sake. And this is being done in the name of Christ! John 16:1-4

REIGN OF TRUE KINGDOM AT HAND

For centuries the true Church has suffered violence at the hands of the rulers of this world. Some have done this under one name, some under another; but the persecution has been done under the direction of Satan, whose object it is to destroy the true saints of God. But when the true Kingdom is set up, there will be a great change in this respect.

God's times and seasons are absolutely fixed. No one can hasten them. Everything is in the Father's power. Now we see that God wished the world to have six great Days of a thousand years each, during which to learn certain necessary lessons; and that these six Days were to be followed by a Seventh Day, during which Christ and the Church will occupy the office of Prophet, Priest and King, in order to teach, help and uplift the world, restoring them to all that was lost in Eden and redeemed at Calvary.

The present order of things will not last. Our Lord will set up the Kingdom of God (Dan. 2:44) which will do away with this present order and will bring in the New Order. At that time He will have associated with Him all those who have been loyal to

Him and His Cause, and who have proved themselves faithful even unto death. Only such will be His joint-heirs in the Kingdom.

Seeing these things, perceiving the fulfillment of the prophecies of the Scriptures all about us, and knowing from the sure Word of God the outcome of present events, the Lord's faithful people may well wait in patience for their deliverance, may well lift up their heads and rejoice. (Luke 21:28) Daily we are getting ready for the Kingdom by proving and manifesting that we have a thorough-going loyalty of heart to the coming Kingdom and its principles of righteousness. If we are willing to suffer violence for the Kingdom and its righteous principles, God will know that we are loyal to Him; and He will reward us openly. The deliverance of the suffering saints of God draws near.

[St. Paul Enterprise, August 8, 1916](#)

BARTON FUNERAL SERMON BY PASTOR RUSSELL

On Sunday, June 18, the Philadelphia Friends were called to order at the close of the evening service and informed that our dear Brother Barton had suffered a complete breakdown. Prayer was offered in his behalf. On Sunday following, the Friends were informed that our dear Brother was on his way to Portland, Ore., to take two weeks' treatment from a physician there, after which he was to make his way home by slow stages. On the next Sunday, the Friends were informed that Brother Barton had indeed arrived "home", having passed beyond the veil the day before, Saturday, June 24.

All that was mortal of our dear Brother arrived in Philadelphia in the latter part of the next week and arrangements were made to have the funeral on Monday, July 3. The body was on view during the evening of Sunday, July 2, and on Monday at 12:30 p. m. was taken to the hall at Fifteenth and Chestnut Streets, where Brother Russell was to deliver the funeral address, where there was also an opportunity given the Friends for a last look at the tenement of clay our Brother had left behind him.

There were three large floral designs and many sprays of flowers. One of the designs, an open Bible was the loving remembrance of the Philadelphia Ecclesia. Another design, a floral cross, was broken up at the cemetery, after the casket had been lowered into the grave, and each of those present presented with a flower. These were cast into the grave as the Friends passed by. The burial was described, by one of the Friends present, as the "cleanest" he had ever witnessed. The grave was lined with evergreen branches, and the earth that had been taken from it was covered in like manner.

All the members of the Philadelphia Ecclesia who could possibly arrange to do so were present during the funeral service at the old Y. M. C. A. hall, as well as a number of the Friends from classes in Camden, N. J.; Chester, Pa.; Norristown, Pa., and Wilmington, Del. Brother Russell spoke for about forty minutes, in part as follows:

NOTES OF FUNERAL DISCOURSE DELIVERED BY BROTHER RUSSELL

There are so many precious texts in the Word of God that it would be difficult to confine ourselves to a single one. therefore we shall use a number of them the first that we shall use is Psa. 116:15:

“Precious in the sight of the Lord is the death of His saints”.

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We wonder that the great Creator of the universe should take any notice of us at all. We wonder at His great sympathetic love for all mankind; that love that caused Him to send His only begotten Son to be a Ransom for all. If God had such wonderful love for the world, how much more He must have for those who are seeking to please Him. so we are not surprised when we read that “Precious in the sight of the Lord is the death of His saints.”

Jesus was the first of this saintly class. God specially loved Him because He was always worthy of His love. The Bible shows that Jesus was the first, or Head of a company of saints. A saint is one who has been “sanctified,” set apart. And we see that Jesus set Himself apart to do the Father’s will when He presented Himself to Him at Jordan.

The Bible tells us that God has been seeking out a sanctified class, a Bride class, to whom He will give honor, and glory, and immortality and a place upon the Divine plane of existence, even as He gave these things unto His Son. And as His Son was holy, so, He indicates, are all of Jesus’ followers in His sight. Not that we are anything in or of ourselves. This holiness is imputed to us for Jesus’ sake.

Jesus was the first to make a covenant of sacrifice with God, the first who was possessed of a spirit of sacrifice. All of Jesus’ followers have this same spirit of self-sacrifice, the spirit of being willing to lay down their lives. This is a very special class, and as Jesus was certainly precious in the Lord’s sight, so are His followers. And they are also precious in the sight of all the Lord’s people. And so our dear Brother, whose life experiences we are here to memorialize, has been very dear to a great many of the Lord’s people.

If we have this great love for those who are the Lord’s, we should manifest it in our daily intercourse with them. the very fact that God has “called” you, and given you an ear to hear,

endears you to me. so, no matter what the world may think or say, we should regard one another, and love one another, and uphold and strengthen one another. We are coming more and more to see that those whom the Lord has honored we should honor also.

Precious in the Lord's sight is the death of our dear Brother Barton; and also precious in our sight. His course is run; he has delivered up what was committed unto him, and we believe that he is with the Lord.

In Isa. 33:17, we read: "Thine eyes shall see the King in His beauty; they shall behold the land that is very far off." Our dear Brother had a defect of vision, he was near-sighted. When he came into the Truth his vision was enlarged, he saw, by faith, a land that is very far off, and he saw something of the King and of His beauty. But what our Brother has seen by faith, we believe he now sees actually.

Our Brother was an architect. But when he got rightly in touch with the great Architect of the universe, he dropped the pencil and the eraser and went forth to give his life in telling others of the wonderful plans and purposes of the great Architect. And so he spent his later years, showing forth the praises and telling of the Plan of the Architect of the Universe, that wonderful Plan founded on the sacrificial death of Jesus, telling how God was building a great spiritual Temple through which He would bless all the families of the earth.

I am sure that we have all heard our dear Brother, and have all remarked how clear the Plan was in his mind; and I feel like congratulating his parents that another has finished his course and has passed beyond the veil. For we have a most glorious hope, and do not mourn as do they of the "world," who have not this hope.

What is our hope?

In Revelation 14:13 we read, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." All who have ever died have fallen asleep. Jesus fell asleep and remained asleep until He was awakened by the Father. Since Jesus' awakening, all of His followers who have died have fallen asleep in Christ.

We do not mourn for those who fall asleep at night, because we know that they will awaken in the morning. So, the Bible tells us, will it be with all who have fallen asleep during the long night of sin and death. Because of Jesus' sacrifice, all are to have an awakening in the glorious morning of Messiah's reign.

Why not awaken them before that? It was much better that the world should have fallen asleep. Suppose that Adam had remained awake all this time. How he would have suffered as he

witnessed all the pain and sorrow and suffering that the world was experiencing because of his sin. No, better it is that he should sleep. each generation has received a sufficient experience with sin and death and the consequences of disobedience. It is best not to awaken the world until the earth has been prepared and made a fit place for them.

Jesus' followers, the Church, are to sleep also, except those who shall be living in the days of our Lord's second advent. The apostle, speaking to the Church, says, "We shall not all sleep." God will awaken the Church right early in the morning. The apostle says, "The dead in Christ shall rise first." Then he says that we who are alive at the Lord's coming shall be changed, in a moment, in the twinkling of an eye. And thus we believe it was with our dear Brother. The moment of death was the moment of change from the earthly condition to the heavenly.

We believe this because of our faith that the Lord Jesus is now present. This faith is based, not upon what we can see with the natural eye, but by what we see with the eye of faith in God's Word. "Blessed are the dead who die in the Lord from henceforth" not previously. We believe that Jesus is present, and that those who die in Christ since He has been present no longer sleep, but are changed in a moment and added to that company beyond the veil. And you and I are hoping that ere very long, we too shall be changed as our Brother has been and be present with the Lord.

Why should we be changed? "Because," says Paul, "flesh and blood cannot inherit the kingdom of heaven."

Notice the rest of the text in Revelation 14:13, and apply it for your own comfort. "Blessed are the dead who die in the Lord from henceforth that they may rest from their labors, and their works do follow them." Our dear brother's labors here are ended; he now has a new body that never

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tires, but his works "follow" him. Rest assured that he is not idle; the good work is still going on beyond the veil.

The Church in glory is increasing and will soon be completed. When the last member passes beyond the veil, the door of opportunity to joint heirship with the Lord Jesus will have closed. Then, apparently, there will be a little period of waiting. Then the Bride will be led into the presence of the King. She will be all glorious within, for only the pure in heart shall see God; and Jesus says that He will not be ashamed of His Bride. The Bride will also be arrayed in fine needlework those painstaking stitches of character that we have been making during our earthly pilgrimage and preparation.

After this, in a little while, the Great Company will have passed through their time of trouble and will also be brought into the

presence of the King. Then what? Then comes the marriage feast. This marriage feast is a picture, a symbolic picture of a great time of rejoicing.

Is that the end? No, that is only the beginning. The Christ in glory, Jesus the Head and the Church His Body, will then begin the blessing of all the families of the earth, that blessing that was promised should come through the Seed of Abraham. Then will come the time when Satan shall be bound, the time of great peace, when men shall beat their swords into plowshares; the time when the knowledge of the Lord shall cover the earth as the waters cover the sea. A time when men will learn that God is a God of love and grace and not the monster He has so long been pictured.

The whole world will be privileged to come to this feast. It is for all people. The prophet has described it as a “feast of fat things.”

Have we any reason to weep, or to sorrow upon this occasion?

Nay. We are not like those who have no hope. I will not say that a great man has fallen in Israel. That would have been appropriate at one time, but not now. Now I say, a great man has risen in Israel. It is only the old nature, the body of flesh that has fallen; the new nature, the new man, has risen and is with the Lord. Let us strive to copy our dear brother’s faithfulness and zeal, that we, too, may make our calling and election sure and form one of that ever-increasing number beyond the veil.

[The National Labor Tribune, August 17, 1916](#)

FROM DEATH UNTO LIFE IN CHRIST JESUS

Cleveland, Ohio, August 13 Pastor Russell delivered a very instructive and interesting address here today. His text was, “And you hath He quickened, who were dead in trespasses and sins” (Eph. 2:1) He said in part:

In these words of our text a great deal is expressed. The Apostle is addressing the Church. These were formerly dead in the sense that they were condemned in Adam, with all the rest of the world. They were under the death sentence, legally dead. From the Divine standpoint all the race of mankind is a dead race. None have life in a legal sense except those who have obtained it from God through His provided channel Christ Jesus. The Church of Christ have life now by meeting the terms which God has laid down. They “have passed from death unto life.”

The world in general are still under condemnation to death. They can gain life only through the great Life-giver whom God has provided. The life He will give to the world in God’s due time will be the life purchased for them by the sacrifice of His own

human life the life of the Man Christ Jesus. Adam and his race may receive back all that was lost by Adam's disobedience whosoever will through the merit of the sacrifice given at Calvary. It will be the sacrifice given at Calvary. It will be a restitution to human perfection in a perfected earth. The Scriptures speak of Adam in his original perfection as a son of God. (Luke 3:38) He was created in God's image, "very good." (Gen. 1:26, 27, 31; 9:6; Eccl. 7:29) He was a human son.

The holy angels were also sons of God. They are thus spoken of in the Bible. The Lord through the Prophet Job tells us that at the creation of our race, "The Morning Stars sang together, and all the sons of God shouted for joy." (Job 38:6, 7) They were united in praising God for His wonderful works of creation. They rejoiced in Him and all His doings. God created all these different orders of beings, angels and men, through the great Logos, "the First Born (first brought into being) of all creation." (Col. 1:15) He was the active Agent of Jehovah in all His creative works. "Without Him was not anything made that was made." John 1:3

SONSHIP REGAINED ON A NEW PLANE

Through means provided in Christ, God has been extending an invitation during the present Age to some from the fallen race of Adam to become His sons, and on a new plane of being the Divine. This is higher than anything man has ever known, higher than anything the angels have ever known. In bringing forth this New Creation, Jehovah God is utilizing the conditions under which sin prevails in the world.

We may suppose that He said to Himself, "This would be an opportunity for making a grand character-test. I will therefore take a class from the fallen family of Adam and make them associates of My Son in the great work which I have for him to do; for the fact that they will be amongst men and have the same weaknesses of the fallen nature to contend with during the period of their development and preparation will serve only so much the more to test their loyalty and the strength of their character. I wish them to be associated with Myself in My great work of blessing all mankind, of uplifting the human family."

Thus the Father's thought is expressed in the Bible. "This will be an excellent opportunity for Me to take a specially select class from amongst all peoples, nations, kindreds and tongues. For when I shall have gathered them out they will be exactly the ones suited to My purpose, to perform My good pleasure in uplifting the world from their

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sin and imperfections back to perfection. Not only so, but certain great principles will be demonstrated that otherwise would never be known by either angels or men. It will show that I can take

the mean things, the ignoble things, and so transform them that they shall be useful on the very highest plane of existence. Then if any of my intelligent creatures on any plane of life should in the future be offered a high position, they would know that they could attain it. If I offered a reward for any service, all would know that it could be gained.” So we see, dear friends, how the Lord has embraced the opportunity to call out and train a very special company for a very special purpose. And the arrangement by which He does this is suggested in our text: “And you who were dead in trespasses and sins hath He quickened!” Made alive.

WHEN THESE SONS WERE QUICKENED

The Apostle Paul is not speaking here of the complete making alive of this class in the First Resurrection, when they will be perfected as Divine spiritual beings but of a present condition—“You hath He quickened.” They were quickened, made alive as New Creatures, when, after they had accepted Christ as their Savior and presented themselves to God in full consecration, they were received and had the merit of Christ’s blood imputed to them as sacrifices, and were begotten of God’s Holy Spirit (His power) to a new nature. There the new life in Christ had its beginning; and this embryo life is to grow and develop until it is perfected in the resurrection, when they will receive their new spiritual bodies.

Though these spiritual sons are the creation of the Heavenly Father, yet it is His arrangement that their quickening, both in its present stage and in its completion at their resurrection, is not accomplished without the Son. All things are of the Father and by the Son. (1 Cor. 8:6) It may be asked, Why could God not quicken these without the Son? We answer, Because they were dead in trespasses and sins, and must have a perfect, sinless Redeemer to deliver them from death before God could have any dealings with them.

Moreover, as they must still use their imperfect mortal bodies, it is necessary that the merit of their Redeemer should continually cover them as a robe as long as they remain in the flesh; and because of their daily imperfections they need that this Redeemer be also their Advocate before the Father, that they may continue to be acceptable. It is the Father who quickens these, but it is not without the Son. “The God and Father of our Lord Jesus Christ hath begotten us,” says the Apostle 1 Pet. 1:3.

CHURCH’S AND WORLD’S SALVATION DIFFERENT

So we see that the receiving of life in the case of the Church class is different from the way in which the world in the next Age will receive life. Our life is from the Father, through Christ. The life of the world will be a direct gift from the Son, who alone will deal with the world during the incoming Age. He will

be their “Everlasting (Age-lasting) Father.” (Isa. 9:6, 7) He is not the Father of the Church, but their Elder Brother. The world can have no access to the Father until the close of the Millennial Age.

The Church have access to the Father now, through the imputed merit of Jesus. We are being dealt with in a peculiar way and for a specific purpose. What the world are to receive will be something purchased for them directly by Christ. What the Church receives is something far above what was purchased by Christ. This purchased human life they laid down as a joint-sacrifice with Jesus, that they might share in His glory. This higher life and glory they receive as a reward for their sacrifice, just as Jesus Himself received it as a reward for His sacrifice.

The Church are New Creatures in Christ. The New Creature was never condemned. The New Creature was never redeemed. It starts out on a new plane altogether. To the world our Lord Jesus is to give His merit, the merit of His death. In the Church He only imputes it in order that it may at once be laid down as a sacrifice. The Church, as members of the human family for whom Jesus died, have as much right as the world to receive the restitution provided for them in Jesus’ sacrificial death. But these have relinquished their right to the perfect human life that they may attain with their Lord the far higher and grander life the Divine. They have become dead with Him to the human life, human rights and blessings in order that they may live and reign with Him on His Throne.

Let us represent the matter thus: We will say that a thousand dollars represents the perfect life with all the rights and privileges which would have been ours in common with the world. We still have, as members of the fallen human family, some remains of the original likeness of God in which our first parents were created. This has a certain worth; but as all the race were born under the death penalty, this worth or value could not be used by God in our fallen condition. But God has made an arrangement whereby this value can be made available. Let us say that this value which we have is represented by a hundred dollars. This represents our present life, our present influence.

To us who now offer ourselves to God to be dead with Christ, Jesus says, “I will take what you have and add to it by imputation sufficient of My sacrificial merit to make it perfect in God’s sight. In other words, I will impute nine hundred dollars to your hundred and thus make the full thousand. Thus I can present you to the Father a perfect sacrifice, perfect as was My own.” He does this, and the Father accepts the sacrifice. At once it is killed by our great High Priest, Jesus, and at the same moment the Father begets us by His Holy Spirit to the new spiritual nature. Thenceforth we are counted dead as human beings; we are partakers of Jesus’ sacrifice, sharers in it. We are New Creatures in Christ.

DIVINE PREDESTINATION GLORIOUS

Jehovah's great Plan is being carried out on a wonderful scale! And I am sure that, had we not been instructed as to what is His Plan, we would never have thought of such a nicety of justice and such a marvel of mercy and love as His has demonstrated in His arrangement for the Church and for the world. Such a Plan would never have occurred to us. We see that our God is a wonderful God and His Plan a most wonderful Plan; and the farther into it we see, the

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more confidence we have in Him, and the more we grow in knowledge, in grace, in His character-likeness and in the likeness of His dear Son our Savior and Advocate.

God has foreordained, predestinated, that the members of the Body of Christ, the Church shall be conformed to the image of His Son. He has not predestinated, as many once thought, that so many are to go to Heaven and all the remainder the vast majority to endless torture. We are greatly enamored of the Lord's predestination; we could not ask for anything better, nor half so good. Surely we should show Him our great appreciation of His wonderful Calling in Christ to those who "have ears to hear." Jesus says, "No man cometh to the Father but by Me," and "Him that cometh unto Me I will in no wise cast out." So we have come. Does the Father accept of such? Yes; He accepts us and gives us the begetting of His Holy Spirit. That is our start as New Creatures in Christ. "You hath he quickened who were dead in trespasses and sins."

QUICKENING THAT FOLLOWS BEGETTING

There is another sense in which the Bible speaks of us as being quickened. As we had stated, when we consecrated ourselves to God and the merit of Jesus was imputed to us, the sacrifice was killed, legally, and we were begotten as spirit beings. But as we still have to use the human body which was legally killed, it must be made the servant of the New Creature. By the Holy Spirit dwelling in us God quickens, energizes, this body that it may render service to Him. Thenceforth this mortal body is the property of the New Creature. He is to bring it fully into subjection to the new mind. It is to be used to develop the new mind until the New Creature is perfected in character and ready for his glorious spiritual body, which he is to receive in the resurrection.

If we fail to develop and bring forth fruitage in proportion to our talents, our opportunities for service, we cannot ask to be of that great, highly exalted Body of Christ. As soon as the newly begotten child of God comes to the point of activity in the Lord's service, he has been quickened. This quickening, energizing, of the New Creature to labor for God, to lay down his life for the brethren, should follow the begetting of the Holy Spirit in a

comparatively short time. Until this time he has not begun to walk in the footsteps of the Master; the embryo new life is yet too feeble to manifest itself. As in a natural begetting the conception takes place some little time before there is a quickening, so it is with the spiritual begetting. But the quickening should follow in a reasonably short time! Otherwise something would be wrong. The Truth requires a little time to impregnate the heart and mind, and then the evidences of quickening begin to manifest themselves.

JEWELS IN PROCESS OF PREPARATION

This called-out class the Father denominates His jewels. “They shall be mine, saith the Lord of Hosts, in that Day when I make up My jewels.” “Thou shall also be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of thy God.” (Mal. 3:17; Isa. 62:3) Some may be inclined to criticize as they see evidences of imperfection in the mortal flesh of those whom the Lord is preparing now for the Kingdom. But the Lord looks beneath the surface. He knows who have the jewel quality. He knows who have the requisite decision of character, the necessary heart-loyalty to the principles of righteousness, the proper humility. Certain qualifications are absolutely essential in those whom God is now choosing for the highest positions in the Universe next to Himself and His First-begotten Son.

Jewels are scarce; and these jewels that the Lord is now taking out of the world have the right heart-condition, whatever may be the natural blemishes of the mortal body, which they are endeavoring to conquer to the best of their ability. “Blessed are the pure in heart,” said the Master. These pure-hearted ones shall be the Lord’s in this Day, now present, when He is making up His jewels, His royal diadem. God is to make a glorious exhibition of them to the entire Universe human and spiritual. He is to have a wondrous diadem of glory and beauty.

Each of these jewels must be cut and polished for his place in the diadem. The various difficulties and trials of life are making us ready for that position. We are to “think it not strange concerning the fiery trial which is to try us as though some strange thing happened unto us,” but are to rejoice that we are “counted worthy to suffer with Christ.” Thus only can we glorify with Him. If we submit to the process of the great Heavenly Lapidary we shall be mounted in gold.

This time of mounting will be when we, as developed New Creatures, shall be given our new spiritual bodies in the First Resurrection. The Lord tells us that He will display this crown, or diadem, in His hand as His masterpiece, the crowning work of all God’s great creation. It will be an entirely new creation upon the very highest plane a position never offered to any but our Lord Jesus and those who walk in His sacrificial footsteps. Then let us “lay aside every weight, and the sin that doth so easily

beset us, and run with patience the race set before us, looking unto Jesus, the Author and finisher of our faith, who for the joy that was set before Him, endured the cross, despising the shame, and is set down on the right hand of the throne of God." Heb. 12:2.

[The National Labor Tribune, August 10, 1916](#)

PRESENT BURNING OF FALSE FAITH STRUCTURES

New York City, August 6 Pastor Russell was at the New York City Temple today, and delivered an address of great power. His text was, "Every man's work shall be made manifest; for the Day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." (1 Cor. 3:13) He said in part:

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We have now come to the time to which the Apostle refers as "the Day." Both Old and New Testament refer frequently to this period as "that Day." The reference is not to a twenty-four hour day, but to a period of time in the end of this Gospel Age, in which things will be different from what they had been before. We are greatly pleased to be living in this time; for in it occur not only special trials—"the fire of that Day" but also special blessings and enlightenment.

It has always been true that trials and testings are proportionate to knowledge and privilege. What a wonderful blessing is ours to be able to understand God's Word as we may today! In this respect especially is our day superior to all previous time. We possess the Bible in a most convenient form with marginal references, concordances, good type, etc. We have the ability to read; we have superior lights, comfortable houses, and shorter hours of labor, thus having more time for study than people have previously had. In fact, we have every advantage; and this means greater opportunities, greater blessings, greater responsibilities and greater trials.

As shown by our short context, the Apostle clearly points out that the fire of "the Day of the Lord" will burn up the faith structure of some. Our Lord Jesus, speaking of this same Day, said, "When the Son of Man cometh, shall He find the faith on the earth?" (Luke 18:8) He intimated that very few then would have the faith of God's Word, the true faith. The faith structure of many is likened in our text to "wood, hay and stubble" combustible materials. He indicates that such Christians have the proper Foundation Christ but a poor superstructure, because they did not build with proper material. Wood, hay and stubble represent a flimsy, inferior, unsuitable material, while gold,

silver and precious stones represent substantial, superior, indestructible material. Those who have built with the wrong kind of material will suffer the loss of their entire faith-structure; but those who have used the right kind will pass safely through the fire. The faith structure will endure.

WHAT IS THE PROPER MATERIAL

By contrasting these two kinds of building material, we believe that we are quite right in understanding that the gold, silver and precious stones represent the promises of God's Word, the teachings of Christ and the Apostles. This proper material must be built upon the only true Foundation Christ Jesus, our Ransom-sacrifice. (Acts 4:12; 1 Cor. 3:11) Evolution is no foundation. The creeds of the past are no foundation. The creeds were merely poor superstructures built upon the true Foundation. Christ is the one Foundation. Upon this substantial Foundation were built the twelve Apostles, who are Scripturally represented as precious stones. In these twelve foundation stones of the Church are the names of the twelve Apostles of the Lamb St. Paul taking the place of Judas. Rev. 21:14,19,20.

Upon this Foundation which God has furnished His Church, we are to build ourselves up in the most holy faith. Using the teachings and promises of the Bible for the erection of our faith-structure, we should make sure that we add to these nothing which men say. We are not to inquire what Calvin or Wesley or Knox says, and build their opinions into our structure, except as we prove every word by the Holy Scriptures. Rather, we are to ask, "What says the Word of God?" and to build with that alone; for it is all-sufficient. (2 Tim. 3:16,17) We may get good suggestions from these various teachers; but we must build with the Word of God alone, if we would stand the test of "the fire of the Day of the Lord."

THE WOOD, HAY AND STUBBLE

Having considered the true Foundation, we next inquire, What is meant by the wood, hay and stubble with which many build upon it? These represent the creeds of the past and of the present, not founded upon the Bible, not established by the Word of God. These are "the traditions of men," to which our Lord referred at His First Advent, when He said to the Jewish teachers, "Thus have ye made the commandment of God of none effect by your tradition." (Matt. 15:1-9) There are many of that kind today, who always wish to know what the Church fathers or commentaries and theological works have to say about a subject. All this is the wood, hay and stubble which will be consumed in the fire of our day.

We believe that we have come down to the testing time, the Day of reckoning. For the past forty years the fire has been under way. Those Christians who have built with the gold, silver and precious stones of the Word of God will not be injured by this

fire; but those Christians who have not built wisely or carefully will suffer loss, and will have a great deal of trouble as a result of that loss. Already this burning has consumed much wood, hay and stubble theology.

For instance, in nearly every public audience which we address, perhaps three-fourths of them, as Christians, have lost their faith-structure. If asked what they believe, many of them will reply, "I do not know what I believe, I only know that I believe in Jesus; but I do not feel very sure as to what to believe about Him." Such have no faith-structure; but if they are still on the Foundation, Christ Jesus, they may thank God. Probably they are the better off for the loss of any part of their faith that was erroneous. Some of us have had what wood, hay and stubble we possessed burned up; and we are all the better off for the loss. We did not know how poor we were until our false theology was consumed. Something has occurred that has burned out this false doctrine. It is the fire of this Day.

MAN'S SIX GREAT WORK DAYS

The Lord has divided the world's history under its sin and death experiences into six great Days of a thousand years each. As the Apostle declared, "A Day with the Lord is as a thousand years, and a thousand years as one Day." (2 Pet. 3:8) God used the six days of our ordinary week to symbolize man's great Work-Week of six thousand years from the fall of man until the time for the beginning of his recovery as a race until the great Seventh Day should begin.

God has given fallen man these six thousand years during which to show what he can do toward his own uplift, to prove how the race can manage themselves. Mankind have tried to overcome the weaknesses and infirmities of the race--mental, moral and physical. They have sought to rid themselves of sickness, pain and death, have sought

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to find some elixir of life which would heal their diseases and restore their youth and health. The ablest physicians have been unable to discover the secret of perfect life. Their only hope is to keep abreast with the new diseases that are coming up; but they cannot prevent sickness and death. Man's best efforts have been in vain. Is man, then, ready to look to the Lord for help?

Gradually the whole world is being convinced that unless God shall bless mankind and give back life to the race, unless He shall come to the rescue of humanity, they are both helpless and hopeless.

With respect to the morals of the world, the case is as bad or worse than their physical condition. As we read of the morality of some of the heathen kings of the remote past, we are astonished; for it seems far beyond that of today. It puts to shame

much that may be found amongst kings and princes of our day, as well as amongst the common people. Has morality increased, then, in modern times? We think not.

We see a striking example of present-day immorality amongst the so-called Christian nations now at war, where the theory of the "Survival of the Fittest" no longer holds. On the contrary, it seems now like the destruction of the fittest. Despite their assertions, their claim that they are fighting for God, for civilization and for humanity, nothing is clearer to the on-lookers than that the rival combatants are waging a war for commercialism. One holds the commerce of the world by sea power. The other wishes to get a share of that commerce. And so the struggle continues, a selfish strife for place and preferment above their neighbors, a spirit of slavery. For a century past, these warring nations have been engaged in land-grabbing and in holding these possessions, at times against the best interests of the peoples from whom they were taken.

ALL THIS FORETOLD IN THE BIBLE

How these nations have haggled about this war! It took Italy three months to decide which side to join which side would pay the higher price for her services. Yet she claims to be 100% Christian. One might as well hire a man to sandbag a personal enemy as to pay a nation to take part in a war. The principle would be identical. The same condition obtained with Japan. That little kingdom suggested that if the price were paid, she would send five hundred thousand soldiers to become murderers. "If you will give us Cochin China (a section of land stolen from China by the French), we will go into the wholesale killing business for you," was the sentiment. What gross immorality!

All this is not hurting real Christianity, however, It is only manifesting the false claims of those nations which have called themselves Christians. We are now in the Day of the Lord, when every hidden thing is being brought to light, as He forewarned us. There are saints in all these countries; but they are not making these false claims and professions, nor are they responsible for this war. In any country, the true saints are very greatly in the minority. The utter falsity of the claim that for eleven hundred years the world has been governed by Christian nations Christendom, Christ's Kingdom is being made clear. The Word of the Lord is now shining forth as never before. The world is taking knowledge that the present condition of things is radically wrong.

The fire of this Day is spreading, and the light goes with it. The whole world is becoming involved, just as the Bible has predicted for this Day. As the fire of trouble spreads, the light of Truth spreads also. God represents Himself as "a consuming fire." (Heb. 12:29) We also read that "God is Light, and in Him is no darkness at all." (1 John 1:5) The figures of fire and light

are both applicable to Him. The sun is a ball of fire, and at the same time a source of light. God is a consuming fire to every form of iniquity and injustice; and all systems founded upon selfishness and inequity must go down during this great Day of the Lord, when He has risen to shake terribly the earth. Isa. 2:12-19

In the present time of trouble and distress of nations, however, there is light for the “children of light,” while the consuming fire is doing its work of destroying everything that is wrong. We have come down to “that Day,” wherein “the fire shall try every man’s work of what sort it is.” The fire has already started.

SPIRITUAL NEED OF OUR DAY

The fire which is consuming the false faith-structure of many in our day is the light of knowledge. This fire is burning up false faith and doctrine, and all that is built thereon. Much that is generally taught and accepted as Truth today is utterly subversive of all true faith and doctrine. The fire of God in this Day of Christ is destined to destroy all false teaching and the works resulting therefrom.

The great institutions of learning of Europe and America today are hot-beds of infidelity. Most of these institutions were founded by the churches as mediums for the Christian education of our youth, and were called the custodians of Christianity. Today there is hardly one Christian college. The young people who are sent to these schools soon have whatever faith they possessed destroyed. They hear the Bible story laughed at and ridiculed. Faith in the fundamental doctrines of the Scriptures is met with sneers. Those whose faith in God and in His Word has been destroyed by the influence of the religious institutions of our day need our help. We should do all in our power to build them up.

There has never been a time when the people seem so anxious to hear as now. They are bewildered sheep, longing to hear the voice of the true Shepherd. They refuse longer to believe the eternal torture doctrines of the past; and they find no soul-satisfaction in the Christless, loveless teachings held out to them today as spiritual food. Let us give them the Truth of God’s Word, which will satisfy their hearts as nothing else can do.

When we tell them about the fall in Adam, the redemption in Christ, the selection of the Church in this Age, and the blessing of the whole world in the coming Age, now so near at hand, when through Christ’s Kingdom all the willing and obedient shall be helped up out of death, sin and sorrow into life, joy and peace, there is something soul-satisfying in this Message. To a hungry, sorrowing heart the doctrine of Evolution is poor comfort indeed!

WHO SHALL ABIDE IN THESE BURNINGS

This great burning of our day will not stop with the church. The fire of this great Day will continue its work until all of the tares are consumed not as individuals, but as imitation Christians. Heretofore there has been no separation of wheat and tares in the nominal church systems. In His parable of the Wheat and the Tares (Matt. 13:24-30, 36-43), our Lord directed that both were to be permitted to grow together until the Harvest, and that then the separation would come. This time of separation is here. For nearly forty years the work has been under way, and is nearing its completion, we believe. The whole field must be cleaned up for the new crop of the incoming Age.

Who shall be able to abide in these burnings? (Isa. 33:10-17) Only those who have built with the gold, silver and precious stones of the Truth of God's Word. Everything but the Truth and the structures built thereupon will be consumed. The social "earth," as well as the ecclesiastical "heavens," with all its various elements political, industrial, financial, etc. will be burned up. (2 Pet. 3:10,14) The fire will cease only when there is nothing left to burn. It will be a lasting fire one that will continue until everything of the present order of things shall have been consumed. It will burn even down into the Millennial Age; "for our God is a consuming fire," and is irreconcilably opposed to all wrong, injustice, impurity and unrighteousness. There will be a clean world when His work is completed.

For many centuries men have tried to patch up this old order of things, and the Lord has permitted them to do their best. Now is His time to work. He will not patch up the old order. If the world were in that condition in which a little patching would do, it would have been done. If Babylon could have been healed, the healing would have been done. But the case is too desperate for anything less than just what God now purposes. (Matt. 9:16,17; Jer. 51:8,9) The world has failed to hear the message which God has sent through Christ and the Church; and therefore the curse is coming The Time of Trouble. But after that curse of trouble will come "the desire of all nations" —the Messianic Kingdom of peace and righteousness.

[St. Paul Enterprise, September 5, 1916](#)

LOVE VERSUS FEAR AS CONSTRAINING POWER

Denver, Colo., Sept. 3 Pastor Russell spoke here today in his usual impressive manner. His text was from 2 Tim. 1:7—" God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." The Pastor spoke in part as follows:

As far as we are able to discern, the whole world is under the spirit of fear. It seems to be the great power that the Adversary has used these many centuries to delude mankind and to keep them away from God. This is very manifest amongst the heathen nations. The Bible declares most positively that the fallen angels always have been the real gods of the heathen, whose hideous idols are only the representation of their deities. Undoubtedly the gods and demigods of mythology were the fallen angels and their progeny, referred to in Gen. 6:1-4. The world cannot realize this fact; for they have not the guidance of the Word of God. Many professed Christians are also being deluded, because of their neglect of the teachings and warnings of the Bible. Consequently many have departed from the faith, giving heed to seducing spirits and doctrines of demons, "by reason of which the Truth is evil-spoken of." Lev. 17:7; Deut. 32:17; Psa. 106:34-38; 1 Cor. 10:20-22; etc.

It is through the spirit of fear that the great Adversary has been able to deceive the race with false doctrines during these many centuries. Those who have been set free by the true Gospel of the Lord Jesus Christ can now see how formerly they were enslaved, and can also understand how others become slaves. (John 8:31, 32) This spirit of fear, together with the worldly ambitions of the leaders of religious organizations, brought on the Dark Ages. Fear was used as a lash to drive people into the churches in an effort to convert the world. Blasphemous doctrines which grossly misrepresented our loving Creator were foisted upon the people to frighten them into subserviency.

But fear never has amounted to anything in bringing people to the Lord. The most that it could do would be to cause its victims to make an outward profession which belied their heart sentiments. It is the love of God, the love of Christ, that constrains us. (2 Cor. 5:14, 15) There was a time when we had this same fear; but instead of driving us to God, it had a tendency to drive us away from Him. History proves unmistakably that the blasphemous doctrine of endless torture has utterly failed to bring men to God. The most hardened criminals are very

generally those who have been taught this doctrine. The great mass of the careless, the indifferent, the morally lax, are those who from childhood have been thus indoctrinated. It is not God's design to draw the world to Himself by any such methods.

THE BLINDING EFFECTS OF ERROR

The Truth is beautiful. It has a drawing and sanctifying power that nothing else can have. If the world were not under the blinding influence of "the god of this world" Satan all would be captivated by the Truth; for it is the only reasonable proposition on the face of the earth. If those who hold false doctrines are not ashamed of their errors, it is because they do not know enough to be ashamed. All should be ashamed of every doctrine except the Gospel of the Lord Jesus Christ. Of this Gospel the great Apostle Paul declared that he was not ashamed. The Gospel of the Love of God as manifested in Christ was the Apostle's continual glory. Rom. 1:16; Gal. 6:14

But the god of this world has blinded the minds of "the children of disobedience" lest the light of the knowledge of

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the glory and the goodness of God should shine into their hearts. Satan does not wish this light of God's goodness to shine in upon humanity. Consequently he has endeavored to cause people to think of their Creator as the greatest Demon imaginable. One can scarcely even imagine a being as monstrous and cruel as the creeds of the Dark Ages represent our God to be. No human being, however depraved, would be so devilish as to do what has been attributed to God. A being who would torture throughout eternity billions of his creatures would be a devil of the blackest dye. And when we consider that these creatures were born imperfect and blemished by the Adamic fall, and blinded by superstition and ignorance inherited from their forefathers, the matter would be still worse. How could we imagine such things of our Heavenly Father!

HEATHEN DRIVEN AWAY FROM GOD

It is no wonder that such teachings have caused the majority to prefer not to think about God, but to seek pleasure, to immerse themselves in business, in society, in almost anything rather than to think of their Creator. This has been a most successful device of Satan to hinder people from any true worship of God, from any real love for Him. Naturally man would have a strong drawing toward his Maker; for in every human being there is something that would cause him to long after God. The faculty of reverence lies at the top of the head. Reverence is the highest faculty of the mind. Whoever lacks fellowship with God is living in the lower parts of his brain.

Even the heathen naturally would wish to find God. (Acts 17:22-28) But when we send missionaries to them with such terrible

misrepresentations of the Divine character, the heathen are repelled. They do not wish to have such a God as the creeds of Christendom represent. Consequently the missionaries have accomplished comparatively little in leading the heathen to the religion of Christ. If the missionaries had had the real Gospel Message, the heathen would have desired it.

Some time ago we were in India, where we were somewhat disappointed with the attendance at the meeting we held in a city there. The next morning two intelligent natives came to us as we were on our way to the railway station. Calling us by name, they expressed regret that we could not remain longer in their city. Amongst other remarks they said, "Had we known last night that you were present here, we would have gone to the meeting. We care nothing for what the missionaries say. Our gods tell us that we should not harm even the tiniest insect. Then to think that the Christian God has damned our forefathers to suffer through all eternity! We cannot trust such a God as He. But we are told that your message is altogether different from that of the missionaries."

We had to apologize to these men, and to tell them that they were quite right, but that they had been misinformed respecting the true character of God of the Bible. We assured them that we would be glad to remain longer and tell them about the true God, but that our appointments made it necessary that we go on at once. We do not know whether they heard us at any other point or not; and so we leave the matter.

Practically the only natives of India who pay any attention to the missionaries are what are known as "rice Christians." They were poor heathen a short time ago, and had very little to eat. Rice was promised them on condition that they would attend the meetings conducted by the missionaries. Naturally they attended whichever mission would promise them the rice. Poor creatures! It was not the message that drew them, but the material benefits promised.

PERFECT LOVE CASTETH OUT FEAR

Notwithstanding the fact that we are living in such an intelligent age, fear is a potent factor throughout the whole world. All the educated people of today are abandoning the Bible. Still the great mass of mankind, doubting that there is a Hell of eternal torture, and yet afraid that there might be, turn occasionally to the Bible to try to get some little insurance against such a place of torment. They are actuated by fear. Why is this? It is because of false teaching, misrepresentation of the real Message of the Bible, because of the blinding influence of the great Adversary. 2 Cor. 4:4

This condition was clearly foretold in the Bible. It has been permitted by the Lord for a wise purpose. The work of this Gospel Age has not been the conversion of the world, but merely

the taking out from the world a very special class, “a people for his name.” (Acts 15:13-18) The present adverse conditions in the world are most favorable for the training, the testing and the proving of this class. In connection with their Lord and Head, Christ Jesus, they are to be used of the Father in blessing the whole world during the incoming Age in scattering the ignorance, the darkness and the superstition, in enlightening the minds of mankind, in instructing them concerning the Love of God, concerning His provision for their salvation and uplift through the Atonement work of their Redeemer. Then the world will be delivered from the slavish fear in which they have long been bound.

The love of God in the heart casts out this fear. This we know experimentally. Having the love of God in our hearts, we find that it has cast out fear, that our knowledge of God’s great Plan for the salvation of both the Church and the world has banished the fear which has torment. (1 John 4:18) To us, God is no longer a great Devil, who seeks for some pretext to justify Himself in torturing His creatures throughout eternity. On the contrary, He is a loving Father, who seeks the highest good of all His creatures, and has provided great blessing for all who will accept them upon His gracious terms, when these terms are made known to them, and assistance granted according to their need.

THE GOOD TIME COMING TO ALL MANKIND

The Scriptures promise that the knowledge of the glory of the Lord shall yet fill the whole earth, and that Christ shall be a Light to lighten the Gentiles the heathen (Hab. 2:14; Isa. 11:9; 42:6, 7; Luke 2:25-32) That Light will reveal, not devilishness, but the glory of God, His goodness, His grace. Oh, that will be a happy time! And it is not far distant. Soon men will bow before “the Great White Throne.” It will not take them long to learn in the incoming

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New Age, when all the blind eyes shall be opened, and all the deaf ears unstopped.

During this night-time of six thousand years, during which “darkness has covered the earth and gross darkness the people,” it has required faith and courage to walk with the Lord. But presently, when the light shall be spread abroad, all shall know Him, from the least unto the greatest of them, saith the Lord. (Jer. 31:34) We are just finding out what it really means to know our God. This knowledge has wrought a great change in the lives of those who have come to this condition.

It is blessed to know God, to have an intimate acquaintance, a fellowship of spirit, with our Creator. Our Lord Jesus said that to know God is life eternal. (John 17:3) There are few as yet who know him. We who are beginning to know Him have this

knowledge as an evidence that we are in the way to eternal life. But not until we become His children can we thus know Him. Every child should know his father better day by day. Therefore from the time when we are begotten of the Holy Spirit of God, our Heavenly Father is willing that we should become thoroughly acquainted with Him, with His character. This is what it means to have the love of God shed abroad in our hearts. Rom. 5:1-5

WORSHIPING IN SPIRIT AND IN TRUTH

No one can truly worship God until he is set free from the bondage of fear. The more we are freed from this slavish fear, the more are we enabled to come into the light of God. The spirit of slavish fear represents Satan; for it is his spirit. Therefore until we get free from it we cannot properly worship God. When we thought of Him as a God who sent 999 out of every 1,000 into eternal torment, we could not understand how He could be a God of Love. Only those who would have no brains could fail to be troubled about such a question. But now we know that "God hath not given us the spirit of fear." It came from the Adversary.

God is not seeking slaves who will fall down to worship Him lest they be thrown into eternal torment. He desires the worship of those who worship Him in spirit and in truth. (John 4:24) He tells us that slavish fear of Him is taught by the precepts of men. (Isa. 29:13) It does not come from God. The spirit which He gives His children is a spirit of courage. "The righteous are as bold as a lion." One with God is a majority. One shall chase a thousand; and two shall put ten thousand to flight if God be with them. (Prov. 28:1; Deut. 32:30) This is not self-confidence. It is the confidence born of the exceeding great and precious promises of the Word of God; and we dare trust these promises.

We love our Father and our Savior, and in this Divine strength will we go on, fearing nothing. God has given us this spirit; and it will increase in proportion as we endeavor to be loyal to the Lord God and seek to walk in the footsteps of our Master. "Be of good courage," children of the Heavenly King; "and He shall strengthen your heart." "Be not afraid!"

"THE SPIRIT OF A SOUND MIND"

People are often astonished at the courage manifested by the true children of God. With all their meekness, they develop a wonderful amount of courage. They have found a Friend, oh, such a Friend, who loved them ere they knew Him. They find Him a very present help in every time of trouble. The courage which He gives them is not courage to do mean or unkind things, but courage to do right, to speak a word in season, to assist those who need a helping hand, courage to proclaim the Truth of God kindly and lovingly, whatever the opposition brought to bear against them. All the meek need to have this courage. Meekness, gentleness, patience, long-suffering, brotherly-kindness, love all

these are qualities which the consecrated child of God must possess; and with them all he must also have courage.

The Truth of God gives its possessor the spirit of a sound mind, no matter how unsound his mind may have been by nature. The Spirit of God gives one a better balance, better judgment, better powers of reasoning. It does not make one perfect in the flesh; for God does not purpose to make His consecrated children perfect in this life. Those whom He is now training for membership in the Kingdom of His son are to be made perfect in heart, developed in character, but not perfect in the flesh. Were they made perfect in the flesh, they could not be so well tested and proved, nor could they so well sympathize with the world in the next Age, who have all these human weaknesses and whom these sons of God are to judge.

The spirit of a sound mind gives the Lord's children courage to fight against the weaknesses of the flesh, against the world and against the Devil. It keeps them from wasting their consecrated time upon foolish, unprofitable things. It leads them to redeem the time for the things that are worthy. Having given their time, their money, their all, to the Lord, they seek to spend and to be spent in His service and to His glory. Meantime He is watching to see how they are carrying out their vow of consecration. Therefore they are daily striving earnestly to increase their talents and to improve their time, that they may use all to His glory who has called them out of darkness into His marvelous light. These experiences are working out in them a far more exceeding and eternal weight of glory, preparing them to be associated with Him in giving blessings to the world. So they are going on from grace to grace, from glory to glory.

[St. Paul Enterprise, September 12, 1916](#)

CHARACTER LIKENESS TO HEAVENLY FATHER

Los Angeles, California, September 10 -- Pastor Russell gave an excellent discourse today to the I. S. B. A. Convention which is in session here. He spoke from the text: "Be ye therefore perfect, even as your Father which is in Heaven is perfect." He said in part:

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Every child should be like his father; that is to say, if mankind were normal, and every child well born, such would be the natural course of things. The love between the father and the mother of a child would then tend to produce that very desirable result. The father would be so noble, that he would be the mother's ideal, and the child would be in the father's likeness. Hence when our Lord speaks of His followers as being like their

Father, He implies that we have been begotten of the Holy Spirit, have become children of the Highest One, our Heavenly Father, and are developing His character-likeness.

We are not to understand that the Lord Jesus was addressing everybody, in the words of our text. No; we are to make a wide distinction between Jesus' disciples and the world. We remember that Jesus said to some, "Ye are of your father the Devil; for his works ye do. (John 8:44) And when we get the right focus on the matter, we see that, as the Apostle tells us, "The whole world lieth in the Evil One." (1 John 5:19. R. V.) We see that Adam in the beginning was a son of God, as the Bible declares. Luke 3:38

God created man in His own image, as we read. The first man, Adam, was God-like in the sense that his mind and his heart were predisposed to righteousness. Man was not made physically in God's likeness; for God is not a man. Man was made in the mental and moral likeness of his Maker. Thus it was that God placed man on trial, with the provision that he might maintain this perfect life by obedience; that then God would direct him as His child; and that Adam's children would all be God's children, because born in their father's likeness who was created in the Heavenly Father's likeness. And thus it would continue all down through the ages. Instead of being more or less weak and fallen, all human beings would then have been glorious sons of God.

RAPID DEGENERATION AFTER THE FALL

The Bible tells us that although God permitted man to go into sin and then cut him off from sonship, nevertheless He had sympathy for His creatures and did not design to let them go without making a provision for their recovery. But first He would deal with them as a race, and permit them to have a large experience with sin, sorrow, death, and all the penalties of wrong-doing, of neglecting the Heavenly Father, of losing His likeness. That large experience they have had during the past six thousand years. Rom. 1:18-32

Thus man's sin has brought on the whole trouble. This mental and moral perversity impressed itself upon their children yet unborn. They were generated imperfect in mind and body, with a decided bent toward sin. Then subsequent training and environment of sin had their part in accentuating the already existing conditions. So we see, as St. Paul points out, that the whole world lost God's image to a very large degree. They are not at all what we would expect if they were children of God.

But the Bible tells us that notwithstanding the world's present depravity Jehovah has a glorious Plan for their recovery. Everything that He will do for mankind is to be done indirectly, through Christ Jesus. To this end Jesus died, became the world's Redeemer. As the Bible declares, He is to be the Purchaser of all the world, paying the death penalty of Father Adam. He buys

back all mankind by giving His own life for their ransom. It was to give this Ransom-price that He left His glorious pre-human station and became a man. Now He is highly exalted to the Father's right hand of power. Shortly He is to be further glorified by the Father and given control of the whole earth and all of the human race, that He may carry out God's great Purpose as God framed it from the beginning. Our Lord Jesus is now the express image of the Father's person, fully desirous of carrying out all that the Father has purposed.

RANSOM AS FAR-REACHING AS THE FALL

Jehovah's Plan is broad, taking in the whole world of mankind since Adam's creation. All are provided for in the great Purchase Price furnished by the death of "the Man Christ Jesus," that all may return to God's favor if they will. This provision will in due time be brought to the attention of every human being. Very few in the present life have had their attention really drawn to this matter. Some have heard a church bell ring or have heard some hymns sung, or have perhaps read somewhat in the Bible with their minds holden. As a rule these things have very little effect upon men.

The Bible speaks of people having ears and yet not being able to hear. The whole world is deaf and blind as respects God's great Plan for a future Restitution, to be accomplished by the Heavenly Father through Jesus Christ during the Millennial Reign the time that God has arranged for giving the world its opportunity of coming back into harmony with Him. St. Paul speaks particularly of this matter. He says, "For the earnest expectation of the creation waiteth for the manifestation of the sons of God. For the creation was made subject to frailty, not willingly, but by reason of Him who hath subjected the same in hope, because the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." Rom. 8:19-22. R. V.

Man was made subject to frailty away back in Adam's day, when he fell from his position as a son of God. Mankind were born frail in the moral texture of their character, frail in every way. Our Common Version reads, "subject to vanity" but the Revised Version translation, "frailty," seems clearer, though both conditions prevail. Mankind were thus subjected, not willingly; that is to say, it was not their will that they should be born weak in mind, in body, in morals, but it was "by reason of Him who hath subjected the same in hope." In other words, God permitted man's fall and its results, knowing that it would be overruled in His Purpose for the everlasting good of all who would be rightly exercised by the bitter experience with sin and death, and all their accompanying miseries. There is a large hope for man in respect to this matter.

This hope is in Christ. Mankind now under the bondage of corruption, are to be delivered, says the Apostle. They are now slaves to sin and to Satan, the Usurper. But their shackles are to be broken, and whosoever will may then go free. They are not delivered yet. Only a few--the Church—

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have a measure of deliverance now; and these will, we believe, soon be fully delivered. God is saving the Church first. But the world is still in corruption, going down lower every day. But God declares that the world shall be delivered. He has provided the great thousand-year Day of Christ for the deliverance of humanity from the bondage of corruption.

ATTAINING THE LIBERTY OF SONS OF GOD

The creation is to be delivered “into the glorious liberty of sons of God.” The whole human family may become sons of God, sons on the human plane. They will not be sons of God, however, until they become perfect, as was Father Adam before his fall. God will not recognize any imperfect being as His son. The purpose of the incoming Millennial Age, now at the door, is to bring whosoever will back to the original perfection as it existed in Eden, plus all the valuable experiences of the past six thousand years. Men will not be sons of God until the close of the Messianic Reign of a thousand years. During that period they will be gradually rising up, up, up, to a full resurrection. That is the meaning of the word resurrection a full raising up from death. All who give heed to the Lord Jesus and the teachings of the glorified Church will gradually get rid of all sins, all mental, moral and physical weaknesses and disabilities, and will be come eventually perfect.

At the close of His Reign, Christ will deliver the entire world over to the Father, all who refused to come under the terms of the New Covenant in Christ having been destroyed in the Second Death. Then mankind will be tested as Adam was tested in the beginning. Now men for the most part sin through ignorance and weakness. But then there will be no excuse; for all will be perfect, fully enlightened and able to do perfectly. Satan will be “loosed for a little season,” and permitted to try again to lead mankind astray. The Scriptures inform us that all who then yield to sin and disobey God shall be destroyed by “fire from heaven.” Satan will also then be destroyed finally. Then God will have a clean Universe. All sinners, human and spiritual, will have been cut off in death.

What a glorious prospect lies before the whole world! No more will mankind be bound by sin, weakness and ignorance. They will have fully learned what the Bible says all should learn—“the exceeding sinfulness of sin.” They will profit eternally by the great lessons which they will have learned in their experience with sin and its terrible effects, all of which experience our first

parents lacked. How much these lessons will mean to thousands of millions! There will be no danger that they will take such a step as Adam and Eve took in their simplicity. Mankind will then know just what is good and what is evil. They will be fully able to discriminate between right and wrong.

WE MUST LOVE RIGHTEOUSNESS AND HATE INIQUITY

Everything that God has decreed and directed is right and makes for the good and the happiness of His creatures; and everything contrary to the will of God is wrong and produces evil somewhere to somebody. When the whole world shall have learned well this lesson, it will be something worth knowing. The liberty then granted to these sons of God will not be freedom from obligation to do right. No one ever will be free from God or from responsibility to God. Everybody will always be under obligation to do right. God places Himself under this obligation. "Shall not the Judge of all the earth do right?" says the Word. (Gen. 18:25) He certainly will. In the case of our Lord Jesus, one of the severest tests which the Father placed upon Him was the test of loyalty to the principles of righteousness. "Because thou hast loved righteousness, and hast hated iniquity, therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows," was God's commendation to Him. Psa. 45:7; Heb. 1:9

The Bible gives a beautiful picture of Jesus' exaltation for faithfulness. the whole world must yet come to the heart attitude of the perfect man, Christ Jesus. Those who refuse to do so will be cut off. Men must learn to love and appreciate everything that is right. They must love justice, mercy, and every other good quality of character. They must learn to hate injustice and impurity. They must root out all anger, malice, envy, strife. they must love and develop to perfection gentleness, kindness, meekness, humility, patience, self-control, love. they must have God's own character-likeness.

GOD'S PURPOSE FOR THE CHURCH

This same principle holds good with the Church of Christ but operates differently; for it is a different part of God's Plan that relates to the Church. We do not need to wait until the Millennium to become sons of God. As the Apostle says, "Beloved, now are we the sons of God." As the Apostle says, "Beloved, now are we the sons of God." (1 John 3:2) By an arrangement peculiarly for this Gospel Age we are made sons of God in advance of the world and on a different plane a spiritual plane. The Church is an altogether new creation. they give up their earthly life to become associated with Jesus their Lord in His Heavenly inheritance. As He sacrificed Himself for the world, so do these, through the imputation of His sacrificial merit. they share His sufferings in order to share His glory. Not

only during the Millennial Reign, but throughout eternal ages, they are to share His honor and glory, as “the Bride, the Lamb’s Wife” and Joint-heir.

It is to the Church of Christ that our text is addressed. These alone being sons of God at this time, these alone have God as their Father. He is not the Father of the world of sinners. The Church have been chosen from the sinner world, and have been brought nigh by the blood of Christ. They have been washed, cleansed, and covered with His robe of righteousness. They have died as human beings, and have been begotten of the Holy Spirit as Spirit beings. they are to be “born of the Spirit” in the First Resurrection, if faithful unto death. They are members of Christ’s mystical Body. At their begetting as New Creatures in Christ they are only embryo spirit beings. They have merely the new mind, which must grow and develop into the character-likeness of their Father in Heaven, even as their Master had this character-likeness.

They are to grow in love and in all the fruits and graces of the Holy Spirit. But they cannot grow without spiritual food and exercise, even as a human child needs food, exercise and instruction in order to grow strong mentally and physically. The basis of our strength of character is our

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will; and as we seek to exercise our will in harmony with the expressed will of the Lord for us we grow up into Christ our Head in all things. We are instructed by the Master to be perfect even as our Father is perfect. We are to become thus perfect in character, in will. We are to be like Him in our minds.

It is the New Creature that is to be like God that is to be perfect, not the flesh. The flesh will never be like God except in the sense that we as New Creatures compel our fleshly body to serve us, to render service to the Lord as our instrument. We shall never succeed in making our body perfect, for God does not purpose to give us restitution, as He will the world a little later. Our human body is merely our servant while we wait for “our house which is from Heaven,” our glorious spiritual body.

We are to have the mind of Christ. His mind was to do wholly the Father’s will. Have you the mind of Christ to the degree that you are willing that the doing of God’s will shall cost you something? This is a very important point. The Lord will not ask you to attain this too soon; He will doubtless bring you to the place where it will cost you a good deal before you become a member of the Body of Christ in glory. You must prove that your heart is right and fully loyal to God. “Blessed are the pure in heart for they shall see God.” But we are to bring our bodies as fully into conformity to the perfect Law of the Lord as we are able by His grace.

When we become copies of God's dear son, we are fulfilling our Lord's injunction to become perfect even as our Father in Heaven is perfect. We become copies of Christ in character. God loves us when we are babes in Christ. But He does not wish us to remain babes. We are expected to grow and develop. If we fail to grow properly, we cannot remain pleasing to our Father in Heaven. We must come to the place where we shall love righteousness and hate iniquity, whatever its form. Otherwise we shall not be granted an entrance into the Kingdom.

[St. Paul Enterprise, September 19, 1916](#)

REASONABLE, HARMONIOUS, ARE DIVINE PURPOSES

Seattle, Washington, September 17 -- Pastor Russell gave a masterly sermon today before the I. B. S. A. Convention assembled here this week. His text was from Isa. 1:18; "Come now, and let us reason together, said Jehovah: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." He spoke as follows:

In the past, nearly everything that has ever been offered us in the way of religion has been something which must be taken without the exercise of reason. This has been especially true of most of the creedal teachings given us in the name of the Lord. They must be swallowed without reasoning or not at all; for they are too unreasonable to be received by any logical mind. In this connection I think of an incident which well illustrates my point. On one occasion a gentleman who had been giving the Bible some study related to me a conversation which he had recently had with his pastor, a Presbyterian minister. The gentleman had said to his pastor, "I cannot quite accept some of the statements of the Confession of Faith; for I cannot understand them." The minister replied, "You have taken the matter in a wrong light altogether. When you take the Confession of Faith, you must do so just as you would take a Brandreth pill. If you stop to chew it, you will never be able to swallow it!"

The Lord, on the contrary, says to us: "Come, let us reason together." God appeals to man's reason; and every feature of the Divine Plan, when understood, is thoroughly logical and worthy of our great Creator. It is only reasonable to expect that God, who gave man reasoning faculties, would give us a revelation of His Plan which would appeal to our reason. Man was created in the image of God; and even though our race is now in a fallen condition, the Lord still appeals to man's reason, as our text shows.

The word of God is in every way logical and beautiful; and our joy has been in proportion as we have needed His Message and

responded to it. When He invites His people to reason with Him, He means that we are to search His revealed Word, the Bible, to find the true explanation for man's present condition, to discover the Lord's Plan relating to mankind, to exercise our minds in regard to God's declarations. What would be the use of having brains if we merely absorb a teaching, without having any mental understanding of the subject? To study with a view to finding what reason God gives us along lines of vital importance this constitutes true Bible study.

MAN'S REASON HANDICAPPED BY ERROR

While the lower animals are endowed to a very limited degree with the faculty of reason, yet of all the animal creation man alone is able to reason upon a high plane. He alone possesses moral faculties and ability to reason with his Creator through that Creator's revealed Word. In the present fallen condition of the race, some can reason better than others. Phrenologists can determine by the size and the shape of a man's head what are his natural mental endowments. They can give a very good description of a man's natural disposition what he would be likely to do and what not to do.

But no phrenologist can determine the character of a Christian as such as a New Creature in Christ; for a Christian of considerable development has so far overcome many of his natural weaknesses that he is much nobler in character than the shape of his head would seem to indicate. He now has a new will, a new mind the mind of Christ. But the particular point that we wish to emphasize is that the faculty for reasoning belongs to man, and that even in his fallen condition he delights to exercise this faculty. When we inquire for a reason why things are so, we are merely in line with God's will concerning us.

Along doctrinal lines, however, our reasoning is sadly handicapped by error; for the whole world is in a large

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measure of darkness respecting the Divine character and purposes. For the past few hundred years, the Lord's people have been gradually emerging from the darkness of the Dark Ages. There were twelve hundred years during which the Bible was not studied at all. Then came the Reformation, after which the Bible came back into the hands of God's people, and they began to study it again. But their poor heads were more or less confused with the errors of the creeds formulated during those twelve centuries when the Bible was set aside; and it would not be expected that they would be able then to see every point of doctrine clearly and to reason satisfactorily.

So we see that our forefathers, honest and sincere as many of them were, had great difficulties with which to contend in connection with the errors which were firmly entrenched in their

minds. When a foundation of error has been laid in the mind, it will give trouble until all the error has been removed. Many of their errors we have inherited. We were born with our reasoning faculties more or less twisted; and these twists have been accentuated by our teaching at home, in the Sunday School, and in the pulpit. We have imbibed them in our reading. When we wished to reason, we were told, "You must not reason along doctrinal lines; for you will become an infidel if you do!"

REASON DIVINELY GUIDED A BLESSING

Many of us did become infidels respecting the teachings held out to us, however. This has proved to be a great blessing, in that it has led us to study the Word of God for ourselves, and to learn what is the real character of our Creator that He is not a monstrous Devil, but a God of Love, a God of Reason; that He has a Plan of Salvation worthy of all acceptance. We can now meet together and reason as God's people in harmony with His inspired Revelation the Bible. Our own poor, imperfect reasoning, perverted by the false teachings of centuries, would be a very unreliable guide and would surely lead us astray if we were unaided from Above as our text suggests. But reasoning according to the instructions of Scripture clarifies our minds, and leads us out of the bewildering darkness of error into the light of God as it shines from the face of our Redeemer and Lord, Jesus Christ.

As Bible Students we are learning that there is a beauty and a harmony in the Bible that is not to be found elsewhere, when the Word of God is rightly divided (2 Tim. 3:15-17; 2:15). As long as we reason within the lines of Divine Revelation we are on safe ground. What do any of us know regarding the origin and the destiny of man save as we are instructed by the Lord? Nothing whatever! No matter how much any man may boast of his knowledge and his wisdom, he knows nothing about these important subjects pertaining to our everlasting future except as information is given from Heaven. As the inspired Apostle Paul declares, the Word of God is sufficient, that the man of God may be thoroughly furnished. We have no other source of knowledge respecting our Creator and His purposes. We must have a "Thus saith the Lord" for every item of our faith.

PROVISION FOR MAN'S DELIVERANCE

Nearly all the theology of the Bible stands related to sin how sin came into the world, what are its effects, how God views it, how we should view it, how man is to get rid of it, what means God will adopt to lift mankind out of their present degradation to sin and to restore the race to perfection and everlasting life. This is the sum total of the theology of the Bible.

God's Word declares that our great Creator made man, not in the image of an ape, but in the Divine image, and crowned him with honor and glory, setting man over the beasts of the earth, the

fishes of the sea and the birds of the air. Man was to be an earthly king, only “a little lower than the angels.” (Gen. 1:26-28, 31; Psa. 8:4-8) This great man, this perfect man, Adam, was our father, a human son of God. (Luke 3:38) The Heavenly Father has not said this about any one since Adam’s disobedience and fall into sin, except in the case of our Lord Jesus Christ, who came to earth a man, transferred from His glorious pre-human condition to man’s estate, in order that He might give His human nature a Ransom-sacrifice for Adam and all who fell in him.

Adam was put on trial in Eden with the understanding that if he remained obedient to his Creator he could live forever; but that if he was disobedient, he would die. He disobeyed; and the death penalty was pronounced upon him—“Dying, thou shalt die.” (Gen. 2:17, margin) Immediately he began to die not instant death, but a gradual dying process. It was nine hundred years before he was dead not more alive than ever. “The wages of sin is death.” “The soul that sinneth it shall die.” Rom. 6:23; Ezek. 18:4,20.

To understand the Scriptures, we must drop the foolishness handed down to us from the Dark Ages. “Come, let us reason together.” In line with this reasoning, we find that the whole world are sinners. Adam’s unborn posterity shared in his fall and in his condemnation. Some have gone down into the tomb more rapidly than have others, and on a lower plane. Some have tried their best to fight against sin. But all are sinners; all are dying because of the original sin in Eden. (Psa. 51:5; Gen. 3:20) None can keep God’s law; for all are imperfect. Rom. 3:20.

As all the race were condemned to death while still in the loins of their father Adam, so the Lord Jesus, by becoming a man, perfect and undefiled by sin, with an unborn race in his loins, could give Himself an exact corresponding price for Adam and all his posterity. This is the meaning of the word Ransom as applied to Jesus’ sacrifice for the purchase of the race. The Greek word is *antilutron* a price in offset, an equivalent price, a corresponding price. (1 Tim. 2:5, 6.)

MEANING OF CHRIST’S DEATH

Although our Lord was in the Heavenly Father’s likeness on the Heavenly plane, He could not give a corresponding price for man while He was still a spirit being; for God’s Law demanded a man’s life for a man’s life. (Deut. 19:21) It was necessary, therefore, that He become a perfect man, as Adam was before he fell. As such our Lord died for “the sin of the world”—the original sin, the sin of Father Adam,

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on account of which Adam was sentenced to death. Thus we see that Jesus must bear Adam’s penalty, whatever that was. Did our Lord suffer eternal torture for man? No; He suffered death. He

gave up forever in death His human nature, and was raised from death by the Father a glorious Divine being, as a reward for His faithfulness. His human nature He never took back; for it was the price of man's redemption.

It is very evident, then, that the penalty for sin pronounced by God upon Adam and his race was not eternal torment, but death. Had not our Lord Jesus Christ died for the world, mankind would not have a future life. But because our Lord has died, "the just for the unjust," death is referred to in the Bible as a "sleep." Man will awaken from his death sleep. He will live again in the resurrection. 1 Cor. 15:21-23.

God's standard is perfection; and no one who comes short of it can attain life everlasting. The entire race of Adam is dying on account of their father Adam's sin. The great majority of them have died in infancy. Moreover, the Bible distinctly declares that no flesh can be justified in God's sight through keeping His Law; for fallen man cannot keep God's perfect Law inviolate. Only through Divine compassion and mercy can any human being become justified in the sight of God, through the death of our Lord and Savior Jesus Christ. The Ransom-price which our Lord gave for Adam and his race is "to be testified in due time." (1 Tim. 2:5,6) To some the due time comes in this life. To the great majority it will come in the next life, during the Messianic Reign of a thousand years the world's great Judgment Day.

THE TWO SALVATIONS

But although God has provided a great Savior for the fallen race of Adam, and although the death of our Lord Jesus is sufficient for the sins of the whole world, the world has not yet received the benefits of that death. The reason for the delay is given in the Bible. There are two phases of salvation: one salvation for the Church, to spirit nature; and another for the world in general, to perfect human nature. The Bible says that Jesus Christ "brought life and immortality to light through the Gospel." (2 Tim. 1:10) The Apostle Paul mentions the "so great salvation, which first begun to be spoken by the Lord." (Heb. 2:3) This salvation for the Church was a secret from before the foundation of the world.

The other phase, "the common salvation," is for whosoever will of mankind. During the Millennial Age this salvation will be made known to every person in the world. The knowledge of the glory of God shall fill the earth. (Hab. 2:14; Psa. 72:19) Everybody will know that Christ has died for the sin of the world, and that all may then have a share in the blessing of Restitution secured by the death of Christ. All will then have the opportunity to receive again that which was lost. (Luke 19:10) At the Second Coming of Christ, in "the Times of Restitution of all things," mankind will be given an opportunity to rise out of ignorance and sin back to the image of God. Jude 3; Acts 3:19-23.

The “strong meat” of the Word of God needs careful mastication. (Heb. 5:12-14) The husks on which we were fed in Babylon could not be masticated. There was no real food there. The true Christian is to progress from the milk of the Word to the strong meat thereof. He is to grow in grace and in knowledge. At first we were only “babes in Christ,” babes in the knowledge of things spiritual. (1 Cor. 3:1-3) But in order to grow strong in the Lord, we must have the strong meat and digest it.

SPIRIT BEGETTING AND SPIRIT BIRTH

After Adam fell, Jesus was the first human son of God. “He came unto His own (the Jews), and His own received Him not.” They crucified Him. “But as many as received Him (first of the Jews and then of the Gentiles), to them gave He power to become the sons of God.” (John 1:11, 12) As spirit-begotten New Creatures, these are sons of God; and they will have their birth in the First Resurrection, when they shall be made like their Lord and Head 1 John 3:2.

As a spirit-begotten son of God, our Lord Jesus offered Himself in sacrifice to God at Jordan. For three and one-half years thereafter He was laying down in death that sacrifice, which was consummated on the cross. The third day thereafter He was born of the Spirit, in His resurrection. So the sacrifice which we make when we consecrate ourselves fully to God through Christ is finished at our actual death. Meantime, we must keep our bodies in a presentable condition—“faithful unto death”. (Rev. 2:10) For this the Church is waiting. We are not to receive merely the ordinary human life which is coming to the world in the Times of Restitution. The opportunity to get the crown of life will never again be offered; for it is limited to a special number the Elect. When all of this elect number shall have been found and prepared for their future work, then the purpose of the Gospel Age will have been accomplished, and the uplift of the world of mankind will begin.

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St. Paul Enterprise, September 26, 1916

BROTHERLY LOVE

St. Paul, Minnesota, September 22, 1916 -- Pastor Russell announced for his text the familiar saying of Paul, “Let brotherly love continue,” (Heb. 13:1) and made substantially the following remarks:—

The exhortation to let brotherly love continue implies that it has started. In fact, it is impossible to come into the Divine Family without it. It is a trait always to be found in every member of that family. It will be found to be so, not only among the earthly children of that family, but among all the Heavenly. Wherever

the Spirit of God is, there will be found the Spirit of Love.

Brotherly love is a thing that is easily disturbed. It can be done with but a few words of envy, malice or hatred, and in less than five minutes of time. Such works are the works that emanate from the spirit of the Devil. We are not to incite each other with such a spirit, but are rather admonished to incite one another to love and good works. It is God's spirit that thus incites.

We often hear it said that we find it harder to obey this admonition as we come to be better acquainted with each other, because we come to see each others' faults so well. We get to know each other too well. But we are further reminded that we are not to know, not to recognize each other according to the flesh, but according to the Spirit. And in this connection we are reminded that it is not an easy matter to judge according to the Spirit, it requires great carefulness, because we cannot see one another's hearts. How, then, are we to proceed? It is in this way: We are compelled to judge each other according to our professions. These professions will have to be taken at their face value. This would seem to be the only safe rule.

What do we as Christians profess? We all profess to be fighting the Devil and his works. He and his works surround us on every hand, and these are the things to which we profess hostility and which we profess we are trying to conquer. All our personal weaknesses are of the Adversary, and these are among the things we profess ourselves to be striving to overcome. If we are striving to gain the mastery over these things, certainly every one of us has his hands full and more than full.

We have our responsibilities as members of our earthly families, and we have our responsibilities as neighbors, and we profess to be devoted to these; but our chief concern is over the struggle with ourselves as individuals. This is our profession as brethren.

Our fleshly bodies, which we "put under" at consecration, fail to stay under. Hence it becomes necessary for us to put them under repeatedly, daily and hourly. If we do not do this, we prove that we are not thoroughly loyal to the Lord. And it is certain that He will not exalt us to glory and power if we are not loyal to Him. We must be loyal to the very moment of death. Such is our profession.

It may be said by some that this is a discouraging standard which we proclaim. But we reply that it will not discourage any true soldier, such as the Lord is calling. It may discourage shirkers. But the Lord is not looking for shirkers. He has no need for such. We should not be discouraged, however, at the weakness of our flesh, for the Lord has provided the gracious arrangement whereby that is covered from His sight by the Robe of

Righteousness. The Lord deals with our wills, and our wills are to deal with our flesh. If He dealt directly with our flesh, we might well be discouraged. The arrangement makes it possible for us to make a good fight.

We have been amazed as we have read in the newspapers of the loyalty displayed by the warring soldiers of Europe. They have rushed into the face of death, have made tremendous sacrifices under an impulse of loyalty that has been promoted, not by the grace of God, but by the spirit of demons. How much more should be the loyalty of those who are inspired and assisted by the grace of God, how much more eager they should be to sacrifice their lives even unto death, as they have covenanted. The soldiers of Europe do not really know what they are fighting for; whereas we know well what we are fighting for. They are paid about twenty cents a day for the sacrifices they are making; whereas we are getting far more than that at this present time, and have the guarantee of pay at the end of the way, glory, honor and immortality, adoption into the great Royal Family of the Universe. None of the soldiers who are fighting across the ocean can get into any royal family. They have no such hope. But the promise is given to us that if we are loyal soldiers, we will be adopted into that Royal Family. How it should nerve us to go on.

But we must suffer, even as they suffer, and we must go beyond them in suffering. The greater value of the prize well warrants this thought. And how much more glorious is our commission than theirs. They are commissioned to slay their fellow men. We are commissioned to do good unto all men as we have opportunity, especially to the household of faith, our brothers.

Let us keep the banner clearly before us. Let us notice what Jesus fought for. He is our Leader we are to walk in His steps. We are to suffer as He suffered. He was fighting for a Kingdom. He declared that He came to possess a kingdom. The Jews ridiculed Him. He did not look to them as if He has any show of a Kingdom. They said He was mad. And so with us. The world will not see anything to make them think that we are likely to inherit a kingdom. They will tell us we are mad, when in our devotion to the affairs of the Kingdom we refuse to follow them in the pursuit of things of time and of this present world. But let us be faithful soldiers of the Kingdom.

What are we living for? To get the best we can out of this life? Then we are not living as do those who are members of God's family. Those who are in God's family live for God. They do not live for time. A certain elder once had a chance to take a position in business that would increase his material prosperity very considerably, but would make such demands upon his time and energy as to seriously curtail his privileges for service as a soldier of the great King. He sought advice. His duty would seem clearly to

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be that of making sacrifices as a good soldier. And so with all of us.

If we are loyal to Him, we may be more than sure that He will be loyal to us. Let this thought inspire us in our every thought, our every word, our every act.

[The National Labor Tribune, September 28, 1916](#)

RIISING OF THE SUN OF RIGHTEOUSNESS

“The Sun of Righteousness Shall Arise With Healing In His Beams.” Jesus the Light that Will Heal the World.

Milwaukee, Wis., Sept. 24 Pastor Russell delivered a characteristic address before the I. B. S. A. convention here today. He took for his text John 8:12—“ I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life.” He said in part:

At the time that our Lord used these words, He was the Man Christ Jesus, and had not yet become the Light of the world save in prospect. He was then the Light of the world in the same sense that He was the Savior of the world. The ultimate result of His coming into the world would be that the world would be enlightened and saved. To this end He had become a man. To this end He died. At His first advent our Lord came into the world to accomplish a work that would result in the world’s salvation and uplift from sin and death at His Second Advent. The interim has been devoted to the selection and the preparation of a class which God has ordained to be associated with His Son in the great work for mankind to be inaugurated at the opening of the next Age.

Our Lord not only said, “I am the Light of the world,” but declared to His followers, “Ye are the light of the world.” He pointed out the way in which they were to be lights at the present time, saying, “Men do not light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.” (Matt. 5:14-16) So our Lord put His light on a candlestick; and it is still giving light to all in the House, but not to the world. Likewise Christ’s disciples are to let their light shine to all within the Household of Faith not to the world at large. They are not to expect, however, that their light will dispel the darkness now.

The sin, the jealousies, the misunderstandings and the pride of the Jewish rulers led them to secure the crucifixion of our Lord Jesus; and thus His light was temporarily extinguished. So it has been with His disciples all down the Gospel Age. We are not to

expect that our light will now dispel the darkness; but rather, as has been the case throughout this Age, that the darkness will ever seek to quench the light. John 3:19-21

WHY THE WORLD IS IN DARKNESS

The Bible tells us about two great Kingdoms: Satan's Kingdom of Darkness and Christ's Kingdom of Light. As the Scriptures declare, "Darkness covers the earth and gross darkness the people. (Isa. 60:2) This is because Satan's Kingdom is in power. Satan is "the prince of this Age." (John 14:30) It is not that God made Satan to be the prince; but rather, as St. Paul explains, Satan is the god, or ruler, of this world because he is now ruling in the hearts of the children of disobedience. (2 Cor. 4:4; Eph. 2:2) Today the children of disobedience are so numerous that fully nine-tenths of the human race are under the domination of the Prince of Darkness. Many who render him service do not realize what they are doing. But "his servants ye are to whom ye render service." If people knew that they are serving Satan, things would soon be different. But they are deceived.

We are only now beginning to get out of the darkened, drunken condition in which the Bible declares that the world has been for centuries. (Rev. 17:1-6) The majority of mankind are still in a large measure of darkness. All of us have had more or less experience with this stupid condition of spiritual drunkenness. We are very thankful to God that we are getting awakened and sobered up, even though the majority of mankind are still serving Satan. (1 John 5:19 R. V.) This may seem a hard thing to say, but it is true.

God refuses to accept any service except that which is rendered by His sons. Consequently whoever would render acceptable service must first become a child of God by entering into a Covenant of Sacrifice with Him. (Psa. 50:5) This we do by presenting our bodies a living sacrifice, becoming acceptable to the Father through the imputed merit of Jesus, receiving the begetting of the Holy Spirit, and thus becoming children of God, joint-heirs with the Lord Jesus Christ to all that God has promised. (Rom. 12:1, 2; 8:17) Unless this is true of us, we are not serving God.

As we give careful heed to the Word of God and see what are the terms of service, we realize that there are very few who are serving God, who are following in the footsteps of Jesus. But we rejoice that the light is beginning to break through the darkness, and that the glorious character of our God is beginning to be understood as never before by those who are humble and teachable.

DARKNESS BEGINNING TO DISAPPEAR

According to the words of our Lord Jesus, the Sun of Righteousness was to rise at the close of the Gospel Age and the beginning of the Millennial Age. Both the teachings of the Scriptures and the signs of the times indicate that we are now living in the day when the Sun of Righteousness is about to rise, to scatter all the mists of darkness that envelope the earth. The Bible gives us a beautiful picture of what will take place when this Sun shall have risen over all the world. All other lights will be obscured by its brilliancy. All the dark places of the world will be opened up. Every hidden thing will be manifested. The light of the knowledge of the glory of God shall fill the whole earth as the waters cover the sea. Isa. 11:9; Hab. 2:14

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Then there will be ocean-deep knowledge of God. That will be the time when the true Light will lighten every man that has come into the world. It has not come during this Age because the Church must first be selected; first, the faithful ones from amongst the Jews, and then the remainder from amongst the Gentiles. Only a "remnant" from Israel after the flesh, and only a "remnant" from Israel after the Spirit, will be of this true Church of Christ. (Isa. 10:20-22; Rom. 9:23-29; 11:5; Matt. 7:21-23) It was the Divine purpose that, after the Gospel of Christ had first been presented to the Jews, God's professed people, it should then go to the Gentiles, to take out of them "a people for His name." Acts 15:13-18

TARES SOWN AMONGST THE WHEAT

In the Divine Plan, the Gospel Age has been set aside for the gathering out of the faithful "Israelites indeed" from both Jews and Gentiles, to constitute the Church of Christ which is to reign with Him in His Kingdom. Our Lord Jesus tells us that when this number shall have been completed and glorified with Him, then the Kingdom will come and the Sun of Righteousness will rise to shine over all the earth. This Sun cannot rise before that time; for the Church is, with her Lord, to constitute this Sun.

In the parable of the Wheat and the Tares (Matt. 13:36-43) is pictured the work of the Gospel Age. Our Lord Jesus and the Apostles sowed the good seed of the Kingdom. They proclaimed that the Kingdom of God was yet to be set up on the earth. After the Apostles "fell asleep" in death, Satan came and over-sowed the field with tare-seed. The tare-seed represented the false message, not the true Message of the Kingdom. The Kingdom seed brought forth the true children of God; but the tare-seed brought forth children of error—" tares."

During this Gospel Age the wheat and the tares have been growing side by side in the nominal church organization. Our Lord forewarned His followers that no attempt should be made

to separate these two classes until the close of the Age the Harvest time when He would return and supervise the separating work in person, though unseen, as He is now a glorious spirit being. During this Harvest time the “wheat” would be gathered into the “garner” while the “tares” would be figuratively burned; that is, destroyed as tares. The garner into which the wheat were to be gathered represents their change in the First Resurrection. “Then shall the righteous shine forth as the Sun in the Kingdom of their Father.” Then will be the time when our Lord Jesus Christ will, in the fullest sense of the word, become the Light of the world. Mal. 4:2; Matt. 13:43

We are now in the closing days of the Gospel Age. The Harvest is nearly finished. The last members of the Bride, the Body of Christ, are now in the flesh; and their course, we believe, is nearly run. This whole Christ Head and Body, Bridegroom and Bride will constitute the Sun of Righteousness, the Light of the world. When this Sun shall have risen, then the world will see. Now they cannot see. As the Apostle Paul says, “The god of this world (Satan) hath blinded the minds of them that believe not.” This is the reason why many cannot understand the Message of Truth when it is presented to them.

But when the Sun of Righteousness arises, then all mankind will see. All the blind eyes shall be opened; all the deaf ears shall be unstopped. “The glory of the Lord shall be revealed, and all flesh shall see it together.” (Isa. 40:5) What a beautiful picture the Bible places before our minds! Truly earth’s coming glory will compensate for the darkness, ignorance and superstition which for many centuries have prevailed throughout the world.

THE CHILDREN OF THE LIGHT

In the words of our text, the Master declared, “He that followeth Me shall not walk in darkness, but shall have the light of life.” His followers were to be enlightened while the world was still in darkness. The humble, teachable ones into whose minds the light of Truth shone carried in turn the light to others who were meek, who had the “ear to hear.” The Truth of the Gospel, the Message of the Kingdom, gave zeal and courage to all who received it into good and honest hearts.

We read about the courage of St. Peter and St. John. After they had been illuminated by the begetting of the Holy Spirit at Pentecost, they went forth to proclaim Jesus of Nazareth as the Son of God, the Messiah, who was to bless the whole world. Although they were imprisoned for preaching in Jesus’ name, they continued to do so after the Lord delivered them from prison. When again called before the authorities and threatened, they answered, “Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard.” Acts 4:19,

The words of these faithful servants of God confounded their enemies; for although even the people noted that they were ignorant and unlearned men, still the wisdom with which the disciples spoke could not be resisted nor gainsaid. Truly the power of God was manifested in His humble, faithful children. They knew what they believed and why they believed it. Therefore the people “took knowledge of them, that they had been with Jesus and had learned of Him.” Thus it has ever been. The Lord’s promise has been abundantly fulfilled to His people that they should not walk in darkness, but should have the light of life.

In the Truth of God’s Word there is a transforming power which affects the entire life. In proportion as it is received, it gives its possessor the spirit of a sound mind. It makes him more efficient in business. It makes better husbands and fathers, better wives and mothers, better sons and daughters, better neighbors and friends. Even the worldly recognize the fact that the Lord’s people have nobler ideals, better judgment, a broader outlook and kindlier sympathies than have others.

NO MORE ENCIRCLING GLOOM TO THESE

It is not sufficient that one give his heart to the Lord, and then receive the illumination of the Holy Spirit which comes at that time. The good beginning must be carried on daily, if we are to walk in the light and be transformed in character. Our Lord Jesus is to be our great Teacher; and we must go to Him continually, receiving the lessons and the blessings that come through the daily study of His Word.

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When we thought, as once we did, that nearly everybody was bound for eternal torment and that probably we might go there, too, it is no wonder that we did not love the Bible. But when we come to know the Lord, all that darkness begins to vanish, and the love of God begins to be shed abroad in our hearts. It is a wonderful thing to know that we may be made sharers in the great Divine Plan, that we may be made joint-heirs with Christ Jesus in His glory; to know that “if we suffer with Him, we shall reign with Him,” and that “if we die with Him, we shall live with Him” as spirit beings having the Divine nature, as the Lord has promised. 2 Tim. 2:11, 12; 2 Pet. 1:4

Cardinal Newman’s beautiful hymn well expresses the doubt and uncertainty which have prevailed for centuries:

*“Lead kindly Light, amid the encircling gloom;
Lead Thou me on;
The night is dark, and I am far from Home;
Lead Thou me on!”*

This hymn seems to touch a popular chord; for all have realized this “encircling gloom.” All have realized that we need a “kindly

light” to lead us. Our Lord Jesus Christ is the kindly Light that is leading His people. Through the Word of God He has been guiding His people during the dark time which has preceded the rising of the Sun of Righteousness. (2 Pet. 1:19-21) But that Word has been neglected. The creeds and the “traditions of men” have been substituted for the Scriptures. There has been an “encircling gloom,” a darkness that could be felt. The Cardinal realized that the night was dark, and that we were far from Home. He felt bewildered. He had been a Protestant; and in his search for light he had become a Catholic. Not knowing just what to believe, he said, “Lead Thou me on!”

GRAVE MISTAKES OF CHURCH LEADERS

In the attempt to separate wheat from tares, contrary to the Master’s instructions, various denominations have been formed, each of which has claimed to be the Church of Christ. Each denomination has tried to console itself with the thought that its gloom was no greater than that of the others. But all of them have been in the “encircling gloom,” and all have felt it. Instead of following our Lord Jesus Christ, they have followed Luther, Calvin, Knox, Wesley and other men. We do not read that the Apostle John or the Apostle Peter or the Apostle Paul started a Church which was called after his own name. On the contrary, they denounced the spirit of division as wrong. 1 Cor. 1:10-13; 3:1-7; Ephesians 4:1-6

Seeing, however, that we have gotten ourselves into this difficulty, the only thing for us to do is to extricate ourselves from these entanglements by obedience to the Lord. We need not fight the denominations. Let them take care of themselves. But let each true disciple of Jesus see that he follows his Master, and that he lets his light shine. Be “as wise as serpents and as harmless as doves.” The people are more or less confused in mind. They contend for their creeds; and yet, if asked, they acknowledge that they do not believe their creeds. No intelligent person today could believe the monstrous teachings of the creeds.

Let us be true followers of the Lord Jesus Christ. He is the Light of the world, and will soon begin to enlighten the whole race of mankind. Soon the Church will be glorified with Him, and with Him will constitute the great Sun of Righteousness which is to rise and fill the earth with the light of the knowledge of the glory of God. Let this thought, dear brethren, inspire our hearts to faithfulness. Let us follow closely in the Master’s steps; and shortly we shall receive a glorious share in the great blessings which He has promised to His faithful followers.

[St. Paul Enterprise, October 3, 1916](#)

THE CALL OF THE NEW NATION OF SPIRIT BEINGS

New York City, October 1 Pastor Russell occupied his pulpit in the New York City Temple, W. Sixty-third Street, near Broadway, this evening. His discourse was based upon Rev. 2:26,27—"He that overcometh and keepeth My works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of My Father." He said:

The Bible tells us that from before the foundation of the world our Heavenly Father purposed in Himself the great Plan of Salvation which He has since been carrying out. He will make no changes in that Plan; for He knew the end from the beginning. (Isa. 46:9, 10; 55:8-11). Such a wise, gracious Almighty God is ours! Although He had this plan from before the foundation of the world, the Scriptures show that He did not make it known, except very vaguely, until the time of Abraham. This, you remember, St. Paul points out to us, saying that God first made declaration of His Purpose, first preached the Gospel, to Abraham. (Gal. 3:8; Gen. 12:3). To faithful, loyal, obedient Abraham, God said, "It is My Purpose to bless all mankind, and that great blessing shall come through your posterity."

Then God seemed to ignore His own promise; for century after century passed without anything apparently being done. In the meantime, Abraham's natural seed through Isaac had gone into bondage in Egypt. Four hundred years after the Abrahamic Covenant had been made, the Israelites were still in bondage with that Covenant still standing. Then God sent a message through Moses to this effect: "Are you ready to have fulfilled to you the Promise which I made to your ancestor Abraham?" You can imagine how the Israelites felt. They quickly indicated that they were ready. Then God purposed that Moses should lead them out of Egypt and onward into the land of Canaan, where they supposed that they would become so mighty that they could conquer the whole world and rule mankind in righteousness.

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When God had brought Israel as far as Mount Sinai, He indicated to them that before they could, as Abraham's seed, bless the world, they must demonstrate their fitness. Then He gave them His Law in a great Covenant, and told them that if they would keep that Law Covenant, they would have both the

right and the opportunity to become the blessers of the remainder of mankind. You remember that God gave Israel the Ten Commandments at Mount Sinai, through Moses; and that Israel said, “All these things will we do.” Ex. 19:1-9; 24:1-8.

NATURAL ISRAEL’S FAILURE

The Israelites appreciated God’s great offer; they wished to be the blessers of all mankind. It must necessarily be a great people who could conquer and bless the whole world. They could see no other way to bless humanity except by first conquering the world, although they were only a little nation amongst others older and stronger than themselves.

But Israel could not keep the Law of God. No fallen man can do so; for it is the measure of a perfect man’s ability. None but a perfect man could love the Lord his God with all his mind, heart, soul and strength; and his neighbor as himself. (Matt. 22:35-40; Luke 10:25-28). The Israelites did not realize how imperfect they were. But as the years passed by, they gradually learned that they were not able to bless the world.

You remember that God gave them an annual Atonement Day. On that day He said, so to speak, “I will wipe off the slate again; and you may try on a clean slate for the coming year.” Year after year they tried in this way. But those annual sacrifices of bulls and goats which were arranged for them could never take away sin. They merely represented in a typical manner that Israel was given another opportunity for life through keeping the Law. (Heb. 10:1-4) Finally the Israelites became very much discouraged; for they saw that they were accomplishing nothing along this line. They did not have everlasting life any more than had other people or than they themselves had before they entered into the Law Covenant. They were in no condition to bless the world.

GOD’S PROMISE OF A NEW COVENANT

Then God sent Israel word through His Prophet, saying, “The day is coming when I will make a New Covenant with the House of Israel and the House of Judah.... I will forgive their iniquity, and I will remember their sin no more.” (Jer. 31:31-34). Under that New Covenant God will take away the stony heart out of their flesh and will give them a heart of flesh. (Ezek. 11:14-21; 37:26-28) This wonderful promise has not yet been fulfilled to the Jews; but soon it will be. In the light of St. Paul’s testimony we see that God has an arrangement for an antitypical Moses and for the offering of “better sacrifices” than those of bulls and goats, by reason of which He will effectually take away sins forever. Heb. 9:11-23.

The point we have in mind is not the difference between the Law Covenant and the New Covenant, between the Covenant made with the Jews in the remote past and that to be made with them

in the near future, but the fact that God has made certain promises to that nation, and that while they had hoped to have those promises fulfilled in them, yet they have failed to get what they had hoped for. They had hoped to be a nation of overcomers, a victorious nation that God would bless and exalt in order that they might bring all the world into subjection to Jehovah and might impress upon all nations the Law given at Mount Sinai. They had hoped to be judges, rulers, to accomplish the work which God has purposed for the world. This they failed to do.

HOW GOD'S PURPOSE WILL BE OUTWORKED

We have a God who knows what He is about. His Plan was completed from the beginning; and it has met with no reverses at any time. When there was any seeming failure, it was something that God had foreknown and had foretold through the Prophets. He was not surprised that Israel failed to become the blessers of the world.

Then in due time God sent His son into the world. This feature of the great Plan of the Ages was already purposed by the Father from before the foundation of the world that His Son, the Logos, should come to earth, become a man, and die as a Roman for the sins of all mankind. Our Lord came as the natural seed of Abraham, of the tribe of Judah, born under the Law Covenant, and obligated to keep all the terms of that Law. (Heb. 2:16, 17; Gal. 4:4, 5) But unless He could keep the Law, even He could not become the promised Seed of Blessing, to bless all the families of the earth.

Our Lord Jesus Christ was found wholly obedient to the Divine Law, and fulfilled the requirements of the Law Covenant to the uttermost. Thus He gained all of the rights which that Covenant held out. The Law Covenant promises earthly life, earthly blessings and earthly dominion that which Adam had lost. But the Man Jesus could not give these blessings to mankind. He might, indeed, have set up a kingdom, established upon wise principles. He might have been recognized as a great teacher and reformer. The whole world might have bowed down to Him, acknowledging their willingness to serve Him as their King. He might have taught them how to speak and act better, how to do all things more wisely. But all this would not have brought them the blessing of everlasting life which God designed that man should attain.

Jesus would have had everlasting life on the human plane for Himself as a result of His keeping the Law Covenant. (Lev. 18:5; Gal. 3:11, 12) But He could not have given everlasting life to even one individual. He might have awakened some out of death by the use of His power, but He could not have kept them awake; for He had not this right, because the Divine sentence against Adam and his posterity was, "Dying, thou shalt die." (Gen. 2:17,

margin) Hence it was necessary that Jesus first attain relationship to God as the Spiritual Seed of Abraham before He could be the One to save and bless the world.

A RANSOM FOR ALL

To accomplish this great work, our Lord gave His life as the Ransom-price for Father Adam, in whom all the world were condemned to death. Inasmuch as all mankind died in Adam, the sacrifice of the one perfect Man, Christ Jesus, was sufficient to accomplish the redemption of the whole human race, which was in Adam's loins when he

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sinned. What beautiful harmony Bible students find in all of God's arrangements! 1 Tim. 2:5, 6; 1 Cor. 15:21, 22; John 1:14

The word Ransom, as used in the Bible when speaking of our Lord's sacrificial death for man, signifies a Corresponding Price. It was the perfect man Adam who sinned; and it was the perfect Man Jesus who gave His life as Adam's Redemption price. It was not enough, however, that Jesus lay down His human life. He must receive a spirit life; for if in His resurrection He took back the earthly life which He had laid down, He would need it for Himself, and consequently would have no life to appropriate for Adam and his race. Had our Lord merely died and been resurrected to human life again, His death would have been of no avail.

Here we see the beauty of God's Plan of Salvation. In permitting Jesus' life to be taken away unjustly, God had arranged to give our Lord a new life, on a new plane of being, as a New Creature. Then, having received life as a Divine being as a reward for His faithfulness, our Lord as a New Creature, would still have to His credit the earthly nature, the human life which He had not forfeited by sinning. Thus He had a right to two lives. He needed the spirit life for Himself; and the human life He had to give for Adam and his race. He needed the two; for nothing less would accomplish the Divine Purpose.

GOD'S WONDERFUL NEW CREATION

God's Plan having carried out thus far, the next step was that our Lord Jesus should start a new nation; for when Jehovah spoke to Abraham, He had intimated that the Seed of Blessing would be a nation, not merely an individual. (Gen. 22:17—"the stars") The natural seed of Abraham as a nation had high hopes. When the suggestion was made to the Jews of our Lord's day that they might not be fit to be God's special people, they were amazed; for they supposed that since they were Abraham's seed, and since God's Word cannot be broken, He must take them. (Matt. 3:9; John 8:39) But God would not have them unless they were in the right heart condition. He would fulfill His Promise, but not through Israel as a nation.

We might not have understood the matter had it not been that God's providence revealed it through the Apostles. St. Peter, writing to the Church, says, "Ye are a Royal Priesthood, a holy nation, a peculiar people (a people for a purpose), that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." (1 Pet. 2:9) This is God's arrangement, then. For nearly 1900 years He has been selecting the members of this nation individually not taking a whole nation, as He did with the Jews. It is to be a new creation as well as a new nation—" created in Christ Jesus unto good works". Eph. 2:10; 2 Cor. 5:17.

The one Church of Christ is to be the New Creation, according to the teachings of Scripture. We do not know who the members are; but St. Paul declares, "the Lord knoweth them that are His." (2 Tim. 2:19) It was this class to which God referred away back in Abraham's day, when He declared that the Seed of Abraham should bless all the families of the earth. Whoever is in Christ is of that seed. Gal. 3:8, 16, 29.

For many centuries God gave the nation of Israel an opportunity to try to accomplish the desired end through their Law Covenant. But they failed. Therefore there would be no use in attempting to bless the world under that Covenant. Only one kept the Law Covenant, and He therefore has all the rights accruing from the keeping of it. That One is now choosing a select nation, to be His joint-heir in all of His possessions and honors as His Bride. It is God's proposition. No matter how poor a maiden may be, if a rich king accepts her as his wife, she becomes his joint-heir. This is exactly the picture which God gives us of Jesus and the Church. Rev. 21:9, 10; Eph. 5:25-32.

Those Jews who were living in Jesus' day could become united to Him as members of The Christ heirs of god and joint-heirs with Christ Jesus. the Gentiles, who were never in covenant relationship with God, and who therefore had no rights as Jews, have been invited to become fellow-heirs with the faithful Jews, to share with them all that they will receive through Christ. (Eph. 3:1-7) Thank God that the door was opened to the Gentiles also! So for nearly 1900 years our Lord has been selecting this Bride class to inherit with Himself the Promise made to Abraham. Isa. 55:1-3

CHURCH OF CHRIST UNDER GOD'S LAW

God is still of the same mind as in the beginning. No one will be fit to bless others unless he himself is in harmony with Jehovah through His Law. But the Church is not under the Law Covenant. According to the flesh we could not keep the Divine Law, but we can keep it according to the spirit. Covered with the merit of Christ' sacrificial death, we can keep the just requirements of the Law of God. The righteousness of the Law is fulfilled in us, "who walk not after the flesh, but after the Spirit."

(Rom. 8:1-4) God tells us that He has reckoned us dead to ourselves, to our fallen human nature; and that He will judge us according to the spirit, the intention. If our hearts are loyal, and if our endeavors are the best that we can put forward, He will cover our defects with the sacrificial merit of Christ.

God keeps us clean by continually applying to us the virtue of Jesus' blood as we ask for it. (1 John 1:7-10) Having willingly given ourselves over entirely to God, and using all our strength in seeking to live according to His will, we have been accepted through Christ Jesus as members of this wonderful new nation which, when developed in the School of Christ, will be fully qualified for bringing in the great blessings long ago promised to all the kindreds of the earth both the living and the dead.

The Spiritual Seed of Abraham are to be overcomers, conquerors. Their future work is the uplifting of mankind from degradation and sin, and the bringing of them back to God. The necessary preparation for this work is in themselves. They are not expected to perfect the flesh; but they are to bring their minds so thoroughly into subjection to the will of God that they will do the best that they can do. They are to Overcome, if they would win the great prize of their High Calling in Christ Jesus.

Many and varied are their besetments from the world, the flesh and the Adversary. All about them is the spirit of the world, which is altogether different from the Spirit of the Lord. The world, spirit is sometimes more noble and sometimes

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less noble than at other times; but it is always a selfish spirit. It is also an ambitious spirit, desirous of having the good things of this life, the approval of the world, and everything of a worldly kind. Then the flesh has certain tendencies which have come down to us through 6000 years of sin and selfishness tendencies toward pride, show, vanity, etc. Then there are many contrivances of the Devil with which to contend. Many of these have come through the teachings of the various religious systems of this world. All these things must be overcome, if we would be granted to sit with our Lord in His Throne.

St. Paul Enterprise, October 10, 1916

MERCY TRIUMPHANT YET JUSTICE ABIDES

Dayton, Ohio, October 8 Pastor Russell was the principal speaker today before the I. B. S. A. assembled in convention at the Soldiers' Home Memorial Hall for the past few days. His discourse was based upon the literal rendering of the last clause of Jas. 2:13 "Mercy glorieth against judgment." The Pastor said:

To the careful Bible student the Scriptures present a wonderful picture of the victory of Love, or Mercy, over Justice in God's great Plan of the Ages for man's recovery from the fallen condition into which the human race was plunged by the disobedience of Adam, the father of mankind. The Bible shows how our mighty creator was able to provide for the rescue of the race from the penalty of Death, pronounced upon our first parents and inherited by all of Adam's posterity; and how this rescue could be accomplished without violation of the Divine decree or of the principle of Justice, which God declares to be the very foundation of His Throne. Psa. 97:2

It has been said that "the proper study of mankind is man"; but we can more truly say that the greatest study of mankind is our great Creator. The character of Jehovah is the example, the pattern for all His intelligent creatures to follow. How important, then, it is that we understand aright the real character of our God in order that we may be able to imitate Him and develop characters like His! (Matt. 5:48; 1 Pet. 1:16) All who are children of God are called to partake of their Father's holiness; and ultimately the standard of perfect holiness righteousness will be required of all.

In the past, our lack of a knowledge of the true character of God has been one of our greatest difficulties. How could we copy the character of the God of the Bible unless we understood Him? We have not properly known our God. Thus the Bible declares, "My people perish for lack of knowledge." (Hos. 4:6) The necessary knowledge has been supplied by the Lord in His Word; but in the main His people have permitted themselves to be drawn aside and misled by the great Adversary. (1 Tim. 4:1; 2 Pet. 2:2) the Lord has permitted this as a test to all of His professed servants.

OUR EYES OF UNDERSTANDING OPENING

We believe that today there are many honest people feeling after God, if haply they might find Him. (Acts 17:27) But, alas! Christian people have been misled, and have unintentionally misled others, by the terrible doctrines of the Dark Ages, introduced into the Christian Church after the Apostles "fell asleep". (Matt. 13:24-30) Thus harm has been done where only

good was intended. Although sure that our Heavenly Father will not lay to our charge that which was unintentionally done, nevertheless we cannot but feel remorse for our serious mistake in thus maligning the character of our gracious God. How thankful we are that the light is now breaking in, and that we can see as never before, the lengths, the breadths, the heights and the depths of our great Creator's Love; that we can see in clear outline in His Word His glorious Plan for the salvation of the whole world!

By nature the highest organs of our head are those that tend toward love and reverence. Spirituality, veneration, hope, conscientiousness, are the very highest qualities in our organism. The baneful influences of the Adamic fall have dwarfed these qualities in all mankind; nevertheless they have made their influence felt to some extent in our natural character. Yet despite all this, error has been creeping in. The Bible tells us that the one to whom we should charge this imperfection is "your Adversary, the Devil."

The spirit of impatience and discontent is everywhere prevalent today. Satan is responsible for this condition. When we speak of Satan we mean a personal Devil. We believe in a real Adversary, once a glorious and powerful angel, created in full accord with his Maker, but later a rebel against the Divine Government. we also believe in the existence of a host of fallen angels, or evil spirits, who followed Satan's lead and over whom he became prince, as the Scriptures plainly declare. Eph. 2:2; 6:12; margin; Gen. 6:1-4; Jude 6, etc.

These powerful enemies of poor, fallen humanity have their mission and are working in so secret and crafty a manner that in our fallen condition we are no match for these higher intelligences, with the wisdom of ages at their command. They well know how to entrap; and they have entrapped some. In thus seeking to delude and mislead mankind, they know that they can cause humanity to dread their Creator, to hate rather than to love Him. The Apostle Paul declares that "the god of this world (Satan) hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4:4) The Adversary knows full well that if the light of the knowledge of God's glorious character should shine into men's hearts, it would make a great transformation. God's work in the heart of the Christian is for the purpose of transforming him by the renewing of the mind. Rom. 12:2.

What a blessed thought it is, dear brethren in Christ, that we are getting rid of this blindness? The eyes of our understanding are indeed opening. The Apostle Paul thus

prayed for the Church—"I pray for you, that the eyes of your understanding being enlightened, ye may know what is the hope of your calling, and what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His power to us-ward who believe." (Eph. 1:16-19) Further on, he prays, "that ye may be able to comprehend with all saints what is the breadth and length and height and depth, and know the Love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Eph. 3:14-19.

TRUE LOVE FOUNDED UPON JUSTICE

In our text the Apostle is showing us that in God's wonderful Plan for man's recovery from sin and death Divine Mercy, which means Divine Love, has triumphed over Divine Justice, and yet without impinging God's Justice in the slightest degree. It is a very interesting and important study for us to learn just how this was accomplished; for if we do not see it clearly we shall have confused ideas of God's Plan as revealed in His Word. If we do see it clearly many of the theological tangles which long have troubled and hindered us will be unraveled.

We remember that it is written, "Righteousness and Judgment (Justice) are the habitation of His Throne." God's whole Empire is founded upon Justice not Love, but Justice. We see the propriety of this. How else could He be the proper Administrator of the universe! This statement does not conflict with the other Scriptural declaration, "God is Love." Justice is the very basis upon which true love is built. At first these two elements of the Divine character might seem to conflict, when we remember that while God's Justice demanded the punishment of the sinner, nevertheless His Love provided a way to bless that sinner. Let us see how the Word of God harmonizes these facts of theology.

This matter is very simple to understand in our day; whereas in the past our forefathers had great confusion on the subject. Many and fierce were the theological battles fought along this line. They had long arguments as to whether God's Justice would finally prevail, or whether God's Love would override His Justice, and how this would be accomplished. Here was the difficulty in our minds.

Before we can understand what constitutes God's Justice, we must rid ourselves of the errors embodied in the creeds of the Dark Ages, whether these errors be Calvinistic, Arminian, or whatsoever they may be. We are astonished today at the monstrous errors held by some of these well-meaning forefathers of ours. Take, for instance, Jonathan Edwards, who doubtless was a wonderful man, of wide influence. He believed in a literal Hell of fire and torture, into which the great majority of humanity were to be cast. He preached eloquently upon the subject. When asked on one occasion whether Christians would

not be unhappy in Heaven, knowing that the majority of their friends and relatives were suffering agony in Hell, he replied: “No, we shall be so changed that we shall not suffer in seeing our friends in Hell. We shall look over the battlements of Heaven and see their agony; and then, turning around, we shall praise God the louder that His Justice is made manifest.”

MINDS SADLY PERVERTED

It seems past belief that an intelligent, sincere man could have so perverted an idea of justice. Can any sane mind today see any justice in a God who would create billions of human beings, with powers of feeling, with capabilities of the most acute suffering, who would permit them to be born into the world under conditions of weakness, prone to sin as the sparks to fly upward, surrounded by temptation, beset by evil angels, and who would then declare that if they did not live saintly lives and love supremely the God who thus created them they should be damned to an eternity of torture? Ah, something is radically wrong with the brain of the man who can accept such a creed and worship such a God! Such is not the God of the Bible, but a monstrous Demon. The god that originated such a creed is “the god of this world” the Devil.

No human being would ascribe such a character to any human parent. How, then, can any believe such a monstrous libel upon the character of the God of all grace! How strange that we should ever have been thus trapped by this wicked lie of Satan’s!

Many who have long discarded the creeds of the Dark Ages still profess to believe them, and still retain membership in the denomination which holds one or another of these creeds. No intelligent minister of our day believes these monstrosities of medieval doctrine. We need God’s leading and teaching. The difficulty has been that we have leaned upon the creeds of human tradition, instead of relying upon the Word of God.

THE ROOT OF ALL DOCTRINAL ERROR

Let us see what God says of His Justice. He declares that the penalty pronounced upon man for sin was Death. “The wages of sin is death.” “The soul that sinneth, it shall die.” “In the day that thou eatest thereof, dying, thou shalt die.” (Rom. 6:23; Ezek. 18:4, 20; Gen. 2:17, margin) The entire Scriptures bear out this declaration. Only a few highly figurative statements could be so misinterpreted as to seem to teach otherwise. But when the symbolic character of such passages is recognized, they are seen to be in full harmony with the plain declarations of the Bible.

The pagan doctrines of the immortality of the soul, a trinity of gods, etc., are responsible for the great confusion of Christendom regarding the fundamental doctrines of the Word of God. There is not a word of Scripture for the almost universally accepted idea of the natural immortality of the soul. The Bible declares

that man is mortal. How absurd the thought that God would so make a soul that even He could not destroy it under any circumstances, however desirable this might later prove to be! The generally accepted idea is that man has a soul. The Scriptural teaching is that man is a soul. (Gen. 2:7) It is man's physical organism that makes him superior to the brute creation.

THE DOCTRINE OF THE RANSOM

What a marvelous mind must have been possessed by the perfect man Adam before his fall! The measure of the image of God possessed by mankind today is only what remains after the blighting effects of six thousand years of weakness and sin. The perfect Adam, in his Maker's

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image and likeness, must have been a very wonderful and beautiful specimen of manhood, physically, mentally and morally. The size and the shape of the head, the form of the features, the expression of the face, the poise and the carriage of the body, the shape of the hands, the feet all would proclaim the glorious perfection of the first man, Adam.

This perfect man brought the penalty of death upon his posterity, however, by reason of his disobedience of God's just commands. Therefore the whole Adamic race has been born in a dying condition. All mankind came under sin and death conditions because of one man's disobedience. God provided that only this one man Adam should be condemned to death, and that through him condemnation should come upon all his posterity while they were still in his loins. By this arrangement one man could pay the penalty for all. One man sinned. One Man was to be the Redeemer. 1 Cor. 15:21-23.

We have never heard of anything so wonderful as the Divine economy manifested in the great Divine Plan for human salvation. In this marvelous Plan, covering six thousand years, the salvation of twenty billions of human creatures involved; and yet every feature is easily and is perfectly poised! Justice will not be cheated out of its dues; but Love gains the victory and provides the way out of the difficulty, at the expense of the One through whom the whole Plan is consummated our blessed Lord Jesus Christ. His perfect human life offset Adam's perfect human life; and the whole Adamic race is included, because they were all children of the one sinner, merely sharers by heredity in his sin.

MERCY FINALLY TRIUMPHANT

The Ransom is the very foundation of all God's dealings with the race of mankind. It is even through that Ransom that He is now showing mercy. the Bible assures us that to the Logos, the Word, the Messenger Michael, The Godlike One God made the proposition that by the purchase of the whole race of Adam

through His sacrifice He might obtain the honor and glory of Messiah the opportunity of blessing the billions who had been condemned to death in Adam; and that then, as a reward, He should be supremely exalted, even to the Divine nature far above angels, principalities, powers and every name that is named. Heb. 2:9; Phil. 2:8-11.

In God's due time, the Logos laid aside His glorious spirit nature, came to earth as a man, and by the grace of God tasted death for Every Man. By purchasing the forfeited life of Adam. He purchases all who fell in Adam while yet unborn. It is only when we see the nature of man that he is mortal, not immortal and the penalty of sin Death, not an eternity of torture that we begin to see the significance of the death of our Lord Jesus Christ. He "gave Himself a Ransom (Greek, antilutron, a corresponding price) for all, to be testified in due time." 1 Tim. 2:5,6.

For the Church the due time is in the present life. For the world it is during the thousand years of the Reign of Christ. All this is the triumph of Love over Justice. While Justice remains forever inviolate, yet Love is the victor. Mercy rejoiceth against Judgment Justice. Christ and the Church will have the great work of uplifting the world from their degradation and of bringing them up to that full perfection, that image and likeness of God, lost by Father Adam in Eden. Then, when the world shall have been recovered from the Adamic fall all willful sinners having been utterly destroyed in the Second Death all will see the infinite Justice, Wisdom, Love and Power of our great Creator, and bow in loving adoration and praise.

The faithful Church will be associated with our Lord in all His Kingdom glory and honor. In order to be of this class, not only must we be begotten by the Holy Spirit of God, but we must be quickened by it. We must manifest the fruits of that Holy Spirit meekness, gentleness, patience, brotherly kindness, love. Then in the first Resurrection we shall be born of the spirit, and shall share with our Lord this work of Divine Mercy will have been accomplished, through all the varied features of which will be observed operating in full harmony, absolute Love and absolute Justice.

Reprint 6064-65, October 11, 1916

CONSIDER HIM

“Consider him who endured such contradiction of sinners, lest ye be wearied and faint in your minds.” Heb. 12:3

[On Wednesday evening, October 11th, 1916, at the Brooklyn Tabernacle, after the Church Activities Committee had read the various reports of the work done during the past quarter, Brother Russell gave a short address to the New York City Congregation, which proved to be his last words to the church in the midst of which he lived and labored. Those words were taken down at the time and are here transcribed for the benefit of the friends. The topic and text were those of the Manna for the week, and were the same as those used on the same evening by classes of the I. B. S. A. the world over.]

There is a natural tendency amongst people to tire of a thing when the novelty wears off. Even the hearing of the truth, strange as it may seem, causes weariness to some after a time. It is the same way with the soldier. It is easy for him to enlist and march forward when the drums are beating and the bands are playing, and enthusiasm runs high; but when the damp, cold weather comes, when ice forms in the trenches and there is no martial music, he is liable to grow weary; and army life does not seem to be nearly so attractive as it appeared at the first. This is true in our spiritual warfare--in fighting the good fight of faith. There are times when all around seem joyous, when the Christian soldiers are marching, and all are stimulated and encouraged; whereas there are times when the clouds hang low and are dark, chilliness surrounds us, ardor is abated,

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and we are liable to get discouraged. It is partly for this reason that the Lord has directed us to “consider him,” that thereby we might be stimulated and encouraged to press on and to inspire others. He knew just what we would need.

LEST YE BE WEARIED AND FAINT IN YOUR MINDS

The Apostle Paul exhorts us not to forget the assembling of ourselves together, and so much the more as we see the day approaching. Why so? Because “the day” will have its peculiar trials, its difficulties, its attractions in various directions; and the story of the Cross will likely seem old not as new as some things; and consequently we shall need to bear each other up. Because there is danger of becoming luke warm spiritually, it is generally recommended that the Lord’s people meet together; for to do so is stimulating. In proportion as we seek to stir up others in the way by putting them in remembrance, we are thereby

reviving our own minds. We can, therefore, see a wisdom in all of God's arrangements with respect to the truth.

I believe that in every congregation there is danger of growing weary in well-doing. Well-doing costs something. It means sacrificing. If you are serving the Lord's cause, you are denying yourself in some way. Unless we have some special love for the Lord and for the truth, we might say, "This is a very tedious work, I am pressed in many other directions, and there are those who are inviting me to see them." So many things come to you, and to us all, that we might consequently be retarded and slacken our efforts. The world, the flesh and the adversary are pressing hard to draw us, not exactly from the prize, but from the narrow way that leads to the prize. They would slacken our zeal and beat our courage down; they would make us faint and cause us to say, "Oh, I am so tired; I cannot do any more!" Doubtless we all have had such experiences. If we get faint in body, we can rest ourselves; but if we get faint in mind, it is more difficult to become refreshed.

WHAT SHALL WE CONSIDER ABOUT HIM

What, then, shall we do, in case we get weary and faint in our minds? The Apostle tells us: "CONSIDER HIM!" Whom? We all know that he is referring to our Lord Jesus, the one great "HIM" in all the whole world. What shall we consider about him? His birth? Yes, that is profitable; but it is not what the Apostle here suggests. His glory and honor? Not that exactly; but rather, how much HE ENDURED WITHOUT GETTING FAINT AND WEARY, without giving up the work which he undertook to do. He undertook to do a certain work, and so have we! In some respects we have undertaken to do the same work that Jesus did. Let us consider him, lest we get weary and faint in following on in his footsteps!

Of course, the world is not exhorted in this text, but merely those who have come into the Lord's family, and have taken up their cross to follow him those who have consecrated themselves to him, those who have made a covenant with the Lord by sacrifice, declaring that they will give all to him in his service that they will follow him at any cost. These are the ones who are exhorted to consider him.

But what about him shall they consider? What he endured without fainting, in carrying out the Father's will. What he endured in the way of contradiction of sinners against himself. This is the very kind of difficulty which we have in our endeavor to carry out the Father's will. If there were no devil, no sinners and no trials, this would be a very pleasant world to go through. It is because we have to swim up-stream, against the current, when almost everything is going in the opposite direction, that we have such a difficult work. Watch the swimmer! He must battle up-stream against the down-flowing current; a moment's

relaxation and the current carries him downward. With us there is a natural tendency in ourselves, as well as in the currents of thought and activity about us in the world, to pull us back in the opposite direction from which we are trying to go.

OUR LORD'S LOYALTY AND OBEDIENCE

Let us consider his example, his words; or else we may become faint. There are many reasons why we might become so. One of them is that we might consider that the opposition against us is too great. Jesus had the opposition of all those of national influence in his day. He was continually misrepresented, until finally the slanders culminated in his being called a profane person, one who had spoken blasphemies against God, who had said that he was like God, and was as great as God. This was a part of the charge against him. Although the accusation was not true, nevertheless he endured it, even though he had power to stop it. If he could cast out demons and open the eyes of the blind, then surely he could have done something to change things in his own case. Why, then, did he not do it? Because he was doing the Father's will; and it was the Father's will that he should bear witness to the truth and demonstrate his loyalty in connection with it.

Is it not the same with us? But why does the Father care about our loyalty? Because he is seeking a certain class for a certain purpose. In Jesus' case, he was seeking one to be the Head of the church. In our case, he is selecting those who will be members of the body. He has a great plan that contemplates the overthrow of sin and the blessing of all the families of the earth; and he is now looking for a class who is in sympathy with all his plans and arrangements. He is seeking for those who would rather suffer death than violate his Word, or shrink from doing his will.

This is our glorious position, and we are considering one who never made a mistake in carrying out the Father's will. Yet he suffered as though he had made a great many serious mistakes. He suffered as a disloyal person, although he had always been loyal. The Jews declared that he had no patriotism at all, yet he was loyal to his own nation in every respect. As Jesus said, "They hated me without a cause."

HIS TEMPTATIONS SUBTLE

Turn these things over in your mind! Consider him! This kind of suffering is necessary; for the Father would not be wise in exalting to such a high position any one who was not thoroughly loyal. He could not give even his own son the divine nature without a thorough testing. Our Lord, as a new creature, was tempted in all points like as we are, yet without sin. He was not tempted as a fallen man

or as a father; he was not tempted with liquor, etc. The temptations coming to the new creature are different from those which come to the sinner.

Jesus was tempted to grow weary and faint in his mind. This was one of the ways through which special temptations from Satan were placed before him. Satan told our Lord that he would get rid of these difficulties if he would cooperate with him and would avoid those things which would necessarily and surely come to him if he should continue in the way marked out by Jehovah. Our Lord's Answer--was, "Get thee behind me, Satan!" Another temptation was to show the great power which he had received as a spirit-begotten Son, to use this power either to gratify his own natural appetite or to make a display before the people. So it is with those of us who may wish to do things in a showy way instead of in the humble way marked out for us. We may expect to have the same temptations that our Lord had. Therefore we should be on guard that we may prove loyal to the Father.

CHRIST CALLED TO SACRIFICE— "THE BODY" ALSO TO SACRIFICE

"If we suffer with him, we shall also reign with him." The reason why the Father is so careful in making the selection of the church class, is that they are to reign. He could not take hypocrites or any disloyal ones or even careless ones to be rulers and teachers of the people in the coming kingdom. He would not select those who had not first learned humility before he could use them to teach humility to others. God desires such a company of priests and judges to be associated with his Son for a thousand years in ruling and blessing the world as will prove faithful under all circumstances those in whom he can place absolute confidence, who have been tested and found faithful. This is the reason that he tests and proves during this Gospel age every one whom he will receive for that future work.

The call of the Gospel age is, therefore, one to sacrifice. God does not hide this fact from us. He does not call us to simply stand up and say that we wish to be followers of Jesus. No! Our Lord says, "If any man will be my disciple, let him deny himself, and take up his cross and follow me." There is no deception about the matter. If we have been deceived, it is our own fault. The Old Testament says the same thing: "Gather my saints together unto me; those who have made a covenant with me by sacrifice." There is nothing hidden. Whoever would follow Jesus must prove his faithfulness by his willingness to sacrifice.

In the past, false doctrines confused us; but now "we see Jesus" we see what he accomplished, and how he endured without growing weary or giving up. It makes our course plain when we consider him. We sometimes say that we have not been careful

enough in this or that matter, and have consequently made some mistakes. We can often find some fault in ourselves, thus demonstrating that we are partly to blame for our sufferings. But in our Lord's case it was different. He received the slanders, the misrepresentation, and everything else that came against him, without having any fault in him at all. "He was holy, harmless, undefiled and separate from sinners, still he endured. We, though following in his footsteps, have not as much to endure as had the Master.

THE OUTCOME OF OUR FAITHFUL ENDURANCE

We are also to consider the outcome. While the Father let Jesus die on the cross as a malefactor, yet he did not let our Lord go permanently, but kept his promise to raise him from the dead. We have the promise that, as the Father raised Jesus from the dead, so also will he raise those up who are found worthy by being faithful unto death. In raising up Jesus the Father has given us a testimony to his faithfulness. In the case of Jesus, no one had set him an example. It was all by faith with him; none had gone before. With us it is different. Besides, we have not so much to lose as had our Lord. However, if we trust God, he is faithful to keep us and to do what he has promised to raise us up with our Head. Consider what great things God has done for his Son. Consider also that he has promised us a share in our Lord's glory if we be found faithful. It is amazing almost beyond conception! Unless God had made it plain, I fear that I would not be able to receive it. If he had said it but once, I might have doubted it; but since he has stated it over and over again in so many ways as to remove all grounds for doubt, I must believe it. How wonderful it seems!

Consider him! Consider that God has highly exalted him! Consider what a great privilege has been afforded us of walking in his footsteps, especially as our lives are so imperfect, so unsatisfactory even to ourselves, and as life is all that we have to give. What a thought that God will count our little sacrifice as a part of that which Jesus gave! We are to be heirs of God, and joint-heirs with Jesus Christ, "to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed at the last time." Then to think that we are in the last time now! We are right at the close of the age. The new dispensation is opening all around us, and the great majority of the people are so bewildered that they do not know what to make of the wonderful things of our day. "None of the wicked shall understand; but the wise shall understand." (Dan. 12:10) The Lord's true people are the only ones who have a correct understanding of these things.

How carefully the people of God, therefore, should weigh their thoughts and deeds! "Seeing that these [present] things are to be dissolved, what manner of person ought we to be in all holy

living and godliness, looking for and earnestly desiring the coming of the day of God!... According to his promise we look for a new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found of him in peace, without spot and blameless” in his sight. “Ye therefore, beloved, knowing these things beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and forever. Amen.” 2 Pet. 3:13-18

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CLOSING EXHORTATION

In view of what we see ahead of us as sharers with Jesus of his glory, honor and immortality, we should be leading holy lives. We should be living in the future rather than in the past. Do not think too much of the past. Let us not live in the past and dwell upon our mistakes and shortcomings, and thus be cast down; but let us believe that “if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” (1 John 1:9) And we should have such an appreciation of these mercies and blessings of forgiveness as to show it forth in our conduct.

Let us give heed more and more to the suggestion of our text, and consider him whom the Father has so greatly exalted so highly exalted. Let us remember that he has called us with the same high and heavenly calling and has promised to help us all the way through! If we remember this, we shall cease to be weary and faint and shall become strong in the Lord and in the power of his might; we shall go on from grace to grace, from glory to glory; we shall be transformed by the renewing of our minds, more and more proving what is that good and acceptable and perfect will of God. Then, finally, we shall attain unto the glorious things which he has in reservation for those who love him more than parents, or children, or self, or any other person or thing.

*“Hold on thy way with hope unchilled
By faith and not by sight;
And thou shalt own his Word fulfilled—
At eve it shall be light.”*

St. Paul Enterprise, October 17, 1916

DOUBTING CHRISTIANS DISHONOR THEIR GOD

Providence, R. I., October 15 -- Pastor Russell was here today and addressed a large audience upon the theme, "Full Assurance of Faith." His discourse was based upon Heb. 10:22—"Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." He said in part:

Full assurance of faith is something that every Christian should have; and yet we are all sadly aware that in our day but comparatively few professing Christians have this assurance. The great majority seem to be losing their faith; and, worse than this, they are in many cases losing the very foundation, or basis, for faith. For years the great colleges of Christendom have been undermining faith by undermining the Bible. They do not make an attach upon faith itself; indeed, they all admit that it has its place, and is a glorious quality. But straightway they proceed to do the same work that Thomas Paine and Robert Ingersoll tried to do to undermine confidence in the Bible as the Word of God.

Confidence in the Bible is the very basis of faith. After one has lost his confidence in it as the Word of God, what has he left? He would have merely the vagaries and guesses of Higher Criticism and Evolution. We have very little use for guesses. We have little confidence in fallen flesh. We know that all men are imperfect in every sense of the word, that their judgments are exceedingly fallible. When men undertake to picture a God to their own liking, we have as many gods as there are men.

Looking into the past, we see what many of the noblest minds came to in the way of image-worship, bowing down to some of the worst idols, that could be imagined; for more black misrepresentation can be done by pen and ink or by the printing-press than by making the most hideous idols of the heathen nations. The creeds of Christendom have carved out the worst idol in all the Universe. Yet great men made these creeds men of noble minds. This shows us how little confidence we can have in any theory that men can evolve. We may be sure that if we had been in their places we could not have done any better. We are not finding fault with them. We are finding fault with the real source of the whole matter. This the Apostle Paul declares when he tells us that "the god of this world" has been responsible for this misleading. Satan has done this lest the light of God's goodness should shine into men's hearts. 2 Cor. 4:4-6

BASIS OF FAITH GONE WITH MANY

The Apostle also explains why it is that many Christians cannot see the light of the Gospel of Christ the true Message of salvation. Satan has gotten his bandages upon their eyes, and as a result they cannot see the things of God. The Apostles warned the Church that after their time many would depart from the faith, giving heed to seducing spirits and doctrines of demons. (1 Pet. 2:1,2; 1 Tim. 4:1) We have come to the time when many good, intelligent people including ministers in the various pulpits, professors, theologians, presidents of colleges, etc. confess that they have lost the basis of their faith.

We are not for one moment to suppose that those who have lost confidence in the Bible as the Word of God are wicked people. On the contrary, the majority of them are fine, well-intentioned people. But they are under a delusion. The delusions of the Dark Ages coming in contact now with the full blaze of the New Dispensation just upon us, there is a conflict between the light of our day and the darkness of the past. There is such a clash that everybody sees stars, so to speak. People are astonished, and do not know what to think.

Some are still holding to the Bible, in a sort of blind way, bewildered and uncertain as to their real position, hoping against hope that they will not lose what little faith they have left, afraid to think and afraid to read lest they be cast adrift in an unknown sea. We sympathize with these people. But the fact is that they never have had faith enough to worry about. It was not a well-established faith, a full assurance of faith. On the contrary, it was a blind faith, a kind of credulity. They have hoped that they were

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Elect; but they had little or no conception of what is meant by election or to what this class were elected. In the light of our day such faith, or rather credulity, is crumbling to pieces.

THE CHRISTIAN'S FIRM FOUNDATION

Yet at this very time when Higher Criticism and Evolution are undermining the foundation of religion, and when nearly all thinking people are losing faith in the Bible as the Word of God, how gracious our Creator had been to those who have retained their faith in His sure Word! The eyes of their understanding are opening more and more widely; and they are coming to see that the Bible is the most wonderful book in the world. Never before have God's people understood the Divine Plan as they do now, in the midst of the turmoil of all the denominations and of the learned men of all lands. Truly we can sing with the poet:

*“How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say than to you He hath said,
You who unto Jesus for refuge have fled!”*

We have often wondered whether God did not partially inspire some of these precious hymns that have cheered, comforted and refreshed the Lord’s people in their journey through the wilderness of this world; for they seem to fit so wonderfully our time and our condition, and the real knowledge of God’s Word seemed so misty at the time when many of them were written. The strongest language would not be strong enough today to express the faith, the confidence, the trust, which we have in our god through seeing His real character and His real plan as outlined in His Word. This is full assurance of faith.

There is a vast difference, however, between a full assurance of faith and a full assurance of credulity. Credulity is a readiness to swallow everything and anything, without any real basis for believing, without proof. This is what most people have called faith. But it is not. Faith must have a basis; and the basis must have some intelligent presentation.

When asked, “Why do you believe the Bible?” many people will reply, “My father and my mother believed it; and I was taught to believe it.” When asked as to what is their real basis of faith, they look bewildered, hesitate, and either acknowledge that they have none, or else change the subject of conversation. This is not faith; it is mere credulity. Heathen people could do as well; for their parents and their grandparents believed their heathen books. To really believe the Bible it is necessary that we understand it. That which gives us faith in the Bible is proof that it is the Word of God. To understand it we must understand God’s Plan therein outlined; we must learn rightly to “divide the Word of Truth.” 2 Tim. 2:15.

Higher critics are busy trying to prove that Isaiah never wrote the book of Isaiah, but that it was written by different persons; that Moses never wrote the Pentateuch; that Daniel never wrote the book called by his name. The fact that Jesus and the Apostles quoted from these books and ascribe them to the very authors claimed in the books has no weight whatever.

THE BASIS FOR OUR FAITH

Our confidence in the Bible is based upon the fact that it contains a great Divine Plan, far superior to anything that mortal man could have produced. Show me a watch with the wheels revolving with perfect precision and with perfect relationship to each other, a watch that keeps correct time without variation; and I shall know that some skilful hand, guided by an intelligent mind, made that watch. Such a piece of workmanship never came by chance. The hands did not get on the dial by accident. There was some intelligent power in operation there.

So it is with the Bible. When we find the prophecies of the Old Testament, the types of the Mosaic Law, and the teachings of our Lord Jesus and His Apostles all interlocking, based and dependent one upon another in the most marvelous way, all telling the same story, although written by various men, in various ages, and under various conditions, with Genesis describing the fall of man into sin, with Revelation portraying his recovery from that fall, with each intervening book corroborating both tell me, who made that Plan? No one could convince me that any human beings made it. The very conditions of today, so wonderfully fulfilling the prophecies of the Bible, are amongst the strongest proofs of its Divine inspiration.

AN ARGUMENT WITH AN INFIDEL

Once in early life I had an argument with an infidel, who claimed that “the Bible was written by priests and knaves.” When I asked him, “which set of priests and knaves do you think made it up?” he hesitated; for he had not anticipated that question. Then I suggested that we reason a little on the subject. I showed him that if any of the denominations had made the Bible, they would surely have put into it many things that are not there, and would have left out of it many things that are therein.

For instance, they do not know what to do with the doctrine of the resurrection of the dead. Having a theory that at death people go to Heaven, Purgatory or Hell, they have no need of a resurrection. Yet they know that it is in the Bible. If ever they come across it in their reading, it is a sort of “thorn in the flesh” to them; for it disturbs their peace of mind. Nor do they know what to do with the Judgment Day. They must think that the Judgment is past. Otherwise how could the dead be in Heaven, Hell or Purgatory? Then there is the theory of the Trinity, in which all, practically believe, though not a word of Scripture justifies such a belief.

Surely our Calvinistic friends would not make up the Bible as it is today. Neither would our Arminian friends. The latter would surely leave out all of those texts which speak of an election, of foreordination, of predestination, of making our calling and election sure, of “the very elect,” etc. The former would doubtless leave out some of the texts which tell about free grace; for these do not fit with their idea of election. Of course both would put in something about a Trinity; for all hold that theory as the very essence of faith. The thing which you cannot understand, and which is the most mysterious, is the most important! 1 Cor. 8:6, 7; Eph. 4:4-6

THE BIBLE SIMPLE, REASONABLE

But, dear friends, from the standpoint of itself the Bible is simple; and everything is thoroughly explained, when we get our mental telescope properly adjusted and see the wonderful Plan of God as it is mapped out in His Word. However, no amount of learning or of worldly wisdom or of knowledge will enable one to see this and to have a heart appreciation of it. The deep things of God are revealed only by His Holy Spirit. (1 Cor. 2:10) They are especially clear at this time, because God's due time has come for the full unfolding of His Plan. These deep things are revealed to the faithful, watching children of God, who are walking hand in hand with the Master, seeking in all things to be guided by Him.

Thank God for the Morning light! Thank God that we are living in the time when the path of the just is shining so brightly! For it was to shine more and more unto the perfect Day. (Prov. 4:18) Now the perfect Day is almost here. It is so near that we can see the first rays of its dawning, although before its full glory breaks upon the world the storm clouds will gather dark and gloomy, and soon will let fall "hailstones and coals of fire." But it is merely the darkness that precedes the full dawning.

The creeds formulated during the Dark Ages have greatly injured the whole world. Doubtless many people today are following sin who would, if they had a right knowledge of God, be following after righteousness. Many men have been led to drink, to debauchery and to all sorts of sin simply by reason of not seeing the true God. For any one to see the real God is to love Him. Mankind are made upon that basis. Notwithstanding the six thousand years of the Adamic fall, there is in every man's head unless he be an idiot or in some way deformed that quality of reverence of a Supreme Being and a desire to render worship.

PROFITABLE QUESTIONS FOR GOD'S PEOPLE

The Christian's assurance of faith is based upon the Word of God and the realization that he has taken the various steps which God therein directs. He tells us that by nature we are sinners, that Christ Jesus tasted death for every man, that by and by He will give Restitution to human perfection to whosoever will accept the arrangement which He has made and which is soon to be opened up to all mankind. He tells us, too, that during this Gospel Age there is a Call for those who desire to come out from the world to be a peculiar people unto Him, a Royal Priesthood, a holy nation, zealous of good works, zealous of everything that is God's will, and ready to lay down their lives in the doing of it. Have you heard and accepted this Call?

To those Christians who do not have that full assurance regarding their standing with the Lord which they wish to have,

and which is their privilege, we would suggest that they ask themselves the following questions:

Have I forsaken sin and accepted the Lord Jesus Christ as my personal Redeemer? Have I made a full consecration of myself to God through Christ, giving Him my time, my means, my all, surrendering myself fully to His keeping, to be henceforth guided by His Holy Spirit in all things as His will is made clear to me through His Word?

As I thus gave myself to the Lord, did I realize that I am still imperfect, and that my standing before God is only in Christ? Did I realize that thus He imputed, or counted, to me the perfection which He would otherwise give me in the next Age, in order that now I might lay it down in sacrifice with Jesus, sharing His sufferings and death that I might also share His glory, when His Kingdom is set up for the blessing of the world?

As the result of my consecration to the Lord, am I able, to some extent at least, to grasp spiritual things? Do they appeal to me? Am I gradually attaining a holy mind, a holy disposition? Do I desire above all things to do God's will, and is my holy mind bearing fruitage to the Lord's praise so that others can see it? Am I gradually growing more meek, more gentle, more patient, more long-suffering, more kind and loving? Is my heart growing broader, deeper and more sympathetic?

Whoever can say "Yes!" to these questions, even though keenly realizing, as all God's children should, that he has many imperfections, may have full assurance of faith that he is a child of God in full standing, that the Father's smile of approval is upon him, and that if he continues thus to develop in the likeness of Christ he will inherit the Kingdom as a joint-heir with Christ Jesus our Lord.

It is our Heavenly Father's will that we have this full assurance, that thus we may be kept in perfect peace of heart, and may demonstrate our trust in Him and in His precious promises, despite our sufferings for righteousness' sake. But let us never suffer as busy-bodies in other men's matters. Yet if we suffer as Christians, let us glorify God on this behalf. 1 Pet. 4:15,16.

**The Final Truth-Message Society—
FORWARD by Menta Sturgeon**

**PASTOR RUSSELL'S
LAST MESSAGE**

Within these quiet borders you will find the last, sweet words spoken to the Church by that faithful Pastor whom you so sincerely loved. Receive them in the Lord in this simple way as a message from him, and accept them in this humble form as evidently his will. In so doing, you will receive a blessing from our Unseen yet ever-present Lord and Head, to Whom the thanks will be due.

Our dear Brother Russell had served the church faithfully for more than forty years during that period in the history of the church which was specially characterized by the spirit of brotherly love, and since the Harvest was now rapidly drawing to a close when the first work of the new age would be due to begin, within the next ten days he was going to lay aside his harvest clothes, in advance of those he was leaving behind to finish up the last few things remaining to

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be done before the Gospel Age would forever end, but, before doing so, he was to speak his last words to the church he loved so well, and these words are now sent to you in love and with prayer.

He had just attended the Convention held at Dallas, Texas, on Sunday, October 22nd, 1916, and had reached Galveston, after a night's ride on the train, weary and worn, and hardly able to proceed much farther. The harvest work had always made deep inroads upon his physical strength, but, at this crisis, it was doing so more than ever. One could easily see him passing away with the harness on. He had often been weary, but now, more so, and soon he would rest from his labors.

Upon his arrival in Galveston, Texas, on Monday morning, October 23rd, 1916, loving friends were present to see that he was properly cared for in the Hotel Galvez, so beautifully located on the bank of the Gulf of Mexico. His apartment overlooked the rhythmic waters of the deep blue sea. Presently, he was alone, and in the quiet recess of a comfortable environment, the faithful servant, weak and worn, drew from his pocket his fountain pen, and wrote these words:

“WHEN YE SEE THESE THINGS begin to come to pass, then lift up your heads, and rejoice, knowing that your deliverance draweth nigh.”

*“Then let your songs abound,
And every tear be dried;
We’re travelling through Immanuel’s ground,
To fairer prospects nigh.”*

This was to be the basis of his last message, and his mind was becoming so weak that it was written down beforehand, lest he should forget it at the time appointed for its delivery. We have these words in his own handwriting, and they carry a special blessing as we now gaze upon them.

Further down the Sea-Wall Boulevard along the Gulf front than the Hotel Galvez, in an Auditorium on the second floor, facing the beautiful Gulf, a company of the Lord’s people had gathered for the purpose of hearing this aged man of God deliver his message. They had waited patiently upon the Lord, and now they were not to be disappointed. Wrapped in the spirit of the Lord he came, in the presence of the Lord he spoke, and these words of heavenly benediction are herewith sent to you in the name of our blessed Lord Jesus.

They proved to be his last words for the church, and you have them as a gift of love.

*“TRUTH, like the light, is pure;
And no device to rob it of its glory,
Or drag it down base purposes to serve,
Can e’er succeed. Ah, no! its heav’nly glory
Shall in due time the universe pervade.”*

PASTOR RUSSELL’S LAST MESSAGE

“And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” Luke 21; 28.

Jesus looking down to our day, said, “When ye see these things begin to come to pass, then lift up your heads, and rejoice knowing that your deliverance draweth nigh.”

There is a blessed thought here, that the Master knew about us. He knew that the disciples of that day would never see these things, so He was thinking about us of this day. What a blessing to know that God knows all about us, all about our difficulties, and has planned our deliverance which is now so near! He took notice of us down here, and, knowing that we would have much opposition, and people would think of us as calamity howlers when we would call their attention to the time of trouble, and would say, you are pessimists to talk about the trouble to come, you are off in your minds, deranged a little, and that we would not have courage to lift our heads very high, He caused the words of our text to be written down beforehand for our comfort, so that we have quietly gone along while all the enlightened minds and all the Doctors of Divinity, and preachers as well, said “Foolishness we are going to convert the world, and the world is

pretty nearly converted now.” But we knew that the Master had said differently, and as enlightened Bible Students, we had God’s Word for it that the time of trouble would come and that the Kingdom of Heaven would be established in the midst of it. We knew that these kingdoms were not God’s kingdom in the world, and that that which calls itself Christendom, is not so. We had God’s Word for it, and we were holding fast to the sure Word of the Lord. Therefore, we have not been discouraged. When we knew that the Gentile Times would end somewhere about 1914, we talked about it, and have done so for the last 40 years. We have been talking about the end of the age, of the end of the Gentile Times, the time when the present kingdoms would all fall down, and it required some courage to stand in the face of everything else, and against all the people, and learned minds of our day. We believed God although everything was going in the other direction. We said the world was far from being converted, although they said it was nearly converted. But now, we see, and the whole world is seeing, especially we of America who can look over with calmness of mind, and can see that there is a lack of any confidence that these are kingdoms of God, for they are fighting like demons with all manner of devices trying to blow each other off the face of the earth and of the sea. Twelve million shells costing from \$16 to \$350 a piece were thrown in preparation for a single attack. Supposing only one-tenth were thrown, still it would be awful that one Christian should throw such stuff against another Christian. They call themselves Christians, and each claiming to be Christians and saying each other is a Christian nation. Confidence is lacking everywhere that any of these are Christian nations. They have not the spirit of Christ. They have no meekness, but are boasters of what they will do with those Germans, etc. Both sides boast of what they will do. Gentleness! Where is the gentleness in raining down fire upon each other and blowing each other up? How much patience do they have, or brotherly kindness, or love? There is not a sign of any of these fruits of the Holy Spirit among them not a sign of any of these fruits anywhere among these contending nations. We see just the contrary; the spirit of the Adversary, anger, malice, hatred, envy, strife, bitterness works of the flesh and of the devil, St. Paul and St. Peter say, and all the Bible says.

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The time has come when you and I may lift up our heads a little, not with pride and boastfulness, and say, we did or did not do so and so. Oh, no! the spirit of the Lord is always to be a meek and quiet spirit, and always be humble under all circumstances. We feel sorry for those who are in this great struggle. How glad we would be to bring the views to the world which the Lord says we will bring to the world shortly, only His time has not yet come. They must learn a lesson that will last them throughout all eternity, for all future time, what all this spirit of pride and anger and malice lead to. They must see the culmination of it all in that

time of trouble, so terrible as to be greater than any trouble since there was a nation. They must! It is God's arrangement. They must have learned the lesson before He will pour out the blessing. He is waiting, and has been gathering the church for this very purpose of blessing all these people. We will rejoice in the time when the spirit of the Lord will be poured out upon all flesh helping them.

But now is the time when Jesus said to lift up your heads, when you see these things begin to come to pass. It may be two, or three, or more years, I cannot say. I will not prophesy. I know nothing beyond 1914. It is not for us to prophesy, but to await God's time and see His salvation for ourselves. We see these things now beginning to come to pass. Lift up your heads, says Jesus. Rejoice; not at their suffering. Nothing could be further from the spirit of our Master than that we should rejoice because of the sufferings of any, but rejoice because our deliverance draweth nigh. How glad we will be to pass beyond the veil! How glad all of us will be to pass beyond and hear the Master say, "Well done, good and faithful servant. You have been faithful over a few things not many I will make you ruler over many things." No one can accomplish anything great in this world. We have merely tried to stand loyal to the Captain of our salvation, and to God and the principles of His character which represent Him. We have tried to lift up the Royal Banner and show men the right way. We have not done much, or been very successful and accomplished much in the world. He told us that darkness would hate the light, and would not come to the light, and we would have to suffer for righteousness sake. We have found it so. Any sufferings for righteousness sake we may have had will be so many marks in our favor. Along this line the Apostle said, "I bear about in my body the marks of the Lord Jesus Christ." He was talking about slaves. He declared that he, himself, was a bond slave of the Lord Jesus Christ. It was the custom that slaves should be branded the same as pack mules when they take them to the army. So, they would mark the slave. Wherever you find him, bring him to his master. So the Apostle Paul says, "I bear about in my body the marks of the Lord Jesus." I am His slave, a marked slave.

What were these marks? They were the stripes that he bore. "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches." His back was lacerated with stripes until the blood flowed, and the wounds were washed

in salt water, and the Apostle was glorying in these things. In any way that we can suffer for righteousness sake there is something in which to glory. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy.... If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf." "But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters" put these all away. But, if we suffer as Christians, no matter where, from our feelings being lacerated, or our bodies, these marks will by and by be cause for rejoicing, the Lord will say, You have been faithful over a few things, I will make you a ruler over many things. Every mark will be something that we will rejoice in. These marks will indicate the amount or degree of our glory. How is this? This suffering will indicate faithfulness on your part and mine. The Lord is going to glorify His people in proportion to their faithfulness. The more faithful you are, the more you will suffer for the truth, or for righteousness sake. We are not to feel hard toward them for doing evil against us. We are to remember that they are blinded by the God of this world.—" They know not what they do," St. Peter said, about those who crucified the Lord, on the day of Pentecost, addressing the Jews, "I wot brethren that in ignorance ye did it, as did also your rulers, for if they had known, they would not have crucified the Prince of life." If they had known, they would not have persecuted any of the body of Christ. The world does not know the followers of Jesus. The Apostle, therefore, says, "The world knoweth us not, even as it knew Him not."

Never mind these things in the past. Lift up your heads, and rejoice! Rejoice that the time is so near when the suffering will be over, and our opportunity for blessing all the families of the earth will have come. What a glorious future we have! The Apostle calls it an inheritance. Everybody is anxious to enter upon their inheritance. The Apostle says we have an inheritance reserved in heaven for us, ready to be revealed in the last time. It is now the last time, and it is ready to be revealed. When you see these things, they are signs that the kingdom is soon to be set up, your blessing is nigh, and the things promised are about to be accomplished these things you have believed in are about to be fulfilled therefore, rejoice! This reminds me of the words of the poet,

*"Then let our songs abound,
And every tear be dried,
We're travelling through Immanuel's ground
To fairer prospects nigh."*

They are very true. We are travelling through Immanuel's ground. The whole world belongs to Immanuel, our Lord, the whole earth, because He has already died. As a perfect man who kept the law, He had a right to the earth. Whoever would keep the law would be

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the one who would inherit all things. He, therefore, merited it because He kept the law perfectly. This was the divine arrangement. If He had not died at all, He would be the owner of the earth. So then, this is Immanuel's ground. Everything is His. When we are His, all things are ours. "All things are for your sakes, for ye are Christ's, and Christ is God's." Everywhere it all belongs to our Lord. Jesus has not yet applied the ransom-price on behalf of the world, but, there is a difference between the world and the earth. He did not need to give His life to become the owner of the earth. By keeping the law He became the owner of the earth. But the merit of His sacrifice was necessary to purchase the world in due time. The imputation of that merit was necessary during this age that we might be acceptable to the Father and be received into His family by the begetting of His spirit to be sons of God. All this He has done through the imputation which He has in the Father's hands as a deposit; and this He is about to apply for the world of mankind, and all the children of Adam, in a short time. He is about to purchase the world of mankind, but the right to the earth He has had ever since He proved Himself able to keep the law. That is one of the reasons that restitution, so far as the earth is concerned, can begin before such blessings come to the world of mankind. Restitution has been going on since 1874, especially since entering the seventh great day. He had a right to bring these restitution blessings to the earth even before He applies the merit for the world of mankind.

We need not hold our heads down. Others are holding down their heads. We want them to do so because we know that unless their heads and hearts be down they will never be ready to receive the blessings that will come from the Lord to the world of mankind. We know this is necessary, and so the Apostle says, "Humble yourselves under the mighty hand of God, that He may exalt you in due time." The world must learn to humble itself, the same as we have. They need to look away from self and look to the Lord for every blessing. They have not learned this, yet. They are still boastful. Some great Professors tell us that they can get along without God, that everything will go along all right without Him. But they will have quite a different idea by the time the trouble is past. They will say, "Oh, God, have you forgotten the world?" when everything is going to ruin and wreck. They will call upon the Lord and He will hear them and deliver them. We see they will. We would like to give them the blessings right away, but they are not ready, and so He will not give it to them, since

giving it prematurely would be an injury to them. So, let our tears be dried, and let us fill our hearts with songs of praise to Him who has called us out of darkness into His marvellous light!

A closing word. I find that many in the world, and some Christian people who have not seen with us in the past, are becoming much more reasonable, and are thinking seriously. I am told that many of the ministerial conferences are studying about what the Scripture Studies say about 1914 and the time of trouble, and they are wondering if there is not some truth in it. They are wondering a whole lot of them. It will do them good. Not only ministers, but thinking people generally who have not had their minds so thoroughly perverted by false theories. The people are waking up. I find them on the trains, and everywhere. People come to me on the train and say, "Is this Pastor Russell? I have been reading your sermons, have seen your picture, and am glad to meet you." It shows they are interested.

In Chicago on our last trip, while passing through the railroad station after purchasing a ticket, a lady with her daughter came up to me, and said, "This is Pastor Russell. We know you very well. We used to live in Pittsburgh when you did." (I did not know them.) I inquired, "Are you a Bible Student?" "No, but our sister was a Bible student." "Are you interested in the Bible?" "Yes, especially since the great trouble came on in connection with the war. We saw it then, that it was exactly what we had been told about it, and we have been interested ever since." "Have you given your heart to the Lord?" I asked. "Not yet, but I am thinking about it," she replied. "Don't think too long," said I, "if you want to have a part in the great blessing, if you want to have a share in all the good things which He has now for those who love Him more than friends, houses, etc." She said again, "We are thinking about it, and are going to think about it very seriously."

Another said, "Brother Russell, in our town, and a small town at that, we recently had an experience in a Methodist Bible class, wherein the whole class stood against the teacher on a certain point, and the teacher said, 'we took Pastor Russell's view of the matter.' All were on our side except the teacher. Similarly, in many of the little towns such things are going on.

I believe people are thinking, and are remembering that they have gotten some impressions somewhere about these things. All that we desire now, is that all of the people of the Lord shall come to the knowledge of the present truth, the same as we have. We are not expecting the world to come to this knowledge now, but all of the people of God will appreciate it, even as others have. We wish them to have a share in this precious truth, and bid them God-speed in this connection, Even worldly people

who have not thought of consecrating themselves to the Lord they say, I don't believe in that doctrine of eternal torment, anyway; I believe what you teach about God's love must be the right thing." It commends itself to the natural mind.

THEN, LET OUR TEARS BE DRIED, AND FILL OUR MOUTHS WITH PRAISE; AND LET US SHOW FORTH HIS PRAISES WHO HAS CALLED US OUT OF DARKNESS INTO HIS MARVELLOUS LIGHT PATIENTLY, MEEKLY, LOVINGLY, HUMBLY!

12:15 P. M. Monday, October 23rd, 1916. Auditorium Overlooking Gulf of Mexico. Second floor, Galveston, Texas.

These were the last words spoken by that faithful man of God, C. T. Russell, directly to the church. His words at Los Angeles the following Sunday were applicable to that church alone. They remind us of the beautiful words of the poet:

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A LIFE WELL SPENT

*"Softly, oh softly, the years have swept by thee,
Touching thee gently with tenderest care;
Sorrow and death they have often brought nigh thee,
Yet have they left thee but beauty to wear;
Growing old gracefully,
Gracefully fair.*

*Far from the storms that are lashing the ocean,
Nearer each day to the pleasant home-light;
Far from the waves that are big with commotion,
Under full sail and the harbor in sight;
Growing old cheerfully,
Cheerful and bright.*

*Past all the winds that were adverse and chilling,
Past all the islands that lured thee to rest;
Past all the currents that urged thee unwilling,
Far from thy course to the home of the blest;
Growing old peacefully,
Peaceful and blest.*

*Never a feeling of envy and sorrow
When the bright faces of children are seen;
Never a year from the young wouldst thou borrow—
Thou dost remember what liest between;
Growing old willingly,
Thankful, serene.*

*Rich in a faith that hath grown with thy years;
Rich in a love that grew from and above it,
Soothing thy sorrows and hushing thy fears;
Growing old wealthily,
Loving and dear.*

*Hearts at the sound of thy coming are lightened,
Ready and willing thy hand to relieve;
Many a face at thy kind word hath brightened—
“It is more blessed to give than receive.”
Growing old happily,
Ceasing to grieve.*

*Eyes that grow dim to the earth and its glory
Have a sweet recompense youth cannot know;
Ears that grow dull to the earth and its story
Drink in the songs that from Paradise flow;
Growing old graciously,
PURER THAN SNOW.”*

AN AFTERWORD

You have now finished reading, with interest and profit, we trust, the last message of our faithful Pastor to the last members of the Body of Christ still remaining in the flesh. We wish to be true to his memory and endeavor to follow in the foot-steps of Jesus as he so earnestly taught and exemplified. We believe that he is now with the Lord, like Him since he has seen Him face to face, and is at present engaged in the work of the Kingdom together with the Holy Apostles and other Overcomers who are rejoicing in sharing together the glories of the first resurrection. Soon, we, too, if faithful, shall have our share in the same. Truly, we are now having our share in the work of the Kingdom on this side of the veil, and it is glorious, but we are hoping to have our full share on the other side within the next two years when the sowing work for the first crop on this side will be complete. To make sure of this, it would seem to be part of wisdom, to note, particularly, the three things he pointed out as constituting the last activities of the Little Flock on this side of the veil. They are as follows: 1. The writing of the seventh volume, 2. The Smiting of the river Jordan, 3. The payment of the penny.

Brother Russell evidently had the mind of the Lord on these matters, since the book he indicated we were to expect is now in existence, the penny is being paid, and the smiting of the Jordan is in progress. He did not leave us in the dark concerning these important matters. He gave us wise counsel. We gave heed to it, and are consequently “joyful in glory” and singing aloud upon our beds. We find ourselves rejoicing in the Lord all the day long. He taught us to expect a harmonized treatment of the Book of Revelation which would be the comfort and encouragement of the Saints until they have finished their course. We were taught to expect a plan that would harmonize the Apocalypse the same as the Plan of the Ages did the Bible. This plan or key was to be in harmony with and the outgrowth of, The Divine Plan of the Ages. The Lord has now rewarded those who have waited

patiently upon Him, and granted to them the desires of their hearts. In doing this, He has given them their Penny, and also provided a way and time wherein they might have their share in the Smiting of the Jordan.

You may have already been “sealed with the seal of the living God” by having an accurate knowledge of The Divine Plan of the Ages, which came to you from the Lord, by the Holy Spirit, through His faithful servant. You now have the privilege, for a short time, of “Standing on Mount Zion with the Lamb” and having the Father’s name written in your forehead by the Holy Spirit. This will come from an accurate knowledge of the plan that harmonizes the Book of Revelation.

Many of the friends now have this Treatise, and are consequently singing, “A new song before the Throne,” they are “harping with their harps.” In a final sense the Word of the Lord is now fulfilling, “Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to Him, and will sup with Him, and He with Me.” This is constituting The Last Supper. The one who was privileged to be the companion of Brother Russell on his last trip is loaning, giving away, selling and otherwise distributing “A TREATISE ON THE REVELATION,” and would be glad to serve you with one if you so desire. In this way he is endeavoring to fulfill his vow to the Lord made, under the most solemn conditions, on that last memorable journey. It was after this manner, Brother Russell had died on the rapidly moving through-train near Pampa, and he and his companion left that train at Waynoka, having reached that point about seven o’clock on the evening of October 31st, 1916. It was a sad, unusual scene. It seemed that the whole town had gathered at the railroad station because they had heard that Pastor Russell’s body was to be taken from the train at that point. When several large, strong men lifted his body, into the basket for the dead and carried him out, the night had fallen, and we were soon found in the rear of the furniture store where the embalming and preparation for continuance of our journey were to take place. All through that night, and until the early morning of the next day, did the silent and sad work continue. He had fallen into the hands of the undertaker, but was soon to be released. Friends from a town about 25 miles distant arrived in their auto at

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midnight, and helped us out. At 3:00 o’clock in the morning we took him away in their auto to the train, and, after thanking and saying good-bye to them, the silent-partner with his companion were once more on the move en route for Kansas City. How changed and solemn everything seemed! The two who had journeyed so closely together all the way were now separated. Brother Russell was now riding in the baggage-car in perfect peace, whereas his companion was left alone in the small

apartment of the Pullman car, formerly occupied by the two of them, to meditate and pray. There was no time for sleep there. The mind and heart were too active. This brother who loved Brother Russell to the very end, and who loved him still, was seated alone on the couch in the little room, toward four o'clock in the morning, gazing upon the place in the berth now made vacant by the absence of that dear and loving man. His thoughts were upon the absent one. All the incidents of this last journey together were reviewed, the heart-strings were stretched to the limit, and while the mind of the thoughtful was permitted with heavenly views and the heart was moved with holy emotions, a solemn resolution, in the presence of the Lamb, and before the Throne, was made, which found mental expression in these then unwritten words: "By the grace of God, I will endeavor to be just as true and loyal to Brother Russell now that he has gone, as I had been to him while still in the flesh." At that time I had but little appreciation of the depths of the meaning of this resolution as it would afterwards be worked out in experience. The spirit of this resolution has been the moving force behind my movements ever since, and indeed it has taken the grace of God to carry it out. 'Tis true, that, it has been imperfectly done; nevertheless, it has been done: with the result that I find myself practically separated from everything to which our dear Pastor died on the last day of October, 1916. The Lord is with me, and has been with me all the way through, although I am far away from all others out in the pine woods of Maine, on the shores of the beautiful Messalonskee Lake, within the hallowed confines of a blessed little camp, dedicated to the Lord, and equipped with all the things necessary for study, meditation, prayer and communion.

Light upon the book of Revelation has constituted the burden of my prayer during these quiet days upon the farm. This light has now come to me in this sacred spot. It is found in "A Treatise on the Revelation" by Brother Carl W. Olson of Minneapolis, Minnesota, which carries with it the sweet and blessed influences of the Holy Spirit, which permeate every page.

By doing everything in my power to spread this book among the friends for their comfort and encouragement, I am conscious of being in harmony with Brother Russell's wishes, and in line with loyalty to him as the Lord's servant, and consequently of loyalty and whole-hearted devotion to the Heavenly Father and His Dear Son, in connection with the best and highest interests of His people. **TO HIM BE THE GLORY, HONOR, MAJESTY AND POWER, NOW AND EVERMORE.** Please call to mind, loved one, some of the words of the first composition in Poems of Dawn words so appropriate, so precious and true:

*GREAT TRUTHS are dearly bought.
The common truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.*

*GREAT TRUTHS are dearly won; not found by chance,
Nor wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream.*

*TRUTH springs like harvest from the well-ploughed fields,
Rewarding patient toil, and faith, and zeal.
TO THOSE THUS SEEKING HER, she ever yields
Her richest treasures for their lasting weal."*

“May the grace of the Lord Jesus Christ, the love of God, and communion of the Holy Spirit, be with you all! Amen.” Your brother in the Lord, by grace divine,

Companion in the tribulation and patience of Jesus,

Menta Sturgeon

[St. Paul Enterprise, October 24, 1916](#)

IS JESUS CHRIST YOUR ADVOCATE WITH GOD?

Pastor Russell is here today, in attendance upon the I. B. S. A. Convention. His address to the Bible Students was based upon 1 John 2:1—“We have an Advocate with the Father, Jesus Christ the Righteous.” He said:

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

One who is living in unrepented of sin is in no condition to appreciate the deep things of God; for Jehovah has declared that “none of the wicked shall understand,” but only the Heavenly wise. (Dan. 12:10.) God does not wish these glorious things to be understood by the wicked or even by those who prefer earthly things. The Lord is not trying now to break men’s hearts. The

very reverse is true. It is His design to bind up the broken-hearted those whose hearts are already broken by the experiences of life. The Message of God speaks peace to those who are looking to Him and seeking for the righteousness which He will provide.

Some, we think, have made a great mistake in thinking that the Gospel is a hammer wherewith to break men's

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hearts. We believe that the Devil does a great deal of the breaking of hearts, but we know of no commission from the Lord for His people to do so. In the great Time of Trouble, even now coming upon the world, many hard hearts will be broken because of conditions resulting from man's selfishness and sin. This breaking up of men's hearts will do them good, bringing them into a humble, teachable condition where the Voice of God may be heard. During the incoming Age, the Lord will take away the stoniness of heart from mankind and will give them hearts of flesh. Instead of being callous and selfish, men's hearts will gradually become soft, tender, kind, gentle. Ezek. 11:19; 36:26

GOSPEL CALL FOR MEEK ONLY

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

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

But if the Lord's ambassadors find one who realizes that he is a sinner weary of sin, and who feels his need of a strong Burden-bearer, a Savior, let them remind him of the Master's words, "Come unto Me, all ye that labor and are heavy-laden and I will give you rest." Point him to the right path, and say, "This is the way; walk in it." Show him the steps which he must take to

become a disciple of Christ. The step of turning from sin is sometimes spoken of as conversion, and it is a conversion to some extent. Whoever seeks to draw near to God will seek to leave sin. Whoever continues to live in sin wishes to be far from God.

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

THE WORK OF THE ADVOCATE

An advocate is one who pleads the cause of another, standing as his representative. The word is used as a synonym of the word attorney, lawyer, a representative of a court of law. All mankind, represented in Father Adam, stood before the Divine Court of the Universe. Father Adam was on trial, and was sentenced to death. He was a sinner, and all of his posterity have been born in a sin and death condition. If any of the Adamic race would now come back to the Divine Court and ask that as far as he was concerned the record of sin be blotted out, the great Court of Heaven would say to him, "We cannot receive you; for We do not receive sinners. The only way to approach Us is through the Advocate whom we have appointed Jesus Christ, the Righteous."

Our text says, "We (the Church) have an Advocate with the father." Our Lord Jesus Christ became the Advocate of the Church after His resurrection, when He ascended on High and appeared in the presence of God for His followers. (Heb. 9:24) This word "appeared" is a legal term. A lawyer appears for his client when he goes into court and gives his name as his client's representative. Thenceforth the court refers to the lawyer anything that it has to say regarding that particular case. When our Lord ascended on High, He appeared in the Divine Presence for His Church, not for the world. The world wishes to forget God, having no hope and busy with its own affairs. Furthermore, Satan has so blinded the majority of mankind that they do not desire to have an Advocate with the Father. Only a few feel their need of an Advocate those who desire to come into fellowship with God.

Our Lord Jesus appeared for the whole Church at once; for this was the Divine arrangement. In His wisdom God foreknew just what He would do. He had foreordained the Call of the Gospel Church, the number of the Elect and the character which they must attain. They must become copies of His dear Son. They must become living sacrifices, holy, desirous of pleasing God.

(Rom. 8:28,29, 30; 12:1) The work of the entire Gospel Age is the finding of this class; and at the very beginning of the Age Christ Jesus appeared in the Heavenly Court as the Advocate for all who would come to the Father through Him. There He made a presentation of His sacrificial merit to the Heavenly Father on behalf of the Church. He advocates our cause by imputing to us the merit of His sacrifice, thus making us presentable in the Father's presence and acceptable as sons of God. John 1: 12; 1 John 3:2

Because of this advocacy those who have offered themselves in full consecration to God have, through Jesus Christ, received the Holy Spirit and have been begotten as New Creatures. As such they still need their Advocate; for they cannot do the things that they would cannot fully control the imperfections of the flesh. Hence they need the Throne of Grace and an Advocate through whom they may maintain their relationship with the Father; for although our Advocate cancelled all sins and weaknesses resulting from Adam's sin, yet there are daily trespasses, daily shortcomings, for which we must daily ask forgiveness.

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EXPERIENCES IN THE NARROW WAY

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

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

The Christian walk is a path that "shines more and more unto the perfect Day." (Prov. 4:18) It is a path that indeed shows more

and more the sufferings with Christ, but not necessarily more of unhappiness. Quite the reverse. Instead of meaning unhappiness to the true child of God, it means great joy; for the sufferings of Christ participated in by His people bring the highest and sweetest joy. As the Apostle declared, we rejoice in tribulation. We recall how he learned to rejoice in tribulation himself. In the prison at Philippi, with their backs bleeding from the scourge, with their feet fast in the stocks, St. Paul and Silas could rejoice and sing praises to the Lord because they were accounted worthy to suffer for Christ's sake. Acts 16:23-25; Rom. 5:1-5

CUTTING AND POLISHING OF JEWELS

The Apostle Peter, who also rejoiced in his sufferings for Christ, says that when severe experiences come upon us for Christ's sake we should remember that "the Spirit of glory and of God resteth upon us." (1 Pet. 4:12-16) We are assured that in proportion as we are found faithful, and worthy to suffer for Christ's sake, we may expect a heavier, richer weight of glory in the future. So this matter of suffering with Christ in the flesh is something that the Christian can appreciate and enjoy; for it is a witness of the Spirit that we belong to Christ. Rom. 8:16-18

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

A small diamond can be cut more easily, and requires less polishing, than a large diamond. The larger the diamond, the more work must be put upon it and the greater its value; and the more gloriously will it show forth the skill of the hand that prepared it. So let us hope, dear brethren, that we may be large jewels in the Lord's hands, that we may be accounted worthy of a good deal of cutting and polishing, that by His grace

*"We may have a glorious part
When grace hath well refined our heart."*

THE JEWELS SOON TO BE MOUNTED

We are instructed in the Lord's Word that when all the jewels are ready, Jehovah will "make up" His jewels. When a jeweler wishes to arrange a gorgeous collection of precious stones into a coronet, he selects with great care the stones he wishes to use,

and arranges them in their places, deciding the relative position of each of the others, in order that each will shed upon the others more or less of beauty. This is called making up the jewels. This well illustrates what the Lord is doing.

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

FAITHFUL JEWEL CLASS TO BE KNOWN

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

The question has sometimes been asked, "Will the world ever know the names of those who constitute this jewel class?" We answer, Yes; they will know. It is written in the Word, "and of Zion it shall be said, This and that man was born in her." (Psa. 87:5) After the faithful Church have all

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passed beyond the veil, a complete list will be made. Mankind will know who have gone to the other side, who have made their calling and election sure, who have gained "the prize of the High Calling."--Phil. 3:14

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

[St. Paul Enterprise, October 31, 1916](#)

AWAKENING OF THE SOUL, ARISE, OH SLEEPER!

San Diego, California, October 29 Pastor Russell was in our city today, and preached a stirring sermon from the text, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light!" (Eph. 5:14) He said in part:

The world in general is asleep. In one sense of the word it is dead. As we know, the death sentence passed upon all men because of Adam's sin. (Rom. 5:12) Since that time all of the human family have been going into the tomb; and even those still having a measure of life are spoken of in the Scriptures as "dead in trespasses and sins." (Eph. 2:1) But this death sentence resting upon all mankind has been transmuted by the Lord to be a sentence of a period of sleep to be followed by an awakening. God had this arrangement in His glorious purpose from the beginning, from before mankind came into existence. In the Divine Program our Lord Jesus was the Lamb slain from before the foundation of the world. God purposed the redemption and restitution of mankind. For this reason the Bible refers to the death state as a "sleep".

When God spoke to Moses at the burning bush, He called Himself the God of Abraham, of Isaac and of Jacob, although these men had long been dead. Our Lord Jesus referred to this statement, and declared that the fact that God so spoke of them when they were dead proved that there is to be a Resurrection of the Dead. (Luke 20:37,38; Ex. 3:6) He did not say that this proved that Abraham, Isaac and Jacob were not dead, but alive in some other world, but that it proved that they were to be raised from the dead; "for all live unto Him" (God). In other words, it is God's purpose that all shall yet live (John 5:28, 29); and He can properly speak from the standpoint of His pre-determined purpose. In both Old and New Testaments death is spoken of as sleep, because of the redemption and the deliverance from the Adamic death penalty purposed through Christ's sacrificial death on the cross.

An understanding of the Plan of the Ages given in the Scriptures reveals the fact that all mankind will be awakened from the Adamic death state, in order that they may "come to a knowledge of the Truth," which will be made plain to all during the Messianic Reign of our Lord. (1 Tim. 2:3-6) This will be the individual enlightenment then brought to all mankind; and the attitude of each toward God's revealed provision for all will determine his case, whether he shall have life everlasting or shall

be cast into the death state again. This will be the Second Death eternal destruction. In the Bible the Second Death is never spoken of as a “sleep”. This term is applied only to the Adamic death.

AWAKE, THOU THAT SLEEPEST!

Our text applies especially to those who, although still having an existence, are dead in trespasses and sins, who are sleeping so far as the highest interests of their souls, their being, are concerned, those who are under the benumbing influence of the potion administered by the great Adversary. (2 Cor. 4:4). Since our Lord’s death as the great Sacrifice for sin, the call has gone out in a general way to all who have heard the Gospel Message that they should repent of sin, should arise from their dormant condition, and live in accordance with the purpose for which they were created. To those who heed this Message comes the special Call of the Gospel Age.

The majority of the human family seem to be passing through life in a sort of maze. They are not awake; they seem to be in a dream. As a rule, they are not thinking about the more important things of life, but of the trivialities what they shall eat, what they shall drink, wherewithal shall they be clothed, where they shall find pleasure or amusement, how they can multiply their dollars. These matters are indeed very trifling compared to the weighty question—“Why am I living? What was the purpose of my creation? What are my responsibilities to my God and my fellowmen? What is to be my eternal destiny?”--Matt. 6:31-33.

In the experience of practically all who have come to the Lord there has been first a soul awakening. Their coming to Him has been preceded by an awakening of their inmost being, their nobler self, a dissatisfaction with the things of this world and a yearning for something that will satisfy, a hungering and thirsting for God. To the one who is beginning to experience this soul-stirring, the words of our text should be especially effective: “Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light!” First must come the awakening, the realization of our need, the hungering for God. Then the light will come, as the heart comes into the right attitude to receive it.

AN IMPORTANT CRISIS IN LIFE

This thought of the need of an awakening should give us sympathy for those who have never yet heard the voice of the Lord. They need our sympathy. “Blessed are your eyes, for they see; and your ears, for they hear,” said our Lord to His disciples. (Matt. 13:16,17) This benediction is

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for the disciples of Jesus today as well as for those to whom the words were directly spoken. These have had the soul awakening; they see and hear things unknown before things of incomparable

value. A very large number of the poor world of mankind are steeped in sin and degradation. They are living merely for the things of time and sense. They seem to do very little profitable thinking. Although they have heard of God and of Heaven, yet what they heard seemingly has made but little impression upon them.

To some who have lived thus for years there comes a time of awakening. Suddenly, through the experiences of life, they are aroused from their lethargy to a realization that there is something to live for beyond what they have heretofore seen. They come to realize that they are sinners needing a Savior, that they are helpless and need a Helper. Perhaps they get the right view that the sentence resting upon fallen man is death. (Gen. 3:19) More likely they get the wrong view that it is eternal torment. But from the moment of their awakening they faced a crisis in their lives. How would they respond? Would they come near to God and receive a blessing? Or would they turn from Him and the voice of conscience, and wander off into greater darkness, greater sin and thereafter be more difficult to reach than ever before?

In the case of others, however, it was not an awakening to a realization of sin; for from childhood they had been children of the Lord, accustomed to the Bible, the hearing of prayer and the singing of hymns. They were Christians; yet their soul was not really awake. They were going through the form of singing hymns, of reading the Bible and of offering prayer, without thinking seriously what the words meant. They were asleep, in a sort of somnambulistic condition, as it were, going around in a stupid way, having a form of godliness with little or none of its power.

Then, in the Lord's providence, they were brought to a sudden standstill. They received a mental shock which shook them out of their torpid condition. They were brought face to face with a crisis in their lives. They saw in just what condition they were. They heard the Call to a higher, nobler life. We well remember when we received this soul-awakening. We were about fifteen years old at the time.

SUGGESTIONS TO PARENTS AND TEACHERS

This time of soul-awakening is an important period in the life of the young. About this time there seems to be a great change in human nature. It is the age when conditions of thoughtfulness are reached, the time when the forces making for spirituality have the most favorable effect upon the youthful mind. This is a thought which parents, guardians and teachers of youth do well to have before them. By this we do not mean, however, that no special attempt should be made to bring the child to the Lord previous to this time. Quite to the contrary, from birth the child should be trained in the nurture and admonition of the Lord.

Indeed, the child's training should begin even earlier than this; for the parental influence upon the mind of the infant during the pre-natal period is of the utmost importance and has a decided bearing upon the character in later life.

In speaking of the importance of the period of life at the age of fifteen years or thereabouts, our thought is that at about that time the child's mind is sufficiently developed to begin to reach out as never before to wonder, to question, to see things in a new light, to look beyond the trivial things of the present time, to lose interest in previous childish diversions. Parents and teachers should use much wisdom in dealing with children at this crucial age. They should neither reprove nor seek to check these first stirrings of the mind toward higher, more important things.

It seems somewhat remarkable that at this age children reason with a great deal of accuracy, about as accurately, perhaps, as they will ever reason; but experience seems to show that this is true. It is afterward that their minds frequently become perverted by false reasoning, and their brain power becomes so confused that they do not know how to think or what to think. From their elders they learn deceit, and get improper views of life and its responsibilities. They imbibe erroneous teachings, which are often difficult to unlearn.

PARENTAL RESPONSIBILITY VERY GREAT

Strange to say, there are parents and some of them professedly Christian who say, "All children must sow their wild oats." How surprising that any parent could so reason! Whoever sows wild oats will reap in kind. "Whatsoever a man soweth, that shall he also reap." (Gal. 6:7) There is no escape from this inexorable law of nature.

From the first dawn of its understanding the child should be kept very near to the Divine standard. The parents should be able to express to the child in sympathetic terms those qualities of nobility and righteousness which the opening mind is so ready to receive, just as a sponge sucks up water. The child mind is ready to absorb very fully the thoughts which are given to it by sincere parents or by any one in whom it has confidence. But children soon lose confidence in one whom they find to be deceitful, one who tells them untruths.

Children are very quick to note whether the parent is untruthful or unjust. Thus their confidence is destroyed; and in time they learn to deceive others, to practice falsehood and injustice. We regret to say that there are parents who seemingly think it wise and proper to teach their children to be shrewd and "thrifty", as they call it to take advantage of others and to fib a little. We are sure that all who come to a real knowledge of Divine Truth, and who have imbibed its spirit, will have no such sentiments.

Having learned the right way themselves, they will be very desirous that their children and all whom they can influence shall take the same Godlike viewpoint as themselves.

AFTER AWAKENING, REMAIN AWAKE

Those who have experienced an awakening of soul should be very watchful lest they fall asleep again drift back into the old worldly ways. After one has awakened in the morning, and his senses have become fully aroused, it is possible for him to turn over and fall asleep once more. Upon a second awakening, however, the energies are sluggish, and the mind is more or less dull and stupid. Upon first awakening after a refreshing sleep, there is a freshness of mind which seems to be lost if one permits

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himself to doze off again; and perhaps after his second awakening there is a languor or torpidity of feeling for the entire day.

So it is with those that fall asleep again after having been awakened to a realization of the higher and nobler aspirations and enjoyments. Such may be awakened a second time; but if they are, the perceptions of the soul are likely to be less acute, the conscience less sensitive. For this reason we should encourage those who have awakened to arise at once from the dead world and to be separate from those around them who are still asleep.

After one has awakened and begun to arise from the dead world, the soul is in the attitude to receive the light of Heaven. "Christ shall give thee light." "Light is sown for the righteous, and gladness for the upright in heart." (Psa. 97:11) Those who are arising from the dead world are approaching this condition of uprightness. The dead are represented as being prostrate. (1 John 5:19) Arising to a standing position represents an entire change of sentiment.

The awakened one should at once seek to know what the Lord desires him to do. He should begin to study the Word of God. There he finds that the Way to God is Christ the only way. The path that leads to God is by way of the Cross of Calvary. The soul must lay hold upon Jesus, by acceptance of the merit of His sacrificial death and by a complete surrender to God through Christ Jesus as the great Advocate. When he has taken this step, the light will begin to dawn upon him. Heavenly things can now for the first time be grasped by the soul. Light, increasing light, is his portion; for each step of obedience brings greater knowledge. "The path of the just is as a shining light, that shineth more and more unto the perfect day." Prov. 4:18

In the past many of us made the great mistake of supposing that we became Christians when first we awakened, when first we arose from the dead world about us. But we were merely looking

toward Christianity, merely awakening to the fact that there is such a thing as harmony with God and an escape from the condemnation that is upon the world because of sin.

There is still condemnation upon all except those who are in Christ. The Apostle truly says, "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8:1) From the moment we come into Christ we are counted members of His Body, and we lose all condemnation of Adamic death. His sacrificial merit has been imputed to cover all our imperfections, as well as the sins of the past. Arising from the dead, in this sense of the expression, means that we are living the resurrection life, that the new life in Christ is begun in us. (Rom. 6:4) This life will, if we continue in the good way, be completed when we receive our glorious spiritual bodies in the First Resurrection.

ON TRIAL FOR LIFE OR DEATH

From the time that we lose the condemnation of death that came upon mankind through Adam's disobedience, by taking the steps of faith in Jesus as our Redeemer and of full consecration to God through Him, we are again placed on trial for life. The first trial for life was given to Father Adam, and when he failed, condemnation came upon all his posterity. But no one can be tried twice for a capital offense unless in the meantime he has been cleared of the previous condemnation. Therefore no one can have a second trial until he gets from under the condemnation that came through Adam.

Only the Church of Christ is now on trial for life eternal. They are reckoned as having passed from death unto life, but this is a salvation only by hope. They have yet to be proved, to be developed as New Creatures in Christ. They are now on probation. they have entered the School of Christ, to be perfected in character, to be made copies of God's dear Son, who is their great instructor. They must be prepared for their future work in the Kingdom; for, if they prove faithful even unto death, they will become the teachers of the next Age instructing, uplifting, encouraging, blessing, the whole world of mankind, who died in Adam and who are to be awakened and dealt with during the incoming Dispensation.

[New York Times, November 1, 1916](#)

PASTOR RUSSELL DIES IN TEXAS TRAIN

Canadaian, Texas, October 31 Charles Taze Russell, pastor of the Brooklyn Tabernacle and known all over the country as "Pastor Russell" died from heart disease at 2:30 o'clock this afternoon on an Atchison, Topeka & Santa Fe train, en route from Los Angeles to New York. He complained of feeling ill after leaving Los Angeles, his secretary said, and gradually grew worse. The end came while the train was stopped at Pampa, Texas, near here. His body is being sent to Kansas City, Mo.

Pastor Russell, who was President of the Watch Tower Bible and Tract Society of Pennsylvania, of the International Bible Students Association of London and the Peoples Pulpit Association of New York, was in his sixty-fifth year. He was an independent minister and was born in Pittsburgh, receiving his education from private tutors. Pastor Russell began his work as an independent minister in 1878, in Pittsburgh.

At the time of his death he was pastor of churches all over the country from Maine to California, devoting the greater part of his time to the Brooklyn Tabernacle. Pastor Russell traveled nearly 30,000 miles each year in pursuance of his pastoral duties, including a trip to London, Eng., in connection with the work of the London Tabernacle congregation, of which he was pastor.

He always disclaimed being the founder of a new religion and he interpreted the punishment of the Bible as eternal death and not eternal torture.

Pastor Russell first came to this city in 1900, when he removed from Philadelphia and bought the old Bethel Chapel, at 17 Hicks Street, under the Brooklyn Bridge, in Brooklyn, and called it the People's Church. Not long after

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his congregation overflowed this little edifice and he rented the Brooklyn Academy of Music for his Sunday services.

In addition to being pastor of many congregations. Pastor Russell's Sunday sermons were published in about 2,000 newspapers. He was the author of a series of books of "Studies in the Scriptures," of which more than 700,000 copies were published each year since 1886. Pastor Russell was also editor of The Watch Tower and Herald of Christ's Presence, a semi-monthly journal of large circulation.

He received much publicity for several incidents of his life. One of these was in connection with the "Miracle Wheat," which was supposed to give wonderful crops and which was said to come

out of the Tabernacle by some mysterious process. There was a certain amount of scandal connected with this, and Pastor Russell sued The Brooklyn Eagle for \$100,000 damages for a story published about it in that paper. During this suit it was brought out that the millennium was due in the Fall of 1914 at about the time the European war started.

In addition to other things, Pastor Russell came into prominence when his wife sued him for divorce and on June 8, 1900, he paid her \$6,000 alimony following a court order handed down in Pittsburgh. When he first arrived in Brooklyn, Pastor Russell attracted favorable attention by abolishing Hell. In this doctrine he said that he was only indorsing the belief of "Honest Abe" Lincoln, the martyred President.

[St. Paul Enterprise, November 21, 1916](#)

THE BATTLE OF ARMAGEDDON

Brooklyn, N. Y., Nov. 3, 1912 The Brooklyn Academy of Music was crowded to the limits today to hear Pastor Russell's discourse on the "Battle of Armageddon." His text was: "He gathered them together unto a place called in the Hebrew tongue Armageddon." (Rev. 16:16) The speaker said:

Armageddon in the Hebrew signifies the "Hill of Megiddo," or Mount of Destruction. It was famous as a battlefield in Old Testament times.

The Lord has seen fit to associate the name Armageddon, with the great controversy between Truth and Error, Right and Wrong, God and Mammon, with which this age will close, perish; and the New Age of Messiah's glory be ushered in. He has purposely used highly symbolical figures of speech in the last book of the Bible, evidently with a view to hiding certain important truths until the due time for their revealment. But even in the due time, the Bible assured us, "None of the wicked shall understand" (Dan. 12:9,10) none who are out of heart harmony with God but only the wise of His people the "wise virgin" class of the Master's parable.

I have long avoided presentation of my understanding of our text and its context. I take it up now by request and because I believe it is due time to be understood. I disclaim any special inspiration. In some particulars my views agree with those of other Bible students, and in other respects they disagree. Each hearer must use his own judgment, do his own Bible study, and reach his own conclusions.

Kindly remember that I am not responsible for the figures of speech used by the Lord. My interpretations do indeed constitute a terrible arraignment of institutions which we have all revered and which embrace good people, of good words and

works. God's saintly people in these various institutions, being comparatively few, are ignored when systems as a whole are dealt with in prophecy.

Our context tells us that three impure spirits (teachings) will go forth from the mouths of the Dragon, the Beast and the False Prophet, and these three will be in accord, and symbolically the doctrines are represented by "frogs". These three doctrines are to have a mighty influence throughout the civilized earth. They are to gather the kings and their armies to the great Battle of Armageddon.

The ecclesiastical kings and princes, and their retinues of clergy and faithful adherents, will be gathered in solid phalanx Protestant and Catholic. The kings and captains of industry, and as many as can be influenced by them, will be gathered to the same side. The political kings and princes, with all their henchmen and retainers, will follow in line on the same side. The financial kings and merchant princes, and all whom they can influence by the most gigantic power ever yet exercised in the world, will join the same side, according to this prophecy.

These "doctrines of demons", represented by the "frog", will lead many noble people in this great army to assume an attitude quite contrary to their preference. For a time the wheels of liberty and progress will be turned backward and medieval restraints will be considered necessary for self-preservation for the maintenance of the present order of things.

In giving this interpretation, it is necessary for us to indicate what is symbolized by the Dragon, the Beast and the False Prophet, Bible students of nearly all denominations agree with us that the "Dragon" of Revelation represents the purely Civil Power. Protestant interpreters generally agree that the "Beast like a leopard" (Rev. 13:2) represents the Papacy. But fewer still, we fear, will be ready to support our view that Protestantism is the "Image of the Beast" (Rev. 13:15) in our context given another name, "the False Prophet". We urge no one to accept our interpretation, nor shall we think hard of any who refuse it. We will neither slander nor otherwise injure them now, nor threaten them with eternal torture. They have the same right to their views that I have, and the same right to make them known to others. And I, for one, will be very glad to consider anything which opponents may set forth as their interpretations of our text.

UNCLEAN SPIRITS LIKE FROGS

The symbolisms of Scripture, rightly understood, are always forceful. When the Holy Spirit used a "frog" to symbolically represent certain doctrines or teachings, we

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may be sure the true application will fit well. A frog has a sage

look, a wise look. It swells itself up in an apparent endeavor to impress the beholder. Its great mouth well represents its chief power, used to croak.

Applying these symbols, we learn that an evil spirit, influence, teaching, will come from the Protestant churches federated, from the Church of Rome, and from the Civil authorities, all in full agreement. The spirit of all will be boastful; an air of superior wisdom and knowledge will be proudly assumed all will croak in harmony. All will tell of dire results that would follow, involving the interests of both the present and the future life, if their counsel be not followed. However conflicting the creeds, the differences will be ignored in the general proposition that nothing ancient must be disturbed, or looked into, or repudiated.

The Divine authority of the Church, and the Divine right of kings, aside from the Church, will not be allowed to conflict. Any persons or teachings in conflict with these boastful and unscriptural claims will be branded as everything vile, at the mouths of these “frogs” speaking from pulpits and platforms and through the religious and secular press. The nobler sentiments of some will be strangled by the philosophy of the same evil spirit which spoke through Caiaphas, the high priest, respecting Jesus. As Caiaphas declared it expedient to commit a crime in violation of justice, human and Divine, to be rid of Jesus and His teachings, so this “frog” spirit will approve every violation of principle necessary to self-protection.

The croaking of these “frog” spirits or doctrines will gather the kings and princes, financial, political, religious and industrial into one great army. the spirit of fear, inspired by the croaking of these “frogs” will scourge THE passions of otherwise good and reasonable men to fury, desperation. In their blind following of these evil spirits, evil doctrines, they will be ready to sacrifice life and everything on the altar of what they mistakenly suppose is justice, truth and righteousness, under a Divine arrangement.

For a brief time, as we understand the Scriptures, these combined forces of Armageddon will triumph. Free speech, free mails, and other liberties which have come to be the very breath of the masses in our day, will be ruthlessly shut off under the plea of necessity, the glory of God, the commands of the church, etc. All will seem to be serene, until the great social explosion in our context described as the “great Earthquake”. An “earthquake”, in symbolic language, signifies social revolution, and the declaration of the context is that none like unto it ever before occurred. (Rev. 16:18,19) Jesus described it as a time of trouble such as never was since there was a nation. Matt. 24:21.

THE LORD WILL GATHER THEM

The false, frog-like teachings will gather together into one host the great, the rich, the wise, the learned and the kings of the earth, to battle. At this juncture Divine Power will step forward,

and our text tells us that He shall gather the marshaled hosts to Armageddon to the Mountain of Destruction. The very thing which they sought to avert by their union, federation, etc., will be the very thing they will hasten. Other Scriptures tell us that God will be represented by the Great Messiah, and that He will be on the side of the masses. Thus we read in Dan. 12:1: "At that time shall Michael (the Godlike One Messiah) stand up" assume authority. He will take possession of His Kingdom in a manner little looked for by many of those who erroneously have been claiming that they were His Kingdom, and authorized by Him to reign in His name and in His stead.

Jesus declared, "His servants ye are unto whom ye render service." Some may be rendering service to Satan and to error, who claim to be rendering service to God and to righteousness; and some of these may be serving ignorantly, as did Saul of Tarsus, who "verily thought that he did God a service" in persecuting the Church. The same principle holds true reversely. As an earthly king does not hold himself responsible for the moral character of each soldier who fights in his battles, so the Lord does not vouch for the moral character of all who will enlist and fight on His side of any question. "His servants they are to whom they render service," whatever the motive or object prompting them.

The same principles will apply in the coming Battle of Armageddon. God's side of that battle will be the people's side, and the very nondescript host, the people, will be pitted at the beginning of the battle. Anarchists, Socialists, and hot-headed radicals of every school of reason and unreason, will be in the forefront of that battle. The majority of the poor and the middle class prefer peace at almost any price. A comparatively small number, God's consecrated people, will at heart be longing for Messiah's Kingdom. These will bide the Lord's time and wait patiently for it; they will be of good courage, knowing the outcome outlined in the "more sure word of prophecy," to which they have done well to take heed, "as unto a light shining in a dark place until the Day dawn." 2 Pet. 1:19.

The masses will be restless of their restraints, but will be conscious of their own weakness as compared to the kings and princes, financial, religious and political, which will then hold sway. Besides, the masses have no sympathy with anarchy. They realize truly that the worst form of government is better than none. The masses will seek relief through the ballot and peaceful re-adjustment of earth's affairs for the elimination of evil, for the placing of monopolies and utilities and the supplies of nature in the hands of the people for the public good. The crisis will be reached when the hitherto upholders of law shall become violators of the law and resisters of the will of the majority as

expressed by the ballot. Fear for the future will lead the well-meaning masses to desperation; and anarchy will result when Socialism fails.

THE CLOUD'S SILVER LINING

Horrible would be this outlook for the future did we not have the infallible Word of God assuring us of a glorious outcome! Divine Wisdom has withheld until our day the great knowledge and skill which is at the same time breeding millionaires and discontents. Had God lifted the veil a thousand years sooner, the world would have lined up for its Armageddon a thousand years sooner. But that would have been too soon for the Divine purpose, because Messiah's Kingdom is to be the great Thousand-year Sabbath of the world's history. God in kindness veiled our

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eyes until the time when the gathering to Armageddon would immediately precede Messiah's taking to Himself His great power and beginning His reign. Rev. 11:17,18

SEND THEM STRONG DELUSIONS

St. Paul wrote prophetically of our time, that it would be one of serious trial and testing to many professing to be Christians. The reason for this he states they received not the Truth in the love of it. (2 Thess. 2:10,11) They preferred their own erroneous theories, the Apostle explains, and therefore God will give them over to a "strong delusion," and let them believe the lie which they preferred, and let them suffer for missing the Truth which they did not love. Thus they will be in the condemned host, "fighting against God," because of their lack of love for the Truth.

It is sad to say that we all as Christians have been laboring under a thorough delusion respecting God's Plan. We have claimed that Christ set up His Church in Kingdom power, and that the Church has been reigning on the earth as His representative. On the strength of this delusion, Jews and heretics have been persecuted to death as opponents to Christ's Kingdom. All the while we thoughtlessly repeated the Lord's prayer: "Thy Kingdom come; Thy will be done on earth, as in Heaven." We knew that the Redeemer said that He would come again to make us His Bride and joint-heirs; but we ignored the Scriptures. We were drunk, as the Scriptures symbolically say, "all nations were drunk" with the false doctrine. It is this false doctrine that will constitute the "frog" spirit which soon will begin to croak and to prepare for Armageddon.

The Bible presentation is that the world is a section of the universe in rebellion against Divine authority, under the captaincy of Satan and his associated fallen angels. By Divine grace Jesus has already "tasted death for every man," and the

merit of that sacrifice must eventually, grant Adam and his posterity a full, fair opportunity for the attainment of everlasting life. All who thus seek the Divine program and are walking in the light may know something at least respecting the “times and seasons.” These brethren “are not in darkness, that that day (and that battle of Armageddon) should overtake” them “as a thief” unawares.

ARMAGEDDON NOT YET, BUT SOON

For forty years the Armageddon forces have been mustering for both sides of the conflict. Strikes, lockouts and riots, great and small, have been merely incidental skirmishes as the belligerent parties crossed each other’s paths. Court and Army scandals in Europe, Insurance, Trust and Court scandals in America, have shaken public confidence. Dynamite plots, charged by turns on employees and on employers, have further shaken confidence and tended to make each distrustful of the other. Bitter and angry feelings on both sides are more and more manifest. The lines of battle are daily becoming more distinctly marked. Nevertheless Armageddon cannot yet be fought. Other matters intervene according to prophecy.

Gentile Times have still two years to run. The “Image of the Beast” of our context must yet receive life power. The Image must be transformed from a mechanism to a living force. Protestant Federation realize that its organization will still be futile unless it receive vitalization unless its clergy directly or indirectly shall be recognized as possessed of apostolic ordination and authority to teach. This the prophecy indicates will come from the two-horned beast, which, we believe, symbolically represents the Church of England. High-handed activities of Protestantism and Catholicism, operating in conjunction for the suppression of human liberties, await this vivifying of the Image. This may come soon, but Armageddon cannot precede it, but must follow perhaps a year after it, according to our view of the Prophecy.

Still another thing intervenes: Although the Jews are gradually flowing into Palestine, gradually obtaining control of the land of Canaan, and although reports say that already nineteen millionaires are there, nevertheless prophecy requires an evidently larger number of wealthy Hebrews to be there before the Armageddon crisis be reached. Indeed we understand that “Jacob’s trouble” in the Holy Land will come at the very close of Armageddon. Then Messiah’s Kingdom will begin to be manifested. Thenceforth Israel in the land of promise will gradually rise from the ashes of the past to the grandeur of prophecy. Through its Divinely appointed princes Messiah’s Kingdom, all-powerful but invisible, will begin to roll away the curse and to lift up mankind.

St. Paul Enterprise December 12, 1916

PASTOR'S ADVICE ON ELECTING ELDERS

Question: Do the elders of the ecclesia at Brooklyn appoint deacons to lead the classes without a congregation election as set forth, etc.?

Answer: This is supposed to be a pastoral work and not a work for the elders. One of the elders of the congregation at Brooklyn is charged with the responsibility of looking over the meetings and being an assistant to the pastor in that respect, and, with the pastor's consent, now and then a deacon is selected for this work, and other work. That is supposed to be the very object in electing a pastor, that he may have that supervision of the needs of the congregation and fill in here or there according as the need might be. But it would not be the thought there, or elsewhere, that anyone would be appointed permanently to a service which is the same as if he were chosen by the congregation an elder. It would be merely a temporary matter to fill an emergency and to give the deacon an opportunity of being tried out.

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St. Paul Enterprise, September 18, 1917

AM I MY BROTHER'S KEEPER?

Pastor Russell of Brooklyn Tabernacle preached here today under the auspices of the International Bible Students Association (Local Branch unsectarian), composed of the truth-hungry from all denominations. Asked why such great crowds always attend his addresses, while the churches of all denominations are complaining of slim attendance, Pastor Russell replied: "The people are thinking. Perplexed by the infidelity and higher criticism taught in the principal colleges and pulpits, many desire to have an interpretation of the Bible consistent with itself and not at war with reverential exercise of reason. The Scriptures foretell of our day, saying, 'There shall be a famine in the land; not a famine for bread nor a thirst for water, but for the hearing of the Word of the Lord' (Amos 8:11). No fairy tales can thoroughly satisfy intelligent thinkers, whose numbers are increasing. Many of those who attend my services and many who read my sermons in the public print long since ceased to attend the church services."

Two services were held, one for the public, considering the great "Here-after;" the other, which we report, had for its text God's

call to Cain after he had slain his brother, "Where is thy brother?" and Cain's reply, "Am I my brother's keeper?" (Gen. 4:9). The speaker said in part:

No one can dispute that individualism, personal independence, personal responsibility, has done much for the development of our race. The serfdom and paternalism of the past were unfavorable to individual thought, responsibility and action. No wise and good man would desire to rob his follows of independence of mind.

ONE EXTREME, THEN THE OPPOSITE

We are in danger, however, of going to the opposite extreme in danger of carrying the subject of personal independence too far in danger of neglecting some who should have assistance in danger of thinking of all men as being not only free but equal. While we all should have proper freedom of will, yet all are more or less handicapped in the exercise of the will. As St. Paul said, "We cannot do the things which we would." We are slaves of sin and death, some more and some less. The Prophet David's explanation applies to us all, "I was shapen in iniquity, in sin did my mother conceive me." Psa. 51:5.

It was in view of such inequalities of the flesh that St. Paul wrote to the Church, "We that are strong should bear with the infirmities of the weak, and not please ourselves (merely)" (Rom. 15:1). This principle, applied by the Apostle to the Church, would certainly be appropriate and beneficial in the natural family. And as our hearts enlarge we should all come to realize more and more the oneness, the solidarity of our race the entire human family, of which St. Paul says, "Of one blood God created all men, to dwell upon the face of the whole earth." Acts 17:26.

WHERE IS THY BROTHER

God's inquiry of Cain implied Cain's responsibility, and teaches us a lesson respecting our responsibility in God's sight for one another. We will begin with the Church, the highest type of brotherhood imaginable: We should not be content to split into sects and parties. Whatever was the ignorance of the past, which led to the formation of the various creeds and denominations, there can be no excuse for these now, because Christians of all denominations have come to discredit the old creeds. Should there not, then, be a movement toward heart unity and fellowship, outside of denominational and creedal lines, amongst those who recognize God as Father, the Lord Jesus Christ as the Redeemer, and the Bible as a Divine Revelation?

It is not proper to say, as did Cain, "Am I my brother's keeper?" Every true Christian should realize that today Christianity is being assaulted in its own House and by its professed friends. In the universities, colleges and seminaries of all denominations a

battle is raging, which threatens the destruction of our Christian faith. Possibly a few are blind to the situation, but the insurgents the Higher Critics and Evolutionists realize the situation and are craftily saying to the people, "We are the Watchmen upon the walls of Zion! Harken to our cry: All is well!" These Higher Critics seem to have no conscience. They claim that the people must be gradually taken by guile. They encourage them to "sleep" while they raise over them the banner of infidelity called Higher Criticism.

Many who see the killing of this anti-typical Abel shirk the responsibility by saying, "Am I my brother's keeper?" not realizing that from the Divine standpoint they have a responsibility toward every other Christian with whom they are in contact. They should realize that loyalty to God means that they "should show forth the praises of Him who hath called us out of darkness into His marvelous light."

In a word, every true Christian who has made a full consecration of himself to the Lord, to walk in the footsteps of the Savior, should waken to the fact that we are in a critical time. We are in the time mentioned by St. Paul, when "every man's work shall be tried so as by fire" (1 Cor. 3:13). The testing will be along the lines both of faith and of works. Only those holding firmly to "the faith once delivered to the saints" will be able to bring forth such fruits, such good works, as the testings of this hour require. This class, awake to their responsibility toward God and the brethren and the Bible, and full of zeal therefor, will thereby be kept in this "evil day." God will bless them in their endeavors to glorify Him.

MY BROTHER'S KEEPER--SOCIALY

In the days of slavery and serfdom, every master, every feudal lord, recognized a responsibility for his servants or slaves. He was interested in their health and in their morals, for they were his property, and any depreciation meant financial loss to him. Thus selfish interest kept him alive to his responsibility, to a considerable degree. But now all that has changed. Serfs and slaves, released from obligation, are without supervision and care. The less fit of our race are in serious danger of being crowded to the wall. Our lawmakers

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have recognized the fact and have thrown around the weaker sex and children safeguards in the laws, protecting them from designing people who would exploit them for selfish purposes.

Nevertheless, with all that human law has yet been able to accomplish, the danger is increased. As knowledge increases, trusts and combinations selfishly boost the price of life's necessities and luxuries. Those members of our race less favorably equipped for the battle of life are seriously

disadvantaged, some by reason of less intellectual powers, others by reason of unfavorable circumstances and environments.

Under such conditions it is not surprising that all who are able are banding together into unions for their own protection; nor should it surprise us that these, also, selfish and hard of heart, should sometimes be unjust in their demands, and sometimes cruel and ready to slay their brother who joins them not in their organization. In their desire to promote the best interests of their craft, they may, indeed, reasonably exhort fellow-craftsmen to support the organization, and may show its advantages, but beyond that they dare not go without infracting the principles of justice and bringing Divine condemnation, which, sooner or later, in one way or another, will surely be meted out.

Seen from this standpoint, unionism has a responsibility toward brethren not members of the union to treat them justly, kindly, helpfully. And no doubt this attitude would bring the larger blessing and truer prosperity.

MY BROTHER'S KEEPER--FINANCIALLY

Gradually the world is realizing its responsibility to the weak and incompetent and aged. The Orphanages, Hospitals, Homes for the Poor, etc., are all proper recognitions of the brotherhood of man aside from the higher brotherhood in Christ. We cannot claim that these institutions are the product of pure benevolence. We must admit that politics has much to do with them. The desire for contracts and for labor in connection with these institutions has, of course, much to do with their existence. The expenditure of such enormous sums as annually go to these institutions naturally enough draws an army of political healers and onlookers.

THE DAY OF RECOMPENSE

The All-Seeing eye of our Creator keeps watch over the affairs of His creatures today as it kept watch over Abel's interests. God allowed Cain to have his way; allowed him to kill his brother; allowed the righteous to suffer; yet Cain did not escape, but was held accountable for the death of his brother. God's sentence upon him separated him from his brethren until he cried out that his punishment was greater than he could bear. And, similarly, we may be sure that the Cain class of our day will be held accountable for the willful slaying of their brother, especially to the extent that the brother despised may be a child of God. As God declared that the blood of Abel cried to Him from the ground cried for justice so the intimation of the Scriptures is that all injustice of every kind, everywhere, will bring a "just recompense of reward."

St. James figuratively represents the laborers, the toilers in the field of labor today, as crying out to God, and as being heard, and its resulting in a great "time of trouble," in which the great,

the mighty and the rich shall weep bitterly (Jas. 5:1). As these are not the union men, generally, who are crying out at the present time, we may look more especially amongst those on the outside; but the lesson is that those who suffer oppression will ultimately have Divine power exercised in their defense and for their relief. St. James intimates that this release will come to this class at the coming of Messiah, in power and great glory, for the establishment of His Kingdom of Righteousness in the world. To those who are the Lord's people he says, "Have patience, brethren, for the coming of the Lord draweth nigh." The Lord speaks of this "Day of Recompense" as a "time of trouble" of the overthrow of oppression, the uplifting of the poor and those that have no helper. Psa. 22:12.

THE DESIRE OF ALL NATIONS SHALL COME

Those who are entirely satisfied with present conditions are the comparatively few who have special advantages. The masses are discontented some of them properly so, and others of them more discontented than is reasonable. All but the very poorest and worst situated are better off today than were their grandfathers yet less contented. The spirit of discontent, selfishness and a failure to note and to enjoy the great blessings which God has provided so bountifully, as well as wonderfully, in our day, prevails. Nevertheless, some have reason for discontent; and some, looking into the future, are fearing worse conditions, as the monopolies have gained a firmer grip upon all the necessities of life.

Surely their forebodings are not without grounds. Unless something shall occur to lift matters out of their present rut, human intelligence sees, at a not far distant day, a new serfdom, with masters directing all the forces of the world, and with the common people at their mercy, glad to have a sufficiency of work and of wage for life's necessities.

Long ago the speaker harbored the theory taught him in his creed, that mankind is totally depraved; but surely none are totally depraved except the idiotic. The speaker believed that there is an element favorable to righteousness in every member of our race, and that sin is largely the result of unfavorable environments; and that the majority of mankind would be glad, indeed, if some Divine interposition were to lift them and their affairs out of present conditions and put them upon a plane of absolute righteousness, justice, equity. This, the speaker believes, is the desire of a large element in every nation, a predominating class. Such a reign of righteousness, justice, equity in the world, will speedily result, he said, from the establishment of Messiah's Kingdom, for which we pray, "Thy Kingdom come; thy will be done on earth as it is in heaven."

Most explicitly do the Scriptures declare this saying, "The desire of all nations shall come" (Hag. 2:7). This declaration is in

conjunction with the foretelling of the establishment of Messiah's Kingdom. The reign of righteousness which it will inaugurate will be the ideal of the masses of mankind, although quite probably the overthrow of Trusts and Combines will, for a time, not be viewed sympathetically by the rich, the wise, the preferred, the

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favoured class, under present conditions. As it required time for the slaveholders of the past to become reconciled to the loss of their slaves and to see the righteousness of their being freed, so it will be with those who at present are closely identified with great institutions which are bringing mankind into slavery. Our Lord sized up the situation, saying, "Blessed are you who weep and mourn, for you shall be comforted. Woe unto those who are full, for they shall have distress." Luke 6:21,25.

The reign of justice and righteousness will ultimately appeal to all in heart harmony with Jehovah, and all who fail to thus come into heart harmony with Him will be accounted as unworthy of His gift of everlasting life; for "He who loves not his brother whom he hath seen, how could he love God whom he hath not seen?"

The thousand years of Messiah's reign, during which His Bride, the Elect Church, will be associated with Him, will be quite sufficient for the equalization of all of life's affairs for the entire race. "In His day shall the righteous flourish," and not the merely strong. In His day evil-doers and not well-doers will be crushed. It is written of His Kingdom that it "shall lift up the poor out of the dunghill, and shall bring down the mighty from their seats."

THE DISCIPLINES ACCORDING TO PREVIOUS CHARACTER-DEVELOPMENT

The whole world of mankind will then be transferred into the hands of Messiah, who will take them just as they are. They will be in various conditions. Some will be more depraved, others less depraved; some will be more seared in their consciences and some less; and these deficiencies of character will depend upon the way in which each one accepted or rejected light and opportunity in the present time. Those who knew not His will and did it not will receive few stripes; those who knew His will and did it not will receive many stripes, because of previous hardening of character. Everybody will be required, eventually, to come up to the full standard of Divine requirements. Those more depraved will have greater difficulty and those less depraved will have less difficulty and receive fewer stripes, in the coming up to Divine requirements.

Those who most willingly and most gladly assent to the leveling process will most quickly receive the Divine blessing and make the most rapid progress along the Highway of Holiness, back to

full human perfection and eternal life. And those who now, in advance of the establishment of the Kingdom, love righteousness and hate iniquity, come at present into favor with the King of kings, and thus are specially favored with light and knowledge, and are invited to become associates with Messiah in His glorious Kingdom, which is to effect the long-promised, great reformation of earth's affairs. Let us all take to heart and apply well this lesson, but especially those who have heard and who have responded to the Divine invitation to become heirs of God and joint-heirs with our Redeemer.

[St. Paul Enterprise, September 25, 1917](#)

RIGHTEOUSNESS ON EARTH BY POWER

Pastor Russell, of Brooklyn, delivered two addresses here today under the auspices of the International Bible Students' Association. One of these was more particularly for the public, the other, which we report, was more for Bible Students. The Pastor took for his text God's message to Adam after the latter had become a transgressor in Eden, when he hid from his Maker: "Where Art Thou, Adam?" (Gen. 3:9.) The speaker said in part:

"Be sure your sin will find you out." Adam learned this lesson early in his career. Highly favored by his Maker, crowned with the glory and honor of human perfection and the lordship of earth, Adam had the offer of everlasting life, under Edenic conditions. But while condemning his disobedience we cannot help sympathizing with him when we realize that the act of disloyalty which brought the Divine sentence upon Adam, and, by heredity, upon all of his race, was caused by love for his wife.

The unvarnished narrative is that Mother Eve thirsted for knowledge and was not content to await the Almighty's time for giving them knowledge. She hearkened to the Serpent's plea that the Almighty was seeking to keep herself and her husband in ignorance by forbidding them to partake of the fruit of the tree of knowledge. She had not come to know the benevolence of her Maker, and that no good thing would He withhold from His obedient creatures. She had not yet learned that the fruit of that tree was forbidden for a time only, and that the premature eating of it could bring no blessing, but Divine disfavor. The Apostle shows this when he declares that Mother Eve was deceived; but with equal positiveness he declares that Father Adam was not, himself, deceived; that he partook of the fruit knowingly, intentionally, willfully and with a full realization of the disobedient act which brought upon him death—"The wages of sin is death"; "Thou shalt surely die." Rom. 6:23; Gen. 2:17

But while Adam's act was one of chivalry--was really suicide because of love for his wife, who had transgressed--nevertheless, it was an act of disobedience. He should have had loyalty to his Creator first, above his loyalty to his wife. Indeed, we have reason to believe that Mother Eve's transgression might have been cancelled in some manner, since it was committed under deception. Father Adam's course should have been to remain loyal to God at all hazards, and to have trusted to Divine love and wisdom in respect to the results. Everywhere the Scriptures lay stress upon Adam's disobedience, which was a willful sin against light and knowledge.

The sinners hid themselves in the Garden. The inference is that, previously, they had enjoyed fellowship and communion with their Creator, but as soon as they sinned they realized their unworthiness of Divine fellowship--in turned them away from God. Instead of the happiness of His fellowship, they had discontent and evil forebodings of estrangement. They had lost their God, and, by virtue of

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their very nature, they would, in consequence, be measurably unhappy one of the principal elements of their nature, thenceforth, was hunger and thirst for God, which was not gratified. A barrier had come between the Creator and His creatures.

ESTRANGED FROM BIRTH

The estrangement which our first parents experienced, dating from the time of their sin, is one which all mankind had inherited from them. The Prophet David speaks of this, saying that the world is estranged from birth; and, speaking of himself, declares, "I was shapen in iniquity, in sin did my mother conceive me" (Psa. 51:5). God is not to be charged with the responsibility of this estrangement. It comes to all as the result or outworking of sin. All are sinners and all feel themselves unworthy of the fellowship of their Creator, and realize themselves undeserving of His blessing. The fear which drove our first parents to hide has since then driven many still further from God as they had delved yet more deeply into sin, not only because of heredity, but also through taking a perverse course themselves. The fear has increased, and today one of the most terrible maladies on earth is fear dread. It is not surprising that we find the heathen, thousands of millions, fearing, dreading, not with that fear which is the beginning of wisdom, and which leads back to God, but with that fear or terror which leads them to think of Him as a great demon, who had provided for their eternal torture.

The same principle operates in the minds of people born in civilized lands. There is a fear, a dread respecting the future, a dread which takes hold also upon things of the present life. This fear toward God, the Scriptures declare, is wrong, saying, "Their

fear toward Me is taught by the precepts of men.” (Isa. 29:13.) These precepts of men are represented in our various creeds, all of which claim to be the Word of God, but all of which are the product of fearful, human minds.

God’s Word does not uphold a single creed of Christendom, nor does a single creed of Christendom uphold God’s Word. They all contain certain elements of Truth, around which great masses of error have gathered. However, if only such as conscientiously believe every feature of their creeds should remain with them, and if all others were to step out, honestly and fearlessly, the creeds would be found to have very few worshippers. They are fetishes of idol worship, surely displeasing to the Lord. Let everyone oppose this fear which has done so much to discredit God and His Word and so much to turn the hearts and minds of the best people in the world away from God and the Bible.

WHERE ART THOU, SINNER

While our first parents hid from God, and all of our race have the same disposition because of fear, God, nevertheless, had not hidden from His creatures. As He called after Adam, saying, “Where art thou?” and brought Adam forth from his hiding place, so in due time all of Adam’s children will be pursued by His grace and mercy until all shall come to know of the love of God which passeth all human understanding.

We are not informed that our first parents afterward hearkened to God and repented of their disobedience. We merely know that they could not retrace their steps. The sentence of death upon them was enforced. They were driven out of Eden away from the life-sustaining fruits. The Divine sentence against them was, “Dying, thou shalt die.” Gradually the dying process operated against the perfect man until, after nine hundred and thirty years of struggling, he succumbed he was dead. The Divine sentence against our first parents descended to their posterity. As God said to Mother Eve, “I will greatly multiply thy sorrow and thy conception,” so has it been with all of her daughters.

And God said to Adam, “In the sweat of thy face shalt thou eat bread until thou return unto the ground from whence thou wast taken.” So Adam’s sons also have contended with the thorns and thistles, and, in sweat of face, have labored for sustenance, gradually succumbing to the cares of human life dust to dust returning. But as God called after the sinner in Eden, so He has called after the sinner since, but remarkably few have had the hearing ear.

Amongst those mentioned in the Bible who heard the voice of God and obtained reconciliation, we remember Enoch, Noah, Abraham, Isaac, Jacob and all the prophets, the Apostles, etc. But the masses of mankind have not at any time been ready to hearken to God’s voice. Fear has driven them further and further away from the Only Name. The question is a proper one here.

How long will God call after the sinner? How long will the sinner continue to be fearful of his Creator, and continue to go further from Him? And is God calling as loudly as Divine Justice, Wisdom, Love and Power can call? If not, why not?

WHY NOT CALL MORE LOUDLY

God's call was greatly increased in the days of our Savior and since. Men have heard of God's love and mercy and His invitation to become reconciled to Him, but many still believe in the teachings of the Dark Ages regarding eternal torment, which tends to drive them to fear and away from God. The Apostle declares what we, as Bible students, more and more appreciate, namely, that it is the Love of God that constrains, that makes us happy, that brings "the peace of God which passeth all understanding." On the contrary, as St. Paul declares, the doctrines of devils bring fear, tormenting dread, and cause men to hide from God. Many, unquestionably, in the past have attended church services, not because of love for God, not because of any truly worshipful spirit, but from fear, and in hope that by thus rendering some outward homage to the Name Divine they might escape torture in the future.

We are not for a moment to think of such people as hearing the Divine Voice. They are serving as are the heathen, who have never heard of the true God, in any sense of the word.

We may be inclined to wonder that our Almighty Creator has apparently pursued the human family with His voice of love and mercy and invitation to reconciliation for so long in so peculiar a manner--affecting such a small proportion of the thousands of millions of our race. Once this greatly perplexed us all; now, through our study of the Scriptures, we are learning, dear Bible students, why

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things are thus. We are learning that God is now calling merely a special class—"the elect" those who love righteousness and hate iniquity those who hunger and thirst after righteousness and fellowship Divine. To these God is now holding out a special invitation. His message is, "Gather together My saints unto Me those who have made a covenant with Me by sacrifice."

WHY NOT A GREATER WORK

Some may inquire: Why does not God do a greater work? Why does He allow clouds and darkness to obscure His Character, and Word, and Plan? Why does He allow darkness to cover the earth and gross darkness the heathen? Why does He permit sin to be so prevalent that whosoever will live godly shall suffer persecution, shall find the way of righteousness a narrow one, a difficult one?

Why does God not restrain the powers of Satan, and spread the light of the knowledge of His glory throughout the whole earth? Why does He seem to leave the entire matter in our poor, bungling, imperfect hands?

Why does He seem thus indifferent to the heathen thousands of millions and to the masses of Christendom? Ah! there is a reason, which saintly ones are gradually coming to see, and which, more and more, is causing them to rejoice, through faith. We now see plainly stated in God's Word that the class now being selected is called for a purpose a glorious purpose in which Adam and all of his race shall eventually have a blessing. We see that Divine grace is now selecting the Church, and that while few have been called as compared with the masses of mankind, many more are called than will eventually be chosen. The "elect" class is to be made associates with Jesus in His Messianic Kingdom, "heirs of God, joint-heirs with Jesus Christ."

So, as soon as the full number of "elect" shall have been found and shall have been tested and found worthy, the present method of Divine operation will change completely. No longer will God call after the sinner, "Where are thou?" No longer will preaching be the Divine method of pursuing sinners. On the contrary, everything pertaining to human interests will, for a thousand years, be turned over to Messiah's Kingdom. "He shall reign from sea to sea, and from the river to the ends of the earth." His Kingdom will exercise force. "The Law shall go forth from Mt. Zion, and the Word of the Lord," respecting that Law, "from Jerusalem;" "and it shall come to pass that the soul who will not obey that great Prophet (Priest, King, Instructor) will be destroyed from amongst the people." Acts 3:19-23

ALL THE BLIND EYES SHALL BE OPENED

To what extent the various beliefs of the heathen and the creeds of Christendom are the work of demons, Satan and his hosts, no human being can tell. We may merely surmise, on the strength of the Apostle's words, that we wrestle not with flesh and blood merely, but with invisible "principalities and powers, wicked spirits in high places." We may judge this also from the intimation that Satan has been deceiving the whole world. We remember the Apostle's declaration respecting the "doctrines of demons."--Eph. 6:11,12, R. V.; 1 Tim. 4:1

When the True Light shall shine, when the Prince of Light, the King of Glory, shall take to Himself His great power and reign, and the Prince of Darkness shall be bound, then the light of the knowledge of the glory of God shall fill the whole earth then the many misrepresentations of the Divine Character and Divine Plan will vanish; the blind eyes shall be opened, the deaf ears shall be unstopped, and the knowledge of God's will and of His gracious Plan of Salvation will be fully made known to every creature.

As we have already seen, these blessings will begin at the same time when the Elect Church shall be completed. The blessings of the Messianic Kingdom, according to the Bible, will come first to the Jews. Abraham, Isaac and Jacob and all the Prophets will be the earthly representatives of the invisible Messiah. These will be the princes in all the earth.--Psa. 45:16

THE JUDGMENTS OF THE LORD SOON

Soon the race will be started up the Highway of Holiness, encouraged by rewards of health and strength and uplifting blessings, and stimulated by the stripes and punishments which will be visited upon evil-doers in that time. Thus “The judgments of the Lord will be abroad in the earth,” rewarding righteousness and promptly punishing every evil deed and word and thought. The result is clearly stated in the Scriptures—“The inhabitants of the world will learn righteousness.”--Isa. 26:9

Nevertheless, we are not to forget the explicit teaching of God’s Word to the effect that at the conclusion of Messiah’s reign, when sin and death shall have been fully subjected, and when all shall have been lifted up to perfection except the willful sinners, who will be destroyed in the Second Death even then God will not permit the perfect ones of that time to enter upon eternal conditions until first they shall have been subjected to severe trial and testing. Satan shall be loosed from his prison-house “for a little season,” for this very purpose of testing the perfected world. All then living, perfect in mind and body, should be loyal to God to the very core should be able to stand any test of loyalty. Such as yield to sin and become disobedient to God will be counted unworthy of eternal life, and will be destroyed in the Second Death, from which there will be no recovery. St. Peter tells us of such that they will die like natural, brute beasts.

In conclusion, Pastor Russell urged upon his hearers that such of them as have become Christians indeed by entire consecration to God and endeavor to do His will such as are seeking joint-heirship with Christ in His Kingdom of glory, honor and immortality should “lay aside every weight and every besetting sin, and run with patience the race set before them” in the Gospel. Thus they will make their “calling and election sure” and gain an abundant entrance into the everlasting Kingdom which is to bless the world.--2 Pet. 3:13

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ENGAGEMENT OF BRIDE TO BE CONSUMMATED

Pastor Russell preached twice here today [Boston, Mass., May 28, 1911]. He had large and intellectual audiences as usual. We report one of his discourses from the text, "I go to prepare a place for you; ... and I will come again and receive you unto myself, that where I am there ye may be also" (John 14:2,3). The speaker said:

Doubtless we all have in mind the fact that we have just passed the anniversary of our Redeemer's Ascension to the right hand of the Father-to the highest place in all the Universe, next to the Almighty Father. He ascended up where He was before-to the spirit plane of being, with added excellence of glory and honor, the reward of His faithfulness and obedience to the Father's will, even to the sacrificing of His life at Calvary. He ascended, the Scriptures declare, from the more humble condition of human nature, a little lower than the angels, to the exalted condition of the Divine nature-far above angels, principalities and powers and every name that is named.

The work for which the Logos left the heavenly glory has not yet been accomplished. He has suffered the just for the unjust, giving His life a Ransom-price for all; but this was merely a means toward an end, and that end has not yet been accomplished-the blessing of Adam and his fallen race. Thank God, however, that the great, broad foundation has been laid. Thanks be to God, also, that a great preliminary work has been in progress during more than 18 centuries since His ascension. That preliminary work is the preparation of the Church of Christ to follow Him in faithfulness and self-sacrifice to exaltation with Him to the Divine nature, glory, honor and immortality, which was His reward. -- 2 Pet. 1: 4

A CHASTE VIRGIN ESPOUSED

If, in times past, we have too carelessly studied our Bibles and confused God's special blessing for the Church as the Bride of Christ, with His subsequent blessing for the world through Messiah and His Bride, let us do so no longer. Let us note that as the Divine Plan for the salvation of the world could not begin before the coming of Jesus, except in a typical sense, neither can it begin to operate until the complete selection of the Church-until her perfecting as the "Bride, the Lamb's Wife, " in the First or Chief Resurrection.

The antitypical sacrifices which Jesus began still continue to be offered by Him. Those desirous of becoming His Bride and joint-heirs with Him in His Kingdom are now qualifying for that exaltation. The invitation to them is that, renouncing sin and accepting the Savior, they shall "present their bodies living sacrifices, holy and acceptable to God'-following in the footsteps of their Redeemer.

In a certain sense this presentation of the entire Church took place, representatively, in the Apostles and others of the five hundred brethren who believed at the first. They were representatives of the entire Church, and the acceptance of their sacrifice and their begetting of the Holy Spirit, their espousal at Pentecost, represented the acceptance, the begetting and espousal of the entire Church from then until now. We are merely following in their steps; we are merely under-members in the same body – "The Church of the first-borns, whose names are written in heaven."--Heb. 12:23

St. Paul distinctly points out that the Church is not yet the Bride of Christ, but merely espoused. He writes, "I have espoused you as a chaste virgin unto one Husband, who is Christ." The period of espousal will not be complete until the close of this Age, when the last member of the body shall have been accepted, and when the first or Chief Resurrection (to the spirit plane) shall have been accomplished-the marriage or complete union between Christ and His Bride in the heavenly glory.

THE WAY AND THE PLACE

As the Redeemer was the first to ascend to the glorious station of the Divine nature, far above angels, principalities and powers, and as the church is to be His associate in that glory, it was necessary that He should precede her to prepare the way. Our Lord's own worthiness of exaltation to the Divine nature was witnessed by the Father in that He raised Him from the dead a quickening Spirit, to glory, honor and immortality.

But before the Church could, in any sense of the word, be made acceptable in the heavenly courts, it was necessary that the Redeemer should "appear in the presence of God for us" (Heb. 9:24). It was necessary that He make application or imputation of the merit of His sacrifice on behalf of the Church before their sacrifices could be "Holy and acceptable unto God;" and only by their sacrifices and the Divine acceptance of them could they be begotten of the Holy Spirit to the new nature, the Divine nature, which they will fully receive, if faithful, in the chief resurrection.

What force we thus see is attached to the Master's words, "I go to prepare a place for you." Unless He had thus prepared the way, unless He had become our Surety, we never could have become acceptable in the Father's sight, and the Redeemer's associates on the spirit plane. But there is still another sense in which the Redeemer is preparing for His Church, His followers. He has, as

their great High Priest, not only opened up the way to God, but He continues to be their Intercessor and to appropriate to them of His merit to cover their continual trespasses and shortcomings, which are the result, not of wilfulness but of weakness and heredity-shortcomings against which they strive, but by which at times they are overtaken-sins of omission if not of commission.

How precious to every child of God are the words of the Apostle, "If we sin we have an Advocate with the Father, Jesus Christ the Righteous!" Let us, therefore, come with courage to the Throne of heavenly grace that we may obtain mercy and find grace to help in every time of need, for we have an High Priest who can be touched with the feeling of our infirmities, having been tempted in all points

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like as we of the new creation are tempted. (I John 2:1, 2; Heb. 4:15, 16)

I WILL COME AGAIN

There appears to be a disposition on the part of many to deny that there will be a second advent of the Redeemer. They reason that what has not occurred in more than 18 centuries should cease to be expected. They endeavor to find the fulfillment, the promised second coming of the Savior, in the Pentecostal blessing. But this cannot satisfy those who have implicit trust in the Lord, and who believe that the Apostles were his specially appointed mouthpieces, for did not the Apostles, long after Pentecost, tell of the second coming of the Lord, and did not Jesus Himself in the last book of the Bible declare His coming and His marriage to the Church, His acceptance to her and the giving of her a share in His glory?

The erroneous thought that Jesus is still a man and that His second coming will be as a man in glory and power, has done much injury to the Church. It has turned the attention of some to looking for and expecting Messiah's Empire to be purely an earthly one. It has led others to deny the second coming and the Kingdom entirely. The proper view of our Lord's ascension to the glory of the Divine nature and honor next to the Father, never more to return to earthly conditions, lifts us above the difficulties mentioned.

We now see that the One who will come in power and great glory will be a Spirit Being wholly invisible to mankind, but nevertheless the very same Jesus, the same personality, the same Ego who was once amongst men; the same Ego or personality who previously was with the Father on the spirit plane, and who humbled Himself to man's estate in order that He might accomplish a work of redemption for Adam and his race. The Redeemer says of Himself, "I am He who was dead, and behold I am alive forevermore." And He who was dead, was He not the

same One who previously was rich and for our sakes became poor? Can we not, therefore, hold clearly to the distinctions of nature, and yet see through the two changes the maintenance of the original personality?

HE WILL COME IN LIKE MANNER

The angels who appeared to the Apostles when the Master vanished from their sight declared that He would come in like manner as He went away. Did He go in a blaze of glory witnessed by the whole world of mankind? No! Neither will He so come. Did He go amid great convulsions and the blast of trumpets? No! Neither will He so come. Was His departure seen and known throughout the world? No! Neither will his arrival be seen and known; as He declared, He will come as a thief in the night and will be present, unknown to the world. Only a few knew of His departure and could tell it to others. In like manner a second coming will be known only to the few, who will declare it to such as have the hearing ear.

Concerning this secret arrival of the Lord, “as a thief in the night,” the Apostle declares, “Ye, brethren, are not in darkness, that that day should overtake you as a thief.” (I Cor. 5:4)

The day of revelation will come, but it will be after the Bride class, the elect Church, is with the Bridegroom, a sharer of His glory, honor and immortality. “When He shall appear, ye also shall appear with Him in glory” (I John 3:2). The revelation will be in flaming fire—a manifestation of righteousness, opposition to all things sinful and approval of all things in harmony with the Golden Rule. This will mean at first a great time of trouble, an overturning and transformation in the world's affairs. As the Prophet declares, “The rich men shall weep bitterly.” Many poor ones doubtless will also weep, for unrighteousness is not confined to race or class. All evil-doers will suffer, all well-doers will be blessed.

As soon as this new ruling of Messiah's Kingdom shall come to be thoroughly recognized and appreciated, “the inhabitants of the world will learn righteousness” (Isa. 26:9). Then the great blessing of Emmanuel's government will kiss away the world's sorrow and tears and death, as a great Sun of Righteousness arising. Messiah's Kingdom will flood the earth with the light of the knowledge of the goodness of God and with His blessing, “which maketh rich and addeth no sorrow therewith.” Ignorance, superstition, sin and death will flee away before the light of that New Dispensation, and only those who resist it wilfully will be smitten with the Second Death.

RULE WITH A ROD OF IRON

The great Heavenly King and His Bride will rule man's affairs with a rod of iron, which will break in pieces and destroy institutions contrary to the Golden Rule. This power over the nations belongs to the Redeemer and will be shared, as promised, with His Church. But first, before that manifestation of the Kingdom in power and glory and with flaming fire, will come the Master's parousia, or secret presence, unknown to the world-known only to the "watchers" - to the saints, through their understanding of the Divine prophesies, to which their eyes of understanding will be opened.

In the harvest time He will be present to gather the wheat into His garner, through the change of the Chief Resurrection, which will take place in a moment, in the twinkling of an eye, because "flesh and blood cannot inherit the Kingdom of God." During this period of parousia, preceding the outward manifestation to the world, the Heavenly Lord, invisible to men, will judge amongst those who have professed to be His servants determining which may enter into the Kingdom and share its glories, and which have been unprofitable servants, who may not share with Him in the Kingdom glory, because they have failed to share with Him in the sacrifice and ignominy of the present time.

This judging of the Church is particularly indicated in two of our Lord's parables relating to the pounds and the talents given to His servants when He took His departure. In His parousia He will reckon with his servants, rewarding the faithful with a share with Him in His Kingdom, saying, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of thy Lord - have thou dominion over two cities, over five cities," etc. (Matt. 25:21; Luke 19:16-18) The garnering of the wheat, the

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change of the saints, will be the marriage or union with their glorious Head and Bridegroom. Meantime, those purposing to be of the Bride, win make themselves ready and assist each other in preparation for the glorious consummation of their most wonderful hopes.

THE THOUSAND-YEAR-JUDGMENT DAY OF THE WORLD

The Master said, "My word shall judge you in the last day.' Happy has it been for the few who have heard the Master's Word in this present life, and have judged themselves thereby, and submitted themselves to His righteous precepts! These blessed ones will share with Messiah the glories of His Spiritual Empire, invisible to men. But during the Thousand-Year-Judgment Day of the world (2 Pet. 3:7,8) the same words—"the wonderful words of life" to those who will obey and words of death to

those who will refuse obedience-will be the standard of justice for all mankind.-Acts 3:21-23.

This judgment of the world will not be merely of those living at the time of the establishment of the Kingdom, but will include all that are in their graves (John 5:28). As all are condemned through one man's disobedience, so the redemption for all will be accomplished through the obedience of One, which will secure to each and all an opportunity for eternal life, either on the spirit plane, during this Gospel Age, or on the earthly plane to Paradise restored, during Messiah's reign.

The judgment of the Church is, not according to works, the perfection of which, under prevailing conditions, would be impossible, hence the Church's judgment is according to faith and the obedience of faith possible. But the world's judgment will be according to works, for the knowledge then will be so great that faith will no longer be at a premium. The great Mediator will accept of imperfect works according to the ability of the people; but, as they rise out of degradation, more and more will be required of them, until in the end they will be perfected and absolute perfection of works will be required.

Then death and the grave will be swallowed up in the antitypical Gehenna of annihilation-"the Second Death"-and all not worthy of record in the Book of Life will be destroyed from amongst the people.-Rev. 20:12-15; Acts 3:22

But, thank God, this irremediable destruction of the Second Death will come only upon willful evil-doers of the class mentioned in this text-often reprov'd and yet stiffnecked. Some of the Church might be classed in this category because of previous enlightenment, etc., enjoyed, but surely the world in general has not had such reproofs and such an intelligent understanding of the Lord as would make them properly amenable to the Second Death. And God proposes that every member of Adam's race must have this one full, complete privilege and opportunity for eternal life before he can be sentenced to the Second Death.

[Pittsburgh Gazette, April 1, 1906](#)

“THE LAMB OF GOD”

Pastor C.T. Russell preached to a large congregation here this afternoon from the text, "Behold the Lamb of God who taketh away the sin of the world." -John 1: 29. The speaker said:

Our text refers not to the sins of the world in the plural, but to the sin of the world in the singular. From the Divine standpoint sin had its beginning in one act of disobedience on the part of our first parents; but the sentence of that sin falling upon them, a death sentence, has gradually affected and undermined their

powers, mental, moral and physical, until as a result imperfection, weakness, depravity, sin, is somehow associated with almost every word and deed of the children of men. In some measure the world is responsible for this general depravity but in the general sense it is not responsible, because these tendencies toward sin were inherited.

Mark the apostle's words on the subject—"By one man's disobedience sin entered into the world, and death as the result of sin; and thus death has pawed upon all men because all are sinners." (Rom. 5:12.) Note again the statement of scripture that we are "born in sin and shapen in iniquity, and in sin did our mothers conceive us." (Psa. 51:5.) We are not responsible therefore for the general fact that we have inherited these blemishes, but we are responsible to the extent we may have cooperated with sin, and intensified its blight in our own persons and in our children.

Thank God that the light of Divine truth, which came into the world with the presence of our Savior, which set up a standard amongst the people, has had the effect of blessing in proportion as its influence has been accepted, and these lighter portions of the earth we call civilization. But, alas, how unsatisfactory our civilization is! How far from purity our types of Christianization! How few there are today who could say with the apostle, brethren, be ye followers of us, even as we are followers of the Lord Jesus (I Cor. 11: 1.) How few there are even reckonedly, in the spirit of their minds, in their daily life, in their daily course, walking not after the flesh but after the spirit.

GENERAL SIN AND PERSONAL SINS

Thus we discern that there is a general sin in the world, that it is in our blood, in our organization from birth, and the child of but a day is a participant in this sin, in this sinful condition that God disapproves and has declared to be unworthy of eternal life-worthy of death. In other words, our race is not worthy of perpetuation, is the Divine decree. The general penalty against this universal condition of sin is the one originally pronounced against father Adam, and still resting upon the world of mankind in general - "Dying thou shalt die. " Death is upon all because all are sinners under this general sentence pronounced in Eden.

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As already intimated, it is possible for the individuals of the race to either strive against this downward tendency in which they were born or to fall in line with it, and hurry down the broad road of destruction more rapidly. For such as run in the way of sin, practicing iniquity, the Lord declares there is additional responsibility-they are worthy of stripes. Some evil-doers get the stripes, chastisements, in the present life through the natural course of affairs. Sowing to the flesh they reap the rewards of their wrong course under what we sometimes term

natural laws. As, for instance, the libertine in many instances brings upon himself temporal and distressing sickness, which hastens his death and increases his sorrows and troubles.

In many other instances, however, the innocent suffer through laws of heredity as much as do the willful transgressors, and hence there could be no evening up of matters to an exact point of justice were there no provision for a future life, a future probation. The infant of a day suffering from some loathsome disease unjustly shares with its parents the penalty upon wrong-doing. The divine law might have left us in this position as a race and have done nothing for us. Justice could offer no plea on behalf of the suffering infant or other innocents, because the decree of justice against Adam and all of his posterity is that by disobedience and by inherited blemishes they are found unworthy of everlasting life-worthy of death. Hence justice decrees that any and everything which tends to hasten death amongst mankind is working out the sentence of justice, "Dying thou shalt die."

REDEMPTION AND REGENERATION

We will notice presently in what way the Lord takes away the sin of the church-the sins of believers in Jesus; but now we call attention to the fact that our text does not discuss this matter, but on the contrary deals with sin as a whole and the world of sinners as a whole. It points us to the fact that our Lord's mission is to take away the sin of the world-to take away the general blight and curse of death which came upon all mankind through Adam's disobedience. To accomplish this work two steps were necessary: (1) Justice must be satisfied, a legal redemption must be effected. When we look out over the world and note the 600,000,000 living today, and reckon up the thousands of millions who have died, our hearts would fail us as we would think of how a recompense could be made to Justice which would offset the obligation, the sins of all these.

But man's extremity is God's opportunity. As we look into the word of God we find that divine wisdom had foreseen the entire matter and had arranged for it in advance. If each individual of our race had been personally sentenced for his own misdeeds, his own shortcomings, then indeed it would have required as a corresponding price that some one should die for each individual in order to release that one from death. This would be an awful proposition-that twenty thousand millions of perfect men must die as redeemers for 20,000,000,000 of sinners. Where would such redeemers be found? Nowhere. Not a man on earth was found perfect, or capable of being his brother's redeemer. As we read, "There is none righteous, no not one;" and again, "all have sinned and come short;" "None of them can by any means redeem his brother, nor give to God a ransom for him." (Rom. 3:10, 23; Psa. 49:7.) Where, we ask, is the remedy, the hope?

Ah, we must look to God! Harkening to the Divine message, we hear its statement that all mankind were tried and condemned with Father Adam, the payment of his death sentence, would not only redeem him from the curse, but likewise redeem all who are in him when he came under that death sentence. How amazing the Divine wisdom! This very fact, that once in our blindness we supposed was injustice toward us, is really an evidence of Divine foreknowledge and Divine mercy. God condemned the race as a whole that he might have mercy upon the race as a whole. "As by man came death, so also by man came the resurrection of the dead. For as in Adam all die, so in Christ shall all be made alive." (I Cor. 15:21,22.)

The meaning is very plain, very simple. We know how we all inherit sin and death conditions through Father Adam. We see the imperfections all about us, we feel many of them in us; and now we learn that as we have thus inherited blemishes and sins and imperfections and death, another one has acted on our behalf, has paid the penalty; and that by coming into relationship with him, by being regenerated, begotten again, born again, we may inherit eternal life through him who loved us and bought us with his precious blood.

TAKING AWAY THE SIN

From the foregoing we perceive that there are two steps necessary to the release of humanity from its present thralldom to sin and death: (1) It was necessary that the penalty against Father Adam should be paid to justice. (2) It is necessary that Adam and any of his posterity to be blessed must come into relationship to the Redeemer-must be regenerated, obtain a new life. The first father or life-giver, Adam, not only failed to keep the life bestowed upon him in his creation but failed to hand it down to his posterity. His children have been produced under sin-and-death conditions, suffering and dying.

The scriptures tell us that this satisfaction of Justice for the sin of the world was somehow connected with the death of our Lord Jesus Christ-that, "he died the just for the unjust that he might bring us to God." (I Pet. 3:18.) He has died, yet the world has not yet been brought to God. Indeed, amazing as the proposition may seem, the world as a whole gets farther away from God day by day. Counting all the population of civilized lands as though they were Christians-though many of them are really as much without God as the poor, ignorant ones whom we designate heathen-we find that those who are put down in statistics as the heathen people of the world are twice as many as they were a century ago, although the past century has been the most remarkable of all the world's history in the endeavor to carry the name of Jesus to the ends of the earth. How shall we understand this matter? Is the Divine plan miscarrying?

No, we answer. Other scriptures must be allowed to assist in clarifying our views of how the great plan of God is outworking. Other scriptures assure us that before the times of restitution of all things, before the time of the blotting out of the curse, when "there shall be no more curse, no more sighing, no more crying, no more dying"

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before that time shall come, God proposes the election or selection of a little flock, a kingly class, a royal priesthood, associated with the Redeemer in His work of glory during the millennial age. These very properly in the scriptures are called both a "peculiar people" and a "little flock." (Titus 2:14; Luke 12:32.) The work of their selection began with our Lord's ministry, and especially at Pentecost.

LONG AND CAREFUL CHOOSING

The selecting work has since progressed, and we have reason for believing that the number of the elect is almost complete, that the time of the permission of evil for their testing in faith and obedience is nearly at an end. When completed the church as the bride of Christ will be glorified with Him, to sit upon His throne.

We see, then, that it is the Divine purpose that this elect class, now being selected from amongst the world shall have the spirit of Christ-the spirit of self-sacrifice, the spirit of love for righteousness, the spirit of hatred for sin-to such an extent that they will rejoice to lay down their lives with their Master, in his cause, in cooperating with Him, under His direction and guidance. Thus we see that while the merit was in our Lord and in His sacrifice for sins nevertheless the world is waiting for the finding of the elect and for their glorification as the sons of God. Before they can be glorified they must be proven, they must be tested, they must be sacrificers.

In harmony with this is the scriptural exhortation, "I beseech you, therefore, brethren, by the mercies of God (in providing the Lamb of God to take away the sin of the world, including your sins, and in giving you a knowledge of His grace in advance of the world), that ye present your bodies living sacrifices, holy, acceptable to God and your reasonable service."

WIPING AWAY SINS AND TEARS

While the sin of the world will be legally cancelled as soon as the great Redeemer shall make the application of His sacrifice to that end, and while this will be an instantaneous work, nevertheless the applying of the benefits of that work to mankind will be gradual, and will require all of the thousand years of the millennial reign of Christ and His church. Some grasp the one part of this work, some grasp the other feature, but few seem to see the absolute necessity of both features-the redemption of the world by the payment of the price, the death of Jesus and the

restoration of the world, its uplifting. Respecting the first of these many scriptures could be cited, but we merely quote you one. The Apostle says, speaking of our Lord and His sacrifice, "Now once in the end of this age hath He appeared to put away sin by the sacrifice of Himself. " (Heb. 9:26.) The sin of the world is not yet put away, but we are nearing the time therefor. The Apostle tells us that in the end of this age our Lord will appear a second time, not as a sin offering but unto salvation-first for the salvation of the church, the bride, to glorify her with Himself, and secondly for the salvation of the world. As at the first advent the sacrifice for sins was made, at the second advent the putting away of the sins will be accomplished. This putting away, as we have already seen, is first a judicial putting away, or a Divine acceptance of Christ's sacrifice and the approval of the introduction of the Millennial Reign of Christ for the world's uplift out of sin and death.

Notice that the Apostle describes this and tells of the time when sins will be blotted out-that it will be at the second coming of Christ-that it will be during the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began-that it will be a time of refreshing from God's presence. (Acts 3:19-23.) Now not even the church's sins are blotted out, merely, as the Apostle declares, the sins of believers are covered, the merit of Christ's righteousness is imputed to them as a robe of righteousness, a wedding garment covers the blemishes of the flesh, their hearts being true and loyal to the Lord. But when that which is perfect is come there will be no need of such a covering; and the perfect will come at the second coming of our Lord, when in the first resurrection the Father shall raise us by His power to glory, honor, immortality, in association with our Redeemer.

AWAKED, THEN GRADUALLY RAISED

But the instantaneous work of the first resurrection, by which the church will be made like her Lord in a moment, in the twinkling of an eye, does not appertain to the world in general nor to the sins of the world. The sins of the world are not covered by Christ's robe now, for to those whom He accepts as His faithful He declares, "Ye are not of the world even as I am not of the world, for I have chosen you out of the world." (John 17:16; 15:19.) The world is still in its sins, but as soon as the church shall have been glorified the Great Redeemer will make general application of the merit of His sacrifice for the whole world, and the sins of the world will be judiciously cancelled in that moment in that instant. Thereafter there will be nothing to hinder the restitution of any who will to all the perfections and blessings which God is pleased to bestow upon those who are in His favor.

GOD'S WAY PERFECT

A few moments ago we noticed that had not the Divine plan made provision for a resurrection of the dead, there would have been no evening up of accounts as between those who in the present life have sought to live justly and honorably and those who on the contrary have deliberately violated right principles. But in the arrangement which we find scripturally set forth there is a provision whereby those who now seek to walk in the ways of righteousness will then find their blessing for having so done, while those who have wilfully transgressed will now find a retribution. Not merely believers in Christ and consecrated followers in his footsteps have sought to stem the downward tendencies of the fallen flesh and to rise to higher and nobler conditions of mind and deed. Yet only the church, the sanctified believers, get the blessing for which the Lord is now calling the little flock, the peculiar people.

Even amongst the heathen there have been some wonderfully noble characters-Confucius, for instance, as an illustration, an example. Likewise in civilized lands many noble people have never seen with clearness the reasonableness of a full faith in and a full consecration to the service of the Lord Jesus. Such, having sought to live justly and honorably in the world, will be advantaged in the coming

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age; they will come forth on a higher plane proportionately; mentally, morally, every way they will be superior to what they would have been had they not put forth efforts for righteousness. It still shall be required of them that they go on to perfection, but they will have fewer rungs of the ladder to climb than if they had misused their opportunities and privileges. Similarly those in the present life who have misused their opportunities, and degraded themselves and brought degradation upon others, in proportion as they knew better they will undoubtedly, as the Master declared, receive stripes or punishments. That is to say, they will find themselves that much nearer the foot of the ladder, and with that many more efforts necessary to be put forth to gain its topmost round, eternal life, perfection.

How much more reasonable this scriptural view is than would be any of the usual thoughts on this subject amongst Christians. Roman Catholics, with their view of purgatory and varying terms of incarceration and varying degrees of suffering, have gone outside of anything that is set forth as a basis of faith in God's word. Besides, their thought that the saying of prayers will relieve from these and cancel years of suffering is inconsistent with anything found in the scriptures. Protestant views, that only those fit for heaven go to heaven and that all others go to an eternity of woe, are thoroughly inconsistent, especially when they claim that there is no hope of relief, no hope of mitigation.

If only those who are fit for heaven are received there, how few will enter in! It will be a little flock indeed.

Contrast such unreasonable propositions with the simplicity of the divine plan: The church, the sacrificers, the bride of Christ, glorified with him in his kingdom, rewarded for all their sufferings and self-denials, exceedingly and abundantly more than they could have asked or thought. The world, coming forth to a fair and equitable trial, in which the conduct of the present life will have its weight and bearing on the advantages of the future life, and all with the prospect, if they will, of reaching life eternal through the merit of him who, as the Lamb of God, died for the cancellation of their guilt, and shall at his second coming under the blessed influences of His kingdom, lift them out of sin and degradation and death conditions up to full human perfection, restoring to them the Edenic home and utterly destroying in the second death such as will not hear and obey the laws of His kingdom.

THE LAMB OF GOD

It is not the sacrificing of the church that takes away the sin of the world. We have nothing to sacrifice that would be acceptable at the bar of justice except those blessings which are counted ours through faith in Christ. Our sacrificing therefore, is merely a test of our loyalty and devotion; the merit of the sacrifice for sins is all in the Lamb of God—all in our Lord Jesus. And so the scriptures everywhere differentiate between the Lord and His perfection and the Church, which comes into Divine favor through Christ's robe of righteousness, under His merit. The highest honor declared respecting the church is that she shall occupy a position which figuratively is described as that of a bride and joint heir. She is to be "the bride, the Lamb's wife." Having attested her loyalty to principles of righteousness by suffering with her Master now in the present time, she shall be counted worthy to share with him the honors of his throne, as he declared, "To him that overcometh will I grant to sit with me in my throne. -- Rev. 3:21.

The expression, "Lamb of God," is a very forceful one. Man would not choose such a symbol as Divine inspiration has chosen. Look at all the emblems of heraldry and note how various ferocious beasts and birds are used as symbols of the earthly great; some have the lion, some the unicorn, some have dragons, others eagles, others foxes, others wolves, tiger's heads, etc., emblems indicating the ferociousness and rapaciousness of the character behind, when it even did not intend to tell of its ungainly qualities, but sought rather to glorify itself. But look at our Lord's emblem, a meek, innocent, gentle lamb. John the Baptist, the last of the prophets, tells us that he was specially commissioned of God to bear this witness at the beginning of Jesus' ministry—that Jesus was the "Lamb of God, " that he was the gentle, patient, uncomplaining one who would die on our

behalf, that we by his stripes might be healed; that through his paying for us the death penalty, ultimately the whole world of mankind would be released from death, and so many of them as will would be brought up out of sin and death conditions to the full perfection of life everlasting.

John cried, "Behold the Lamb of God." Let us behold him-not as the Pharisees and Scribes did with eyes of malice and envy and hatred. Let us look at him in the light of the Divine revelation, and perceive that he was without spot or blemish-that "in him was no sin"-that "he was holy, harmless, undefiled, separate from sinners." How came it that all this perfection should be found in Jesus?

The scriptures answer our query, and assure us that he was not born like others of the race-that while he received his human organization from his mother, the life principle was from above, and that by the selective processes of perfection even in his embryo condition he maintained himself in mind and every attribute perfectly. The scriptures tell us that he was thus born of a woman, separate from sinners, was previously with the Father, from before the foundation of the world-indeed that he had been the Father's special representative in the creative work, as it is written, "All things were made by him, and without him was not one thing made that was made. "

The more we look into the Divine word the more astonished are we with the lengths and breadths and heights and depths of the love and wisdom, justice and power of God which are being revealed to us through his Son and through the great plan of salvation. It will do us good, dear brethren and sisters, not only for the week beginning, I trust, but for the remainder of life, to frequently hearken to the words of the prophet, "Behold the Lamb of God, which taketh away the sin of the world." Day by day we may behold him, more hilly more completely, as the eyes of our understanding open more and more widely and as we become more and more informed respecting the Divine plan of which he is the hub, the very center. And as we learn of him, and come more to admire him, let us not forget that all who are to be members of his bride clan, joint-heirs with him in the kingdom, must in order to attain this position, become copies of God's dear Son.

Pittsburgh Gazette, April 8, 1906

“PALM SUNDAY”

Pastor C. T. Russell preached yesterday in Carnegie Hall, Allegheny, to a large audience. He took for his text John 12:13, “They took branches of palm trees and went forth to meet Him, and cried, Hosanna! Blessed is He that cometh in the name of the Lord, even the King of Israel.” He said:

Today is celebrated by a large proportion of nominal Christendom as Palm Sunday, in celebration of the event mentioned in our text. I recall to your memory the circumstances connected with the event. It occurred on the first day of the week, just five days before our Lord’s crucifixion. The Passover season was at hand, when the most devoted Jews gathered at Jerusalem for its celebration, in harmony with the commands of the law. Our Lord and his disciples came from Galilee, and en route Jesus had explained to His followers that it meant His death that He was to be crucified, but that He would be raised again from the dead on the third day. It was on this occasion that the impulsive St. Peter forgot his place as a disciple and undertook to chide the Master for entertaining such thoughts, saying, “Far be it from Thee, Lord.” Peter’s expectations were for the Lord’s increasing dignity and honor until He should be established in the kingly power, when the apostles, according to His promise, would be sharers of His kingdom. Our Lord, however, was gradually drawing the attention of His followers to the fact that the kingdom glory belonged to a future time, and that first Himself and all accounted worthy of a share in that kingdom must be subjected to tests of loyalty to righteousness and the divine will even unto death.

THE FEAST AT BETHANY

Nearing Jerusalem they stopped over the seventh day (the Jewish Sabbath) at Bethany, at the home of Lazarus, Martha and Mary. The last time they were there was on the occasion of the calling of Lazarus from the tomb, to the great joy of the sorrowing sisters. That home was always open to our Redeemer, but we may be sure that He was thrice honored and welcomed on this occasion. As the Jewish Sabbath ended at sundown, a feast was prepared for the evening. At the feast Mary and Martha both served, but at an arranged time Mary brought a vase of very costly ointment and anointed His feet her tribute of love and esteem and gratitude. Her humility was displayed by the fact that she anointed not her Lord’s head, but His feet; the most menial members of His body she esteemed worthy of her highest reverence and service, most humbly wiping them with her hair.

A COSTLY LOVE TOKEN

We remember the indignation of Judas, the traitor, the thief, who carried the bag, the treasurer of the Lord's band of disciples; how he allowed greed to blunt his mind so that he could not appreciate the perfume and the love behind it, secretly wishing that the price of the perfume were in his possession. He cloaked his acquisitiveness with an affectation of interest in the poor, saying: This ointment might have been sold for a great price and the proceeds given to the poor. Our Lord, however, reproved him, and commended Mary with the words, "The poor ye have always with you, and whensoever ye will ye may do them good, but Me ye have not always." It would appear that Judas noticed the alabaster vase before it was opened, and expostulated that the ointment would not have been used, for it could have been sold for 300 pence a sum equivalent in our money to nearly \$300.00.

It did indeed seem a very extravagant gift, and many of us of economical tendencies, very necessary in the ordinary affairs of life, might have been inclined to have doubted the propriety of so expensive an anointing. Our Lord's words give us the true key; He said, "Let her alone (do not hinder her from this sacrifice that she has purposed); against the day of my burying hath she kept this." One thought we may gather is that nothing is too good for our Master, nothing is a waste that is done in His service and with an endeavor to honor Him. The sacrifice of earthly interests on His behalf is approved. Then, drawing the same lesson as before, we find that this same principle may properly apply to all the members of the body of Christ, the true church. We cannot do too much for them from the proper motives even for the least of them, as symbolized by the fact that it was our Lord's feet that were anointed.

THE FIRST PALM SUNDAY

The next morning, the first day of the week, our Lord sent two of the apostles for an ass, a donkey an animal very much in use for riding purposes in Palestine and Egypt to this day. Meantime the people of surrounding villages, and in the city of Jerusalem near by, had heard of Jesus' arrival, and that He was at the house of Lazarus, whom He had called back from death. They were curious both to see Lazarus and the One who raised him from the dead, so that by the time the donkey arrived quite a crowd of people were there. It was the custom of Jewish kings to ride to their inauguration in this manner, and when our Lord mounted the ass the assembled multitude imbued already with a strong presentiment that Jesus was indeed the Messiah they caught the inspiration of His actions, that He was by His conduct thus declaring himself the King, and immediately they cried out in the language of our text, "Hosanna; Blessed is He that cometh in the name of Jehovah, even the King of Israel." They made haste also to treat Him as a king, gathering palm branches for the donkey to walk over, casting some of their garments in the way also, as an

evidence of their appreciation of His dignity of office, and of their desire to serve Him and His cause in any manner.

The Scribes and Pharisees were devout people in many respects, but they had become so filled with their own theories respecting the fulfillment of the prophecies that they could not conceive of any fulfillment except along the lines of their anticipations that the coming Messiah would recognize them as His holy people and certainly be

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no friend to publicans and sinners, but denounce them. A few of these Pharisees were in the mixed company surrounding Jesus, and they were highly incensed and appealed to the disciples that they should call the attention of the Master to the fact that He was being hailed as Messiah, and that He should rebuke the people and assure them that He was not.

Our Lord's reply was: "If these should hold their peace the very stones would cry out." Why? do you ask. Was it necessary that some such shout be made? Yes, we answer. God, through the Prophet Zechariah (9:9), had centuries before, indicated that there should be such an acclaim of Messiah, and at this particular time on this particular day. The prophet's words are: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; He is just and having salvation; lowly and riding upon an ass, and upon a colt the foal of an ass." The shout called for in the prophecy must be given, as our Lord had declared no feature of the law or the prophets could pass without fulfillment. This prophecy was fulfilled by the multitude who knew not. When we see this particularity in the fulfillment of the prophecies it gives us assurance of other prophecies not yet fulfilled. Through another prophet it was foretold that Jesus would be rejected by his own nation and would suffer as the Redeemer of the world, and yet His coming in kingly power at the end of this age, at the opening of the new Millennial age, is with equal clearness set forth. Seeing the fulfillment in the one particular instance gives us the stronger faith in the ultimate fulfillment of every feature of the divine plan in due time.

The company preceding and following Jesus, still shouting Hosanna and still providing the palm branches and robes, wended its way to the hilltop overlooking Jerusalem, called the Mount of Olives. There the procession halted, and our Lord, beholding the Holy City with its grand temple and precious memories, and foreknowing the trouble and sorrow and destruction which should come upon it because of its rejection of Him, wept over it, saying: "O Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children as a hen gathereth her brood under her wings, and you would not! Behold, your house is left

unto you desolate. For I say unto you, ye shall not see Me henceforth till ye shall say, blessed is He that cometh in the name of the Lord.”

That was the critical moment when the interests of fleshly Israel were in the balances. The Lord had done for them as a Nation all that was proper for Him to do, and as a Nation they had rejected Him. To have been ready to receive Him would have meant that the officials of the city would by this time have waited upon Him to tender Him the sovereignty, but only the common people had heard Him gladly. Those who should have received Him the teachers, the chief priests, the leaders of the people were angry and at this very time were plotting His death because He was not in harmony with any of their great sects. Little did they know how much was meant by those words, “Your house is left unto you desolate.”

Looking back over nearly 19 centuries we can see how accurately those words were fulfilled. At that moment their national hopes of becoming the elect Church of God, the Bride of Messiah, ended. Favor was continued, however, in another form for three and a half years the Gospel was preached to them exclusively, and for 33 years thereafter it was as open to them as to the Gentiles; and in that harvest period, a total of 40 years from the beginning of our Lord’s ministry, He gathered out of that Nation all the Israelites indeed in whom was no guile, and the rest, as the Apostle says, were blinded and stumbled in such a manner as to render themselves and their children practically immune to the influences of the Gospel for all these centuries, in which as a dead Nation they have nevertheless suffered trouble and torture of various kinds, as symbolically represented in the parable of the rich man and Lazarus.

THEIR FALL A BLESSING

If we believed that their failure implied their eternal torment it would indeed seem harsh to speak of Israel’s fall from divine favor as bringing a blessing to the Gentiles which they could not have otherwise attained. But there is no question of eternal torment about this matter. We want to rid our minds of that false thought, which so interferes with every proper interpretation of the Divine Word. In rejecting Jesus the Jews did not fall into hell and everlasting torment, but they did fall away from those special blessings and privileges which they had enjoyed as the Lord’s peculiar people, the seed of Abraham. They were cut off from those special blessings, and instead have had special trials, ignominies, persecutions. And the promise of the Lord is that when His time shall come, and they shall have learned certain lessons by experience, He will bring them back again into his favor He will recover them or save them from the blindness into which they went and under which they have suffered these many centuries. What was the blessing that came to us who were Gentiles through their failure, their fall? We Answer--that it was

the blessing or privilege of becoming the kingdom class, Messiah's bride and joint heir. This privilege belongs to the Jew first as the natural seed of Abraham; hence, as the apostle points out, speaking to them, "It was necessary that the gospel should be first preached to you." (Acts 13:46.) The gospel of the kingdom could not have been preached to the Gentiles except first the natural Israelites had rejected the offer. Not that they could have claimed it by right, because their own law hindered this and stipulated that only those who could keep the law could inherit eternal life and the kingdom; and the truth of the apostle's declaration that none of them kept the law is evident, for none of them lived forever. Nor have they received the kingdom of the world promised to Abraham. When they failed to accept Jesus as the Messiah and He declared their house left desolate, it threw open the kingdom privileges to others, and it is in this manner that a blessing has come to us who were Gentiles, through the fall, the failure of those who were the natural heirs of that blessing, that promise.

EXACTNESS OF FULFILLMENT

It strengthens our faith to note the exactness of the fulfillment of the prophecies respecting our Redeemer's affairs. For instance, it assists our faith when we learn that our Lord's presentation of himself as King on this occasion

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was in harmony with the Passover type and his suffering as the antitypical Lamb. We have already noted that this scene occurred on the fifth day before the Passover. This we learn from John 12:1, which declares that the day at Bethany was the sixth before the Passover. The Passover always began on the 15th. day of the first Jewish month, and the Passover Lamb was to be killed on the 14th; the fifth day previous, therefore, marked the date of our Lord's riding on the ass as the ninth of Nisan. The Scriptures have something to say respecting that ninth of Nisan, namely, that on that day the Israelites should take the Passover Lamb into their houses. As a nation they did not receive the Lamb of God on that day; only the remnant of their nation accepted him, and hence the special Passover blessing did not come to them. Nevertheless in God's due time they will come into other blessings already foretold respecting them, and be amongst the first of the nations of the world to experience the favors of the Millennial age and its restitution work.

In a general way the Passover type shows forth a coming blessing upon all the families of the earth in the sense that Israel, in bondage to Egypt and Pharaoh, typified the human family in bondage to Satan, and the unfavorable conditions of this present time, to which through the fall they are slaves, "sold under sin." (Rom. 7:14.) The Passover type shows that ultimately, as a result, all who desire to worship the Lord will have full

opportunity for going forth from under the control of Satan and his hosts, typified by Pharaoh and his army, and that the Lord will see to their deliverance.

But the main part of this type of the Passover affected only the first-born only the firstborn were in any danger only they, therefore, were passed over or spared in that night. This, as we have already seen on other occasions, and as we shall more particularly refer to the matter this evening, is a type which belongs to this Gospel age exclusively. This is the night time; we are still waiting for the Millennial morning, when the sun of righteousness will arise with healing in its beams. (Mal. 4:2.) In this night, more than 18 centuries ago, the antitypical Lamb died at the appointed time, and, by his blood sprinkling the doorpost and lintel of our hearts, we, who become members of the Church of the firstborn, are passed over, and will in due time, at the dawning of the day, become the Royal Priesthood, who will lead forth our brothers, yea, all who desire to worship God in sincerity, from the dominion of sin and death, across the Red Sea to Canaan.

HOSANNAH IN THE HIGHEST

It will be remembered that these first-born ones in all the tribes and families of Israel were exchanged for the one tribe of Levi, which thereafter represented them. The experiences of the tribe of Levi, therefore, typified the experiences of the Church of the first-born. From that tribe of Levi the Lord selected the special priesthood, the Royal Priest-hood, and so the Royal Priesthood who will be joint heirs with Jesus in his Kingdom are members of this household of faith, typified by the tribe of Levi. As the priests and the Levites led and instructed the people, so the Church of the first-born, composed of a "little flock" of Royal Priests and of a great company of justified ones, assistants, co-laborers, will, during the Millennial age, under the lead of the antitypical Moses, guide and bless and bring into full harmony with God all the willing and obedient.

How is it with us to-day, dear friends? Have we all without exception acclaimed Jesus as our Redeemer and King, or are we standing aside like the Pharisee, doctors of divinity, and higher critics of old, objecting and insisting that our Lord must establish His kingdom according to their ideas or be rejected? Let us be Israelites indeed in whom there is no guile, that the Lord may teach us and guide us, as He declared He will do to those who are of a right condition of heart—"The meek will He guide in judgment; and the meek will He teach His way." (Psalms 25:9.) Let us hearken less to the voices and creeds of the "Dark Ages" and more and more to the voice of Him who spake as never man spake, and to the words of His inspired apostles whom He commissioned to be our instructors. Let us take our instruction from the foundation and not from any of the polluted streams of Churchianity.

In conclusion I call your attention to the fact that those who adhered to the Church calendar, Romanists, Episcopalians and some others, and who have named this as Palm Sunday, have arranged their reckonings so as to have the anniversary of Palm Sunday, Good Friday and Easter Sunday fall on the days of the week corresponding to the original transactions. This, however, was not the custom followed originally; instead the Jewish method was followed, namely, lunar time, celebrating the ninth day, the fourteenth day and the sixteenth day irrespective of how these corresponded with the original days of the week, Monday, Friday and Saturday.